صحيح البخاري

The Translation of the Meanings of

Sahîh Al-Bukhâri

Arabic-English

Volume 1

Translated by:

الدكتور محمد محسن خان

Dr. Muhammad Muhsin Khan



دار السلام

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Dr. Muhammad Muhsin Khan
Formerly Director, University Hospital
Islamic University
Al-Madina Al-Munawwara
(Kingdom of Saudi Arabia)

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بسم الله الرحمن الرحيم

المملكة العربية السعودية
رئاسة إدارات البحوث العلمية والإفتاء والدعوة والإرشاد
مكتب الرئيس

الرقم ١٣٣٥/خ
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المرفقات
الموضوع

إلى من يهمه الأمر

السلام عليكم ورحمة الله وبركاته، أما بعد:

فإن الرئاسة العامة لإدارات البحوث العلمية والإفتاء والدعوة والإرشاد بالمملكة العربية السعودية تقرر أن الدكتور محمد تقي الدين الهلالي والدكتور محمد محسن خان قد قاما بترجمة معاني القرآن الكريم وصحيح الإمام البخاري وكتاب اللؤلؤ والمرجان فيما اتفق عليه البخاري ومسلم إلى اللغة الإنجليزية ترجمة صحيحة وذلك أثناء عملهما في الجامعة الإسلامية بالمدينة المنورة، فلا مانع من الفسح لهذه الكتب بالدخول إلى المملكة وتداولها لعدم المحذور فيها والله ولي التوفيق.

وصلى الله وسلم على نبينا محمد وآله وصحبه.

الرئيس العام
لإدارات البحوث العلمية والإفتاء والدعوة والإرشاد





عبدالعزيز بن عبدالله بن باز

بسم الله الرحمن الرحيم

المملكة العربية السعودية
الجامعة الإسلامية
بالمدينة المنورة



الرقم
التاريخ ١٠/٤/١٣٩٨
التوابع

لمن يهمه الأمر

الدكتور محمد تقي الدين الهلالي:

الدكتور محمد محسن خان:

تقرر الأمانة العامة للجامعة الإسلامية بالمدينة المنورة أن المذكورَيْن بعاليه كانا من ضمن العاملين بالجامعة. وأنهما قد قاما أثناء ذلك بترجمة معاني القرآن الكريم باللغة الإنجليزية وترجمة صحيح البخاري بها أيضاً.

ولقد سدت بحمد الله فراغاً كبيراً يحتاج العالم الإسلامي لمثله. كما أن المذكورين يمتازان بحسن العقيدة السليمة من الشوائب، وبالصفات الحميدة.

وبناء على الرغبة أُعطيا هذه الشهادة، والله ولي التوفيق.

وصلى الله وسلم وبارك على نبينا محمد وعلى آله وصحبه.

الأمين العام للجامعة

عمر محمد فلاته



بسم الله الرحمن الرحيم

الحمد لله رب العالمين والصلاة والسلام على سيد المرسلين وعلى آله وصحبه الغر الميامين وبعد:

فإننا نحن الموقعين أدناه قد عملنا على قراءة هذه الترجمة التي قام بها الدكتور/ محمد محسن خان لمعاني كتاب صحيح البخاري ولقد بذلنا الوسع في مراجعتها وتصحيحها بدقة تامة من البداية إلى النهاية حتى أصبحت الترجمة أقرب ما يمكن إلى الصواب في حدود طاقتنا وجهدنا.

وإننا نحمد الله على ما وفق من إنجاز هذا المشروع الطيب ونسأله أن يجزل المثوبة للذين قاموا به وأسهموا فيه جميعًا والله من وراء القصد وهو الهادي إلى سواء السبيل.

١- **الأستاذ/ شاكر نصيف العبيدي**: ماجستير في اللغة الإنكليزية من جامعة فاندريلت الأمريكية وأستاذ اللغة الإنكليزية في جامعة بغداد ثم أستاذ اللغة الإنكليزية في كلية التربية بمكة المكرمة.

٢- **الدكتور/ محمود حمد نصر**: خريج جامعة الخرطوم وطبيب مستشفى الملك بالمدينة المنورة.

٣- **الدكتور/ محمد تقي الدين الهلالي**: دكتوراه من جامعة برلين - ألمانيا - أستاذ في جامعة بغداد سابقًا وحاليًا أستاذ في جامعة محمد الخامس بالمغرب وأستاذ منتدب في الجامعة الإسلامية بالمدينة المنورة.

لقد اطلعت على جزء يسير من هذه الترجمة وقد وجدت القائم على الترجمة قد وفق إلى نقل معاني الجامع الصحيح إلى اللغة الإنكليزية بأسلوب سهل ميسر قريب خال من التعقيد، كما أني وجدته قد وفق إلى أحسن الأقوال وأرجحها في تفسير معاني بعض الأحاديث المختلف فيها وقد تسلم العمل بتمامه الدكتور/ محمود حمد نصر السوداني فبذل فيه غاية وسعه وراجعه مراجعة أولى من أوله إلى آخره ثم قام بمراجعته مراجعة ثانية الأستاذ/ شاكر نصيف العبيدي، ثم راجعه الدكتور/ محمد تقي الدين الهلالي مع مؤلفه الدكتور/ محمد محسن خان مراجعة فحص وتدقيق وبذل جهده في إصلاح ما ظهر له من خطأ قليل حتى ظهرت الترجمة في غاية التحقيق.

ونسأل الله أن يجزل ثواب كل من شارك في هذا العمل المبرور وأن ينفع به، وإني واثق تمام الثقة أن الترجمة بعون الله بعد كل ما بذل لها من جهد أصبحت أقرب إلى الصواب.

والله ولي التوفيق والحمد لله رب العالمين.

محمد أمين المصري

دكتوراه من جامعة كمبرج

رئيس قسم الدراسات العليا في الجامعة الإسلامية بالمدينة المنورة

In the Name of Allâh, the Most Gracious, the Most Merciful

Praise be to Allâh, the Lord of the *'Alamîn* (mankind, jinn and all that exists) and peace be upon the Master of the Messengers, his family and companions.

We, the undersigned, have read this translation of the meanings of *Sahîh Al-Bukhârî* achieved by Dr. Muhammad Muhsin Khan and have done our best to revise and correct it from its beginning to its end so that, with the ability and efforts available; it has come near to correctness as much as possible.

We thank Allâh, the Elevated, for the success of this beneficial project and ask Him to bountifully reward all those who have undertaken it or participated in it — Allâh's Pleasure being our aim, and it is He Who guides us on the Right Path.

Shakir Nasîf Al-Ubaydî
M.A. (English),
Vanderbilt University,
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Berlin University,
Germany,
Professor:
Muhammad V University
Morocco;
Islâmic University,
Al-Madina.

I have pursued a portion of this translation and found that the translator has succeeded in rendering the meanings of *Al-Jami' As-Sahîh (Sahîh Al-Bukhârî)* into English in a simple comprehensible style free from complications. I have also noticed that he has chosen successfully the best and most authentic interpretation of some *Ahâdith* that are interpreted differently by different scholars.

Dr. Mahmûd Hamad As-Sûdani did his best to check the whole translation. The second revision was done by Mr. Shâkir Nasif Al-Ubaydî. Finally, Dr. Muhammad Taqi-ud-Dîn Al-Hilâlî checked the translation with the translator Dr. Muhammad Muhsin Khan thoroughly and minutely, doing his utmost to correct the minor mistakes he detected, till the translation acquired a high degree of precision.

May Allâh bountifully reward whoever has participated in this benevolent work; and may He make people benefit by it.

I am perfectly sure that the translation, with Allâh's Help and after all the great efforts exerted in its production, has neared perfection.

In Allâh's Hands are all means of success. And praise be to Allâh, the Lord of the *'Alamin* (mankind, jinn and all that exists).

MUHAMMAD AMIN AL-MISRI
Ph. D., Cambridge University, England
Head of Higher Studies Department
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GENERAL CONTENTS

PREFACE TO THE NEW EDITION

All the praises and thanks be to Allâh, the Lord of the *'Alamîn* (mankind, jinn and all that exists) and peace be upon the Master of the Messengers — Muhammad صلى الله عليه وسلم , and then after:-

This translation of the meanings of *Sahih Al-Bukhâri* has been revised and the following changes have been made in this new edition:

1. Some additions and alterations have been made to improve the English translation and to bring the English interpretation very close to the correct and exact meanings of the Arabic text.
2. As regards the previous (old) editions of this book (*Sahîh Al-Bukhâri*) nobody is allowed to reprint or to reproduce it, after this new edition has been published.
3. The new edition of this book is in two forms:
   a. First form — Summarized *Sahîh Al-Bukhâri* (Az-Zubaidy)
   At-Tajrid As-Sarih [in one volume].
   b. Second form — Original *Sahih Al-Bukhâri* [in nine (9) volumes].

All the praises and thanks be to Allah, the Lord of the *'Alamîn* (mankind, jinn and all that exists) and peace be upon our Prophet Muhammad صلى الله عليه وسلم his family and his companions.

Translator:

Dr. Muhammad Muhsin Khân
Islâmic University
Al-Madîna Al-Munawwara
Saudi Arabia.

ACKNOWLEDGEMENTS

I am greatly indebted to whoever participated in the accomplishment of this translation, especially my doctor colleagues who checked and rechecked the manuscript with great perseverance.

I am pleased to thank particularly Drs. Hasan Nâsir, Atâ Ullâh, Mirzâ Akbar Walî, Ramadân Alî Korânî, Shamîl Atîyya, Abdul Qaiyûm and Nizâm Uddîn.

I am grateful to Dr. Mahmûd Nasr As-Sûdânî who devoted every hour of his leisure time to check the English manuscript comparing it word for word with the Arabic text.

My gratitude and acknowledgements are due to Dr. Muhammad Taqi-ud-Din Al-Hilâli, Ph. D., Berlin University and Mr. Shâkir Nasîf Al-'Ubaydi, M.A. in English; both took the responsibility of giving the finishing touches to this colossal work by checking and rechecking the English manuscript comparing it with the Arabic version word for word. They chose a suitable system of symbolizing the Arabic sounds, and transliterated the Arabic proper names and other technical terms accordingly. They did their best to improve the structure of the English sentences keeping the style simple and comprehensible. The glossary attached to the book has been compiled by them.

I am grateful to Dr. M. Amîn Al-Misrî, Ph.D. in *Hadîth* Literature, for his advice concerning the translation of certain *Ahâdith* and for his encouragement and sincere wish for the success of this enterprise.

To the Muslim World League at Makkah Al-Mukkarrama, I wish to express my deep gratitude and great appreciation for encouraging the project.

I am greatly indebted to the Islamic Religious scholars at Al-Madîna who, when consulted, gave willingly their opinions concerning the interpretation of certain *Ahâdith,* etc.

My thanks are also due to Mr. Hasan Subhî and to the typists Mr. Amîn Ash-Shamîm and Mrs. Sharîfa Adam Makda who typed and retyped the manuscript patiently.

Dr. Muhammad Muhsin Khan
Islâmic University, Al-Madîna Al-Munawwara
Saudi Arabia.

REMARKS

1. Due to the non-existence of appropriate and equivalent English words for many Arabic words, such words have been transliterated and an explanation has been given immediately after each word when it occurs for the first time and a glossary of such words has been compiled at the end of this book. Certain religious formulas and invocations are also transliterated.

2. The Arabic script is kept as it is for such expressions as تعالى (The Most High), صلى الله عليه وسلم (peace be upon him), and رضى الله عنه (Allâh be pleased with him) etc.

3. Some materials concerned with Arabic grammar and etymology have been excluded from the English text.

4. Most of the subnarrators are often omitted when possible and sometimes only the first narrator in each string is kept.

5. Imâm Bukhârî in his *Sahîh* has classified and arranged the *Ahâdith* according to the subject matter which they deal with. He gave to each chapter a title indicating a certain point and under that title he stated down all the *Ahâdith* that are relevant. This procedure has resulted in the occurrence of the same *Hadîth* under various headings, because one *Hadîth* might deal with a great number of aspects of Islâmic Jurisprudence. Imâm Bukhârî used each *Hadîth* so that every point that can be inferred from it is referred to.

6. The chapters and the *Ahâdith* are numbered.

7. In this translation I have tried my best to convey the meanings of the *Ahâdith* of our Prophet صلى الله عليه وسلم (peace be upon him) in such a way as to enable the average reader to understand them easily. At the same time I tried to translate the work accurately, taking into consideration the statement of the Prophet صلى الله عليه وسلم (peace be upon him): "Whoever intentionally falsely ascribes anything to me, shall seek his place in the Hell."

8. Suggestions and comments for the improvement of this translation shall be most welcomed.

Biography of Dr. Muhammad Muhsin Khan

Dr. Muhammad Muhsin s/o Muhi-ud-Din bin Ahmed Al-Essa Al-Khoashki Al-Jamandi Al-Afghani, was born in the year 1345 Al-Hijri, in Qasur, a city of the Punjab Province, in Pakistan.

His grandfathers emigrated from Afghanistan escaping from the wars and tribal strifes. Dr. Muhammad Muhsin belongs to the famous Afghanese tribe Al-Khoashki Al-Jamandi. The residence place of his tribe was the valley of Arghastan south east of the city of Kandhar (Afghanistan).

He had most of his education in that city, then he continued his education till he gained Degree in Medicine and Surgery from the University of Punjab, Lahore. Then he worked in the University Hospital in Lahore, after that he travelled to England and stayed there for about four years, where he got the Diploma of Chest Diseases from the University of Wales. Then he worked in the Ministry of Health, in the Kingdom of Saudi Arabia. He came during the period of late King Abdul Aziz Âl-i-Saud. He stayed in the Ministry of Health for about 15 years, most of that period was in At-Taif, where he worked as the Director of El-Sadad Hospital for the Chest Diseases, then he moved to Al-Madina, where he worked as a Chief of the Department of Chest Diseases in the King's Hospital. Then lastly, he worked as the Director of the Islamic University Hospital, Al-Madina Al-Munawwara.

Allah (glory be to Him) helped him to translate the meanings of the *Ahadith* of the book *Sahih Al-Bukhari* and the book *Al-Lu-Lu-wal Marjân* and the meanings of the interpretation of the Noble Qur'ân into the English language.

In the Name of Allâh, the Most Gracious, the Most Merciful

A NOTE FROM THE PUBLISHER

Islâm is a heavenly system (or regime) for all the dwellers of the earth, and it is a mighty treasure if only mankind realizes its authenticity and truth. And in what a great need the whole world is today for ready understanding and thorough studying of its rules and regulations — i.e. the Noble Qur'ân and the pious *Sunna* (legal ways, etc.) of Prophet Muhammad صلى الله عليه وسلم as these (the Qur'ân and *As-Sunna*) accede to the demand of the people to know their Creator (the All-Mighty Allâh, the Blessed, the Most High); organize and regulate the relations between them on the foundations of (Godly) Divine Justice and equality; and respond to the human nature equally to that, which makes sure for them their welfare (happiness) in this world and in the Hereafter (after their deaths).

And how many disasters, calamities and wars, the mankind of the whole world is suffering because of their differences in their faith, and organizations, which have broken them into the worst type of breaking, so there remains no way out for any security or any safety or any peace except with Islâm, i.e., by putting in practice the Laws of their Creator, Allâh, (i.e. the Qur'ân and *As-Sunna*).

Invitation to Islâm is incumbent upon all those who have known it, and have enjoyed its taste and have been guided through its guidance. In fact, it is a great responsibility and a trust (of Allâh) over (the shoulders of) all those who know Islâm, to preach it to mankind and invite them to it in a language which they speak and understand.

This above mentioned responsibility was realized by Dr. Muhammad Muhsin, a physician, specialist in chest diseases, who worked for a period of time in England, and then he moved from there and settled in Al-Madîna Al-Munawwara, after he witnessed an amazing matter of great fear and splendour during a dream at night. He saw the Messenger of Allâh, Muhammad صلى الله عليه وسلم in that dream and the seeing of Prophet Muhammad صلى الله عليه وسلم in a dream means the truth. He saw him صلى الله عليه وسلم in a great gathering and Muhammad Muhsin went ahead to kiss his صلى الله عليه وسلم knees, but the Prophet صلى الله عليه وسلم did not allow him to kiss them. He صلى الله عليه وسلم was sweating profusely and Muhammad Muhsin started drinking his صلى الله عليه وسلم sweat till he felt satisfied (as if a thirsty man drinks water till his thirst is quenched). Then the Prophet صلى الله عليه وسلم asked him for a piece of paper and wrote on it that he صلى الله عليه وسلم wants him. Then the Prophet صلى الله عليه وسلم stamped it (that piece of written paper) with his stamp (Muhammad, the Messenger of Allâh)... till the end of the dream.

So when Muhammad Muhsin got up (from his dream), he was shaken by the amazement, fear and splendour of that dream!!! He asked the religious learned scholars about the interpretation of that dream. Some of them informed him that he will narrate the *Ahadîth* (statements, etc.) of the Prophet صلى الله عليه وسلم . So he looked for the project that can serve Islâm, i.e. by inviting and preaching those amongst human beings who can speak and understand English, he found that there is the book *Sahîh* (*Al-Imâm*) *Al-Bukhârî* and that is the most authentic and true among the books of the Prophet صلى الله عليه وسلم , which needs to be translated into the English language. So he went ahead for it, to translate its meanings. He started this colossal work with the Help of Allâh, putting his each and every effort. The project took nearly twelve years and the book (nine volumes, Arabic-English) was completed and printed with the Help of Allâh. All the praises and thanks be to Allâh (the only God and Lord of all), with Whose blessings are completed the righteous deeds. Peace, Blessings and Graces of Allâh be upon our Prophet Muhammad صلى الله عليه وسلم , his family and his Companions.

Lastly I thank all the brothers who participated in the accomplishment of this colossal work particularly brother Saeeduddin and brother Mohammad Munawar who checked and rechecked again and again the manuscript with great perseverance. May Allah the All-Mighty bestow on them a great reward in this world and in the Hereafter.

ABDUL MALIK MUJAHID
General Manager
DARUSSALAM
Riyadh, Saudi Arabia.

Maktba Darussalam



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****

I, the undersigned Dr. Muhammad Muhsin Khan, the Translator of *Sahih Al-Bukhari, The Noble Qur'ân* and the *Book Al-Lu-Lu Wal-Marjan* in English language, hereby, authorize Brother Abdul Malik Mujahid s/o Muhammad Younus (Pakistani National) to print, publish and reproduce the above mentioned Books in editions of various sizes and volumes all over the world in any form or by any means, electronic or mechanical, including photocopying and recording or by any information storage and retrieval system.

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هذا التفويض يظل ساريا فى كل الاحوال والظروف بدون اى قيد زمنى .

Allah is the Surety over what I say.

والله على ما أقول شهيد ....

June 15th 1994

Dr. Muhammad Mohsin Khan

دكتور محمد محسن خان

1. Copy for Information to Islamic University, Madina Al-Munawara..
2. Copy for the sons & family of Dr. Muhsin Khan in Madina Al-Munawara.

١ - صورة الاطلاع للجامعة الاسلامية بالمدينة المنورة.
٢ - صورة لأبناء وعائلة دكتور محمد محسن خان في المدينة المنورة.

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THE MIRACLES OF PROPHET MUHAMMAD صلى الله عليه وسلم

At this point I would like to bring to the notice of the reader that the Prophet صلى الله عليه وسلم was granted many miracles by Allâh (the Lord of the heavens and the earth) and some of them are as follows:

1. The Noble Qur'ân is the living miracle bestowed by Allâh upon Prophet Muhammad صلى الله عليه وسلم and this, Allâh's Book, was revealed to him through the *Ruh-ul-Qudus* (Gabriel). Today 1400 years have passed and nobody has been able to change a single letter or produce its imitation, as it is said in the Qur'ân (see *Sûrah Hijr*, V.15:9) and the statement of the Prophet صلى الله عليه وسلم : "Before me, every Prophet was given a miracle and they practised it during their lifetime: e.g., 'Îsâ (Jesus) used to cure the sick and make the dead alive, etc., Mûsâ (Moses) was given the stick etc., and I have been given the permanent miracle of the Qur'ân till the Hour is established, so I hope that my followers will be more in number than all the other Messengers' as my miracle will last till the Day of Resurrection, and it is a Glorious Book; when anyone reads it, even if he is a pagan, etc., he is convinced that it is produced by none but by the Creator of the heavens and the earth."

2. The splitting of the moon: Narrated Anas رضى الله عنه that the Makkans requested Allâh's Messenger صلى الله عليه وسلم to show them a miracle, so he showed them the splitting of the moon. (See *Sahîh Al-Bukhârî, Hadîth* No. 3637).

3. The crying of the stem of the date-palm tree in the Prophet's Mosque: Narrated Ibn 'Umar رضى الله عنه that the Prophet صلى الله عليه وسلم used to deliver his *Khutba* (religious talk) while leaning against a trunk of a date-palm tree. When he had the pulpit made and used it instead, the trunk started crying and the Prophet صلى الله عليه وسلم went to it, rubbing his hand over it (to stop its crying). (See *Sahîh Al-Bukhârî, Hadîth* No. 3583).

4. The flowing of the water from among the fingers of Allâh's Messenger صلى الله عليه وسلم (See *Sahîh Al-Bukhârî, Hadîth* No. 3579).

   Narrated Jâbir bin 'Abdullâh رضى الله عنه : I was with the Prophet صلى الله عليه وسلم and the time for the *'Asr* prayer became due. We had no water with us except a little which was put in a vessel and was brought to the Prophet صلى الله عليه وسلم . He put his hand into it and spread out his fingers and then said, "Come along! Hurry up! All

those who want to perform ablution. The blessing is from Allâh." I saw the water gushing out from his fingers. So the people performed the ablution and drank, and I tried to drink more of that water (beyond my thirst and capacity), for I knew that it was a blessing. The subnarrator said: I asked Jâbir, "How many persons were you then?" He replied, "We were one thousand four hundred men." (Salim said: Jâbir said — 1500). (*Sahîh Al-Bukhârî, Hadîth* No. 5639).

5. The Prophet's meals used to glorify Allâh while he ate, and this glorification was heard by the Companions of the Prophet صلى الله عليه وسلم . (See *Sahîh Al-Bukhârî, Hadîth* No. 3579).

6. Stones used to greet the Prophet صلى الله عليه وسلم whenever he passed by through the lanes of Makkah.

7. The throwing out of a dead body of a Christian by the earth: Narrated Anas: There was a Christian who embraced Islâm and read *Sûrat Al-Baqarah* and *Âl-'Imrân* and he used to write the revelation for the Prophet صلى الله عليه وسلم . Later on he reverted to Christianity and used to say, "Muhammad knows nothing but what I have written for him." Then Allâh caused him to die and the people buried him but in the morning they found that the earth had thrown out his body. They said, "This is the deed of Muhammad صلى الله عليه وسلم and his companions. They have opened the grave of our companion and took his body out because he ran away from them," so they again dug the grave deeper for him, but in the morning they again found that the earth had thrown the body out. They said, "This is a deed of Muhammad صلى الله عليه وسلم and his companions." So they dug a third grave for him as deep as they could, but in the morning they found that the earth had thrown the body out. Then they believed what had befallen him, was not done by mankind, and they had to leave the body on the ground. (See *Sahîh Al-Bukhârî, Hadîth* No. 3617).

8. The screening (shading) by the trees, for the Prophet صلى الله عليه وسلم to answer the call of nature.

9. The rising of water in the well at Hudaibîya after it had dried. (See *Sahîh Al-Bukhârî, Hadîth* No. 3577).

10. The increase in the amount of dates in the garden of Jâbir bin 'Abdullâh after the Prophet صلى الله عليه وسلم went round the heaps of

dates and invoked Allâh for His Blessings. (See *Sahîh Al-Bukhârî, Hadîth* No. 3580).

11. Speaking of the wolf: It has been written that a wolf also spoke to one of the Companions of the Prophet صلى الله عليه وسلم near Al-Madîna, as narrated in *Musnad* of Ahmad, Vol.3, *Musnad Abi Saeed Al-Khudri*. Narrated Abi Saeed Al-Khudri رضي الله عنه : (While a shepherd was amongst his sheep) suddenly a wolf attacked a sheep and took it away. The shepherd chased the wolf and took back the sheep. The wolf sat on its tail and addressed the shepherd saying: "Be afraid of Allah, you have taken the provision from me which Allah gave me." The shepherd said: "What an amazing thing! A wolf sitting on its tail speaks to me in the language of a human being." The wolf said: "Shall I tell you something more amazing than this? There is Muhammad صلى الله عليه وسلم (the Messenger of Allâh) in Yathrib (Al-Madina) informing the people about the news of the past." Then the shepherd proceeded (towards Al-Madîna) driving his sheep till he entered Al-Madîna (city), cornered his sheep to one side and came to Allâh's Messenger (Muhammad) صلى الله عليه وسلم and informed the whole story. Allâh's Messenger ordered for the proclamation of a congregational prayer (صلاة جامعة), then he صلى الله عليه وسلم came out and asked the shepherd to inform the people (about his story) and he informed them. Then Allâh's Messenger صلى الله عليه وسلم said: "He (the shepherd) has spoken the truth. By Him (Allâh) in Whose Hands my soul is, the Day of Resurrection will not be established till beasts of prey (سباع) speak to the human beings, and the stick lash and the shoe-laces of a person speak to him and his thigh informs him about his family as to what happened to them after him. [*Musnad* of Ahmad, Vol.3, *Musnad Abi Saeed Al-Khudri*].

12. The *Mi'râj:* The Ascent of the Prophet صلى الله عليه وسلم to the heavens. (See *Sahîh Al-Bukhârî, Hadîth* No. 349 and *Hadîth* No.3887).

In the Name of Allâh, the Most Gracious, the Most Merciful

INTRODUCTION

Imam Bukhari and his Book *Sahih Al-Bukhari*

It has been unanimously agreed that Imâm Bukhârî's work is the most authentic of all the other works in *Hadîth* literature put together. The authenticity of Al-Bukhârî's work is such that the religious learned scholars of Islâm said concerning him: "The most authentic book after the Book of Allâh (i.e. Al-Qur'ân) is *Sahîh Al-Bukhârî.*"

Imâm Bukhârî was born on 13th Shawwâl in the year 194 A.H. in Bukhârâ in the territory of Khurâsân (West Turkistân). His real name is Muhammad bin Ismâil bin Al-Mughîrah Al-Bukhârî.

His father died when he was still a young child and he was looked after by his mother. At the age of ten he started acquiring the knowledge of *Hadîth*. He travelled to Makkah when he was sixteen years old accompanied by his mother and elder brother. It seemed as though Imâm Bukhârî loved Makkah and its learned religious scholars for he remained in Makkah after bidding farewell to his mother and brother. He spent two years in Makkah and then went to Al-Madîna. After spending a total of six years in Al-Hijâz which comprises Makkah and Al-Madîna, he left for Basrah, Kûfa and Baghdâd and visited many other places including Egypt and Syria. He came to Baghdad on many occasions. He met many religious learned scholars including Imâm Ahmad bin Hanbal.

Owing to his honesty and kindness and the fact that he was trustworthy he used to keep away from the princes and rulers for fear that he may incline to say things to please them.

Many a story has been told about Imâm Bukhârî regarding his struggles in collecting *Hadîth* literature. He travelled to many different places gathering the precious gems that fell from the lips of the noble Prophet Muhammad صلى الله عليه وسلم . It is said that Imâm Bukhârî collected over 300,000 *Ahadîth* and he himself memorized 200,000 of which some were unreliable. He was born at a time

when *Hadîth* was being forged either to please rulers or kings or to corrupt the religion of Islâm.

It is said that Imâm Bukhârî (before compiling *Sahih Al-Bukhârî*) saw in a dream, standing in front of Prophet Muhammad صلى الله عليه وسلم having a fan in his hand and driving away the flies from the Prophet صلى الله عليه وسلم . Imâm Bukhârî asked some of those who interpret dreams, and they interpreted his dream that he will drive away the falsehood asserted against the Prophet صلى الله عليه وسلم .

So it was a great task for him to sift the forged *Ahadîth* from the authentic ones. He laboured day and night and although he had memorised such a large number he only chose approximately 7,275 with repetition and about 2,230 without repetition of which there is no doubt about their authenticity.

Before he recorded each *Hadîth,* he would make ablution and offer a two *Rak'at* prayer and supplicate his Lord (Allâh). Many religious scholars of Islâm tried to find fault in the great remarkable collection — *Sahîh Al-Bukhârî,* but without success. It is for this reason, they unanimously agreed that the most authentic book after the Book of Allâh is *Sahîh Al-Bukhârî.*

Imâm Bukhârî died on first Shawwâl in the year 256 A.H., and was buried in Khartank, a village near Samarkand. May Allâh have mercy on his soul.

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TRANSLITERATION OF CERTAIN FORMULAE AND THEIR MEANINGS

1. *Allâhumma aslamtu wajhî 'ilaika, wa fawwadtu amrî 'ilaika, wa 'aljatu zahrî 'ilaika raghbatan-wa rahbatan 'ilaika. Lâ malja' minka illâ 'ilaika. Allâhumma âmantu bikitâbikal-ladhî anzalta wa binabîyikal-ladhî 'arsalta.*

   [O Allâh! I surrender to You and trust You in all my affairs and depend upon You for Your Blessings both with hope and fear of You. There is no place of protection and safety except with You. O Allâh! I believe in the Book (the Qur'ân) You have revealed and in the Prophet (Muhammad صلى الله عليه وسلم) whom You have sent].

2. *Wa ash-hadu anna Muhammadan Rasûl-ullâh.*
   [And I testify that Muhammad is the Messenger of Allâh].

3. *Haiya 'alas-Salâh.*
   [Come for the prayer]

4. *Lâ hawla walâ quwata illâ billâh.*
   [There is neither might nor any power except with Allâh].

5. *Allâhumma Rabba hâdhihi-dda-watit-tâmmati was-salâtil-qâ'imati, âti Muhammadanil-wasîlata wal-fadîlata, wab 'athhu maqâman Mahmûda nil-ladhî wa'adt-tahu.*
   [O Allâh! Lord of this perfect call and of the regular prayer which is going to be established! Kindly give Muhammad صلى الله عليه وسلم the right of intercession and superiority and send him (on the Day of Judgement) to the best and the highest place in Paradise which You promised him].

6. *Sami'allâhu-liman hamidah.*
   [Allâh heard those who sent praises to Him].

7. *Rabbanâ wa lakal-hamd.*
   [O our Lord! All the praises are for You].

8. *Allâhumma bâ'id bainî baina khatâyâyâ kamâ bâ-'adt-ta bainal-mashriqi wal-maghribi. Allâhumma naqqinî min khatâyâ kamâ yunaqqa-ththawbul-abyadu minad-danas. Allâhumma-ghsil khatâyâyâ bil-mâ'i wath-thalji wal-barad.*
   [O Allâh! Set me apart from the sins (faults) as east and west are set apart from each other and cleanse me from sins as a white garment is

cleaned of dirt (after thorough washing). O Allâh! Wash off my sins with water, snow and hail].

9. *Al-hamdu lillâhi Rabbil-'âlamîn.*
[All praises and thanks be to Allâh, the Lord of *'Alamîn* (mankind, jinn and all that exists].

10. *At-tahîyyâtu lillâhi was-salawâtu wat-taiyibâtu. As-salâmu 'alaika aiyuhan-Nabîyu wa rahmatu-llâhi wa barakâtuhu. As-salâmu 'alainâ wa 'ala'ibâdillâh is-sâlihîn.*
[All the compliments, prayers and good things are due to Allâh; peace be on you, O Prophet, and Allâh's Mercy and Blessings be on you. Peace be on us and on the true pious devotees of Allâh].

11. *Allâhumma innî a'ûdhu bika min 'adhâbil-qabri, wa a'ûdhu bika min fitnatil-masîh-id-dajjâl, wa a'udhu bika min fitnatil-mahyâ wal-mamâti. Allâhumma innî a'ûdhu bika minal-mâ'thami wal-maghrami.*
[O Allâh! I seek Your Protection against the punishment of the grave and against the *Fitnah* (trial and affliction) of *Masih Ad-Dajjâl* and the *Fitnah* (trial and afflictions) of life and death. O Allâh, I seek Your Protection against sins and debts].

12. *Allâhumma innî zalamtu nafsî zulman kathiranw-walâ yaghfirudh-dhunûba illâ anta, faghfirlî maghfiratam-min 'indika, war-hamnî innaka antal-Ghafûr-ur-Rahîm.*
[O Allâh! I have done great injustice to myself and none except You forgive sins, so please forgive me and be Merciful to me as You are the Oft-Forgiver, the Most Merciful].

13. *Lâ-ilâha illallâhu wahdahu lâ sharîka lahu, lahul-mulku wa lahul-hamdu, wa Huwa 'ala kulli shai'in Qadîr. Allâhumma lâ mâni'a limâ a'taita, wa lâmu'tiya limâ mana'ta, wa lâ yanfa'u dhal-jaddi minkal-jadd.*
[None has the right to be worshipped but Allâh and He has no partners in worship (nothing is to be worshipped) along with Him, for Him is the kingdom and all the praises are for Him and He is Omnipotent. O Allâh! Nobody can hold back what You give and nobody can give what You hold back, and hard efforts by anyone (or good luck or riches) for anything cannot benefit one against Your Will and Decisions].

TRANSLITERATION

In transliterating Arabic words, the following system of symbols has been used:

1. Consonants

Arabic script	English symbol	English words having similar sounds
أ	a'*	—
ب	b	bless
ت	t	true
ث	th	think
ج	j	judge
ح	h**	—
خ	kh	—
د	d	dear
ذ	dh	this
ر	r	road
ز	z	is
س	s	safe
ش	sh	show
ص	s**	—
ض	d**	—
ط	t**	—
ظ	z**	—
ع	a‘***	—
غ	gh	—
ف	f	free
ق	q**	—
ك	k	care
ل	l	light
م	m	moon
ن	n	nice

Arabic script	English symbol	English words having similar sounds
هـ	h	health
و	w	wealth
ي	y	youth

* This symbol represents a glottal stop (transliterated medially and finally and not represented in transliteration when initial).

** These sounds have no equivalent sounds in English.

Native speakers of English usually identify them with familiar English sounds in the following manner:

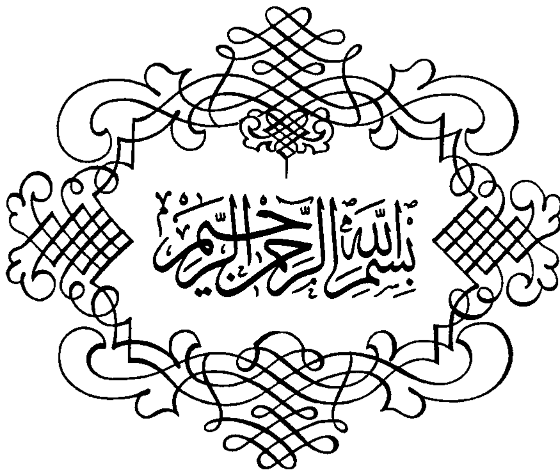
ح	h	h
ص	s	s
ض	d	d
ط	t	t
ظ	z	z
ق	q	k

*** The Arabic sounds represented by the symbols (' / ') and the ones mentioned in the previous note are to be learned by imitating the native speakers of Arabic, if one wants to be exact in their pronunciation.

2. Vowels

There are only six vowels in Arabic; three of them are short and the other three are long. They are symbolized in the following way:

a	approximately as in 'bad'
i	as in 'bid'
u	as in 'pull'
â	as in 'father'
î	as in 'bread'
û	as in 'pool'



In the Name of Allâh, the Most Gracious, the Most Merciful

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In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمن الرحيم

1 - THE BOOK OF REVELATION

١ - كتاب بَدْءِ الوَحْيِ

Said Ash-Shaikh Al-Imām Al-Hāfiẓ Abu-'Abdullāh Muḥammad bin Ismā'īl bin Ibrāhīm bin Al-Mughīra Al-Bukhārī (May Allāh تعالى be Merciful to him):

قالَ الشَّيْخُ الإمامُ الْحافِظُ أبو عَبْدِ اللهِ مُحَمَّدُ بْنُ إسْماعِيلَ بْنِ إبْراهِيمَ بْنِ الْمُغيرَةِ الْبُخاريُّ رَحِمَهُ اللهُ تَعالى آمِين:

(1) CHAPTER. How the Divine Revelation started to be revealed to Allāh's Messenger ﷺ.

(١) **بابٌ**: كَيفَ كَانَ بَدْءُ الوَحْيِ إلَى رَسُولِ اللهِ ﷺ،

And the Statement of Allāh جَلَّ ذِكْرُهُ: "Verily, We have sent the revelation to you (O Muḥammad ﷺ) as We sent the revelation to Noaḥ and the Prophets after him." (V.4:163)

وَقَوْلُ اللهِ جَلَّ ذِكْرُهُ. ﴿إِنَّآ أَوْحَيْنَآ إِلَيْكَ كَمَآ أَوْحَيْنَآ إِلَىٰ نُوحٍ وَٱلنَّبِيِّـۧنَ مِنۢ بَعْدِهِۦ﴾ [النساء: ١٦٣].

1. Narrated 'Umar bin Al-Khaṭṭāb رضي الله عنه: I heard Allāh's Messenger ﷺ saying, "The reward of deeds depends upon the intentions and every person will get the reward according to what he has intended. So whoever emigrates for worldly benefits or for a woman to marry, his emigration will be for what he emigrated for."[1]

١ - حدَّثَنا الْحُمَيْدِيُّ قالَ: حَدَّثَنا سُفْيانُ، عَنْ يَحْيَى بنِ سَعِيدٍ الأنْصارِيُّ قال: أخْبَرَنِي مُحَمَّدُ بنُ إبْراهِيمَ التَّيْمِيُّ أنَّهُ سَمِعَ عَلْقَمَةَ بْنَ وَقَّاصٍ اللَّيْثِيَّ يَقُولُ: سَمِعْتُ عُمَرَ بنَ الخَطَّابِ رَضِيَ اللهُ عَنْهُ عَلى المِنْبَرِ قال: سَمِعْتُ رَسولَ اللهِ ﷺ يَقُول: «إنَّما الأعمالُ بالنِّيَّاتِ، وإنَّما لِكُلِّ امْرِئٍ ما نَوَى، فَمَنْ كانَتْ هِجْرَتُهُ إلى دُنْيَا يُصِيبُها أوْ إلى امْرَأةٍ يَنْكِحُها فَهِجْرَتُهُ إلى مَا هاجَرَ إلَيْهِ».

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(1) (H.1) The Prophet ﷺ said this on the occasion of someone's emigration from Makkah to Al-Madīna not for the sake of the Islāmic Cause but to marry a woman who had stipulated that he should emigrate if he wanted to marry her. Anyhow, this *Ḥadīth* implies a general principle, i.e., one is rewarded for his deeds according to his real intentions and not according to his actual deeds which might be good in themselves but were motivated by an ill intention.

(2) CHAPTER.

(٢) بابٌ:

2. Narrated 'Āishah رضي الله عنها, the Mother of the faithful believers:(1) Al-Hārith bin Hishām رضي الله عنه asked Allāh's Messenger ﷺ "O Allāh's Messenger! How is the Divine Revelation revealed to you?" Allāh's Messenger ﷺ replied, "Sometimes it is (revealed) like the ringing of a bell, this form of Revelation is the hardest of all and then this state passes off after I have grasped what is revealed. Sometimes the angel comes in the form of a man and talks to me and I grasp whatever he says." 'Āishah رضي الله عنها added: Verily I saw the Prophet ﷺ being inspired (Divinely) and (noticed) the sweat dropping from his forehead on a very cold day as the Revelation was over.

٢ - حدَّثنا عَبْدُاللهِ بنُ يُوسُفَ قالَ: أَخْبَرَنا مالِكٌ. عَنْ هِشامِ بنِ عُرْوَةَ، عَنْ أبيهِ، عَنْ عائِشَةَ أُمِّ المؤْمِنِينَ رَضِيَ اللهُ عَنْها: أنَّ الحارِثَ بنَ هِشامٍ رَضِيَ اللهُ عَنْهُ سأَلَ رَسُولَ اللهِ ﷺ فقال: يا رَسُولَ اللهِ كَيْفَ يَأْتيكَ الوَحْيُ؟ فقالَ رَسُولُ اللهِ ﷺ: «أحْياناً يَأتيني مِثْلَ صَلْصَلَةِ الجَرَسِ وَهُوَ أَشَدُّهُ عَلَيَّ فَيُفْصَمُ عَنّي، وقَدْ وَعَيْتُ عَنْهُ ما قالَ، وأحياناً يَتَمَثَّلُ لِيَ المَلَكُ رَجُلاً فَيُكَلِّمُني فَأَعِي ما يَقُولُ» - قالَتْ عائِشَةُ رَضِيَ اللهُ عَنها: وَلَقَدْ رَأَيْتُهُ يَنْزِلُ عَلَيْهِ الوَحْيُ في اليَوْمِ الشَّدِيدِ البَرْدِ فَيَفْصِمُ عَنْهُ وَإنَّ جَبِينَهُ لَيَتَفَصَّدُ عَرَقاً.

(3) CHAPTER.

(٣) بابٌ:

3. Narrated 'Āishah رضي الله عنها, the Mother of the faithful believers: The commencement of the (Divine) Revelation to Allāh's Messenger ﷺ was in the form of good righteous (true) dreams which came true like bright daylight, and then the love of seclusion was bestowed upon him. He used to go in seclusion in the cave of Hirā' where he used to worship (Allāh Alone) continuously for many nights before returning to (or his desire to see) his family. He used to take with him the journey food for the stay and then come

٣ - حدَّثنا يَحْيى بن بُكَيْرٍ قال: حَدّثنا اللَّيْث، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ، عَنْ عُرْوَةَ ابْنِ الزُّبَيْرِ، عَنْ عائِشَةَ أُمِّ المُؤْمِنِينَ أنَّها قالَت: أوَّلُ ما بُدِئَ بِهِ رَسُولُ اللهِ ﷺ مِنَ الوَحْيِ الرُّؤْيا الصَّالِحَةُ في النَّوْمِ، فكانَ لا يَرَى رُؤْيا إلّا جاءَتْ مِثْلَ فَلَقِ الصُّبْحِ، ثُمَّ حُبِّبَ إلَيْهِ الخَلاءُ وكانَ يَخْلُو بِغارِ حِراءٍ فَيَتَحَنَّثُ فِيهِ - وَهُوَ

(1) (H.2) Allāh تعالى calls the wives of the Prophet ﷺ "the Mothers of the faithful" in that the believers should show respect and reverence and none of the believers were permitted to marry any of them after the Prophet's death. [See the Qur'ān (V.33:6)].

back to (his wife) Khadīja to take his food likewise again till suddenly the Truth descended upon him while he was in the cave of Ḥirā'. The angel came to him and asked him to read. The Prophet ﷺ replied, "I do not know how to read."

The Prophet ﷺ added, "Then the angel caught me (forcefully) and pressed me so hard that I could not bear it any more. He then released me and again asked me to read and I replied, 'I do not know how to read.' Thereupon he caught me again and pressed me a second time till I could not bear it any more. He then released me and again asked me to read but again I replied, 'I do not know how to read (or what shall I read?)'. Thereupon he caught me for the third time and pressed me, and then released me and said, 'Read in the Name of your Lord, Who has created (all that exists). Has created man from a clot (a piece of thick coagulated blood). Read! And your Lord is the Most Generous.'" (V.96:1-3) Then Allāh's Messenger ﷺ returned with the Revelation and with his heart beating severely. Then he went to Khadīja bint Khuwailid رضي الله عنها and said, "Cover me! Cover me!" They covered him till his fear was over and after that he told Khadīja رضي الله عنها everything that had happened (and said), "I fear that something may happen to me." Khadīja replied, "Never! By Allāh, Allāh will never disgrace you. You keep good relations with your kith and kin, help the poor and the destitute, serve your guests generously and assist the deserving calamity-afflicted ones."

Khadīja رضي الله عنها then accompanied him to her cousin Waraqa bin Naufal bin Asad bin 'Abdul 'Uzza, who, during the Period of Ignorance became a Christian and used to write the writing with Hebrew letters. He would write from the Gospel in Hebrew as

التَّعَبُّدُ - اللَّيالِيَ ذَواتِ العَدَدِ قَبْلَ أنْ يَنْزِعَ إلى أَهْلِهِ وَيَتَزَوَّدُ لِذلكَ، ثُمَّ يَرْجِعُ إلى خَديجَةَ فَيَتَزَوَّدُ لِمِثْلِها، حتى جاءَهُ الحقُّ وَهُوَ في غارِ حِرَاءٍ، فَجاءَهُ المَلَكُ فَقال: اقْرَأْ، قال: ما أنا بِقارِئٍ، قال: فَأَخَذَني فَغَطَّني حَتى بَلَغَ مِنِّي الجَهْدَ ثُمَّ أَرْسَلَني فَقال: اقْرَأْ، قُلْتُ: «ما أنا بِقارِئٍ، فَأَخَذَني فَغَطَّني الثَّانِيَةَ حَتَّى بَلَغَ مِنِّي الجَهْدَ ثُمَّ أَرْسَلَني فَقال: اقْرَأْ، فَقُلْتُ: ما أنا بِقارِئٍ، فَأَخَذَني فَغَطَّني الثَّالِثَةَ ثُمَّ أَرْسَلَني فَقالَ: ﴿اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ خَلَقَ الْإِنسَانَ مِنْ عَلَقٍ﴾ [العلق: ١-٣] فَرَجَعَ بِها رَسُولُ اللهِ ﷺ يَرْجُفُ فُؤَادُه، فَدَخَلَ عَلى خَديجَةَ بِنْتِ خُوَيْلِدٍ فَقالَ: «زَمِّلُوني، زَمِّلُوني». فَزَمَّلُوهُ حَتى ذَهَبَ عَنْهُ الرَّوْعُ، فَقال لِخَديجَةَ وأَخْبَرَها الخَبَرَ: «لَقَدْ خَشِيتُ عَلى نَفْسِي»، فَقالَتْ لَهُ خَديجَةُ: كَلَّا، واللهِ ما يُخْزِيكَ اللهُ أبداً، إنَّكَ لَتَصِلُ الرَّحِمَ، وَتَحْمِلُ الكَلَّ، وَتَكْسِبُ المَعْدُومَ، وتَقْرِي الضَّيْفَ، وَتُعينُ على نَوائِبِ الحَقِّ، فانْطَلَقَتْ بِهِ خَديجَةُ حتى أَتَتْ بِهِ وَرَقَةَ بْنَ نَوْفَلِ بنِ أَسَدِ بنِ عَبْدِ العُزَّى - ابْنَ عَمِّ خَديجَةَ - وكانَ امْرءاً قَدْ تَنَصَّرَ في الجاهِلِيَّةِ، وكانَ يَكْتُبُ الكِتابَ العِبْرانِيَّ، فَيَكْتُبُ مِنَ

الإنْجيلِ بِالعِبْرانِيَّةِ ما شاءَ اللهُ أنْ يَكْتُبَ، وكانَ شَيْخاً كَبيراً قدْ عَمِيَ، فَقالَتْ لَهُ خَدِيْجَةُ: يا ابنَ عَمِّ اسمَعْ مِنِ ابْنِ أَخِيكَ، فَقال لَهُ وَرَقَهُ: يا ابْنَ أخي ماذَا تَرَى؟ فَأخْبَرَهُ رَسُولُ اللهِ ﷺ خَبَرَ ما رَأى، فَقالَ لَهُ وَرَقَةُ: هٰذا النَّامُوسُ الذي نَزَّلَ اللهُ عَلى مُوسَى، يا لَيْتَنِي فِيهَا جَذَعٌ، لَيْتَنِي أَكُونُ حَيًّا إذْ يُخْرِجُكَ قَوْمُكَ، فَقالَ رَسُولُ اللهِ ﷺ: «أَوَ مُخْرِجِيَّ هُمْ»؟ قَالَ: نَعَمْ، لَمْ يَأتِ رَجُلٌ قَطُّ بِمِثْلِ ما جِئتَ بِهِ إلّا عُودِيَ، وَإنْ يُدْرِكْنِي يَوْمُكَ أنصُرْكَ نَصْراً مُؤَزَّرًا. ثُمَّ لَمْ يَنْشَبْ وَرَقَةُ أَنْ تُوُفِّيَ وَفَتَرَ الوَحْيُ.

much as Allāh wished him to write. He was an old man and had lost his eyesight. Khadīja said to Waraqa, "Listen to (the story of) your nephew, O my cousin!" Waraqa asked, "O my nephew! What have you seen?" Allāh's Messenger ﷺ described whatever he had seen. Waraqa said, "This is the same one [who keeps the secrets i.e., angel Jibrīl (Gabriel)] whom Allāh had sent to Mūsa (Moses). I wish I were young and could live up to the time when your people would turn you out." Allāh's Messenger ﷺ asked, "Will they drive me out?" Waraqa replied in the affirmative and said, "Anyone (man) who came with something similar to what you have brought was treated with hostility; and if I should remain alive till the day (when you will be turned out) then I would support you strongly." But after a few days Waraqa died and the Divine Revelation was also paused for a while.

٤ - قالَ ابْنُ شِهَابٍ: وَأخْبَرَنِي أبُو سَلَمَةَ بنُ عَبْدِ الرَّحْمٰنِ أنَّ جابِرَ بْنَ عَبْدِ اللهِ الأنْصارِيَّ قالَ وَهُوَ يُحَدِّثُ عَنْ فَتْرَةِ الوَحْيِ فَقالَ في حَدِيثِهِ: «بَيْنا أنا أَمْشِي إذْ سَمِعْتُ صَوْتاً مِنَ السَّماءِ فَرَفَعْتُ بَصَرِي فإذا المَلَكُ الَّذِي جَاءَني بِحِرَاءٍ جالِسٌ عَلى كُرْسِيٍّ بَينَ السَّماءِ والأَرْضِ، فَرُعِبْتُ مِنْهُ فَرَجَعْتُ فَقُلْتُ: زَمِّلُونِي، زَمِّلُونِي، فأنْزَلَ اللهُ عَزَّ وَجَلَّ: ﴿يَٰٓأَيُّهَا ٱلْمُدَّثِّرُ قُمْ فَأَنذِرْ﴾ إلى قولِهِ: ﴿وَٱلرُّجْزَ فَٱهْجُرْ﴾ [المدثر: ١-٥] فَحَمِيَ الوَحْيُ وَتَواتَرَ». تابَعَهُ عَبْدُاللهِ بْنُ يُوسفَ وَأبُو صالِحٍ، وَتابَعَهُ هِلالُ بْنُ رَدَّادٍ

4. Narrated Jābir bin 'Abdullāh Al-Anṣārī while talking about the period of pause in revelation, reported the speech of the Prophet ﷺ, "While I was walking, all of a sudden I heard a voice from the sky. I looked up and saw the same angel, who had visited me at the cave of Ḥirā', sitting on a chair between the sky and the earth. I got scared of him and came back home and said, 'Wrap me (in blankets).' And then Allāh تعالى revealed the following Holy Verses (of the Qur'ān):

'O you (Muḥammad ﷺ) enveloped (in garments)! Arise and warn ... (up to) ... and keep away from *Ar-Rujz* (the idols)!' (V.74:1-5)

After this, the revelation started coming strongly and frequently in succession one after the other."

عَنِ الزُّهْرِيّ، وَقالَ يُونُسُ وَمَعمَرٌ: «بَوَادِرُهُ».

(4) CHAPTER.

(٤) بابٌ:

5. Narrated Sa'īd bin Jubair: Ibn 'Abbās in the explanation of the Statement of Allāh تعالى: 'Move not your tongue concerning (the Qur'ān, O Muḥammad ﷺ) to make haste therewith' (V.75:16) said, "Allāh's Messenger ﷺ used to bear the revelation with great stress and hardness, and used to move his lips (quickly with the Revelation)."

Ibn 'Abbās moved his lips saying, "I am moving my lips (in front of you) as Allāh's Messenger ﷺ used to move his."

Sa'īd moved his lips saying: "I am moving my lips, as I have seen Ibn 'Abbās moving his."

[Ibn 'Abbās رضي الله عنهما added], "So Allāh تعالى revealed 'Move not your tongue concerning (the Qur'ān, O Muḥammad ﷺ) to make haste therewith. It is for Us to collect it and to give you (O Muḥammad ﷺ) the ability to recite it (the Qur'ān) (V.75:16,17), [which means that Allāh will make him (the Prophet ﷺ) remember the portion of the Qur'ān which was revealed at that time by heart and recite it]. The Statement of Allāh: 'And when We have recited it to you [O Muḥammad ﷺ through Jibrīl (Gabriel)] then follow you its (the Qur'ān's) recital' (V.75:18) (means 'listen to it and be silent'). 'Then it is for Us (Allāh) to make it clear to you' (V.75:19) means then it is (for Allāh) to make you recite it (and its meaning will be clear by itself through your tongue). Afterwards, Allāh's Messenger ﷺ used to listen to Jibrīl whenever he came and after his departure he used to recite it as Jibrīl had recited it."

٥ - حدَّثنا موسَى بْنُ إسمَاعِيلَ قالَ: حَدَّثَنا أَبُو عَوَانَةَ قالَ: حَدَّثنا مُوسَى بنُ أَبي عَائِشَةَ قالَ: حَدَّثنا سَعِيدُ بْنُ جُبَيْرٍ، عنِ ابْنِ عَبَّاسٍ في قَوْلِهِ تَعالى: ﴿لَا تُحَرِّكْ بِهِۦ لِسَانَكَ لِتَعْجَلَ بِهِۦٓ﴾ قالَ: كانَ رَسُولُ اللهِ ﷺ يُعالِجُ مِنَ التَّنْزِيلِ شِدَّةً، وكانَ مِمَّا يُحَرِّكُ شَفَتَيْهِ - فقالَ ابنُ عَبَّاسٍ: فأَنا أُحَرِّكُهُما لَكَ كما كانَ رَسُولُ اللهِ ﷺ يُحَرِّكُهُما. وَقالَ سَعيدٌ: أَنا أُحَرِّكُهُما كما رَأَيْتُ ابنَ عَبَّاسٍ يُحَرِّكُهُما، فَحرَّكَ شَفَتَيْهِ - فَأَنْزَلَ اللهُ عَزَّ وَجلَّ: ﴿لَا تُحَرِّكْ بِهِۦ لِسَانَكَ لِتَعْجَلَ بِهِۦٓ إِنَّ عَلَيْنَا جَمْعَهُۥ وَقُرْءَانَهُۥ﴾ قالَ: جَمعَهُ لَكَ صَدْرُكَ وَتَقْرَأَهُ ﴿فَإِذَا قَرَأْنَٰهُ فَٱتَّبِعْ قُرْءَانَهُۥ﴾ قالَ: فاسْتَمِعْ لَهُ وَأَنْصِتْ ﴿ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُۥ﴾ [القيامة: ١٦، ١٧] ثُمَّ إنَّ عَلَيْنا أَنْ تَقْرأَهُ، فَكانَ رَسُولُ اللهِ ﷺ بَعْدَ ذٰلكَ إذَا أَتاهُ جِبْرِيلُ اسْتَمَعَ، فإذَا انْطَلَقَ جِبْرِيلُ قَرَأَهُ النَّبيُّ ﷺ كَمَا كَانَ قَرأَ.

(5) CHAPTER.

(٥) بابٌ:

6. Narrated Ibn 'Abbās رضي الله عنهما: Allāh's Messenger ﷺ was the most generous of all the people, and he used to reach the peak in generosity in the month of Ramaḍān when Jibrīl (Gabriel) met him. Jibrīl used to meet him every night of Ramaḍān to teach him the Qur'ān.

Allāh's Messenger ﷺ was the most generous person, even more generous than the fair winds [sent (by Allāh) with glad tidings (rain), in readiness and haste to do charitable deeds].

٦ - **حدَّثنا** عَبْدَانُ قالَ: أَخْبَرَنا عَبْدُ اللهِ قال: أَخْبَرَنا يُونُسُ، عَنِ الزُّهْرِيِّ قال: وحَدَّثَنا بِشْرُ بنُ مُحَمَّدٍ قالَ: أَخْبَرَنا عَبْدُ اللهِ قالَ: أَخْبَرَنا يُونُسُ وَمَعْمَرٌ نَحْوَهُ عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَنا عُبَيْدُ اللهِ بنُ عَبْدِ اللهِ، عَنِ ابْنِ عَبَّاسٍ قالَ: كانَ رَسُولُ اللهِ ﷺ أَجْوَدَ النَّاسِ، وكانَ أَجْوَدُ ما يَكُونُ في رَمَضَانَ حِينَ يَلْقاهُ جِبْرِيلُ، وكانَ يَلْقاهُ في كُلِّ لَيْلَةٍ مِنْ رَمَضَانَ فَيُدَارِسُهُ القُرْآنَ، فَلَرَسُولُ اللهِ أَجْوَدُ بالخَيرِ مِنَ الرِّيحِ المُرْسَلَةِ. [انظر: ١٩٠٢، ٣٢٢٠، ٣٥٥٤، ٤٩٩٧]

(6) CHAPTER.

(٦) بابٌ:

7. Narrated Ibn 'Abbās رضي الله عنهما: Abū Sufyān bin Ḥarb informed me that Heraclius had sent a messenger to him while he had been accompanying a caravan from Quraish. They were merchants doing business in Shām (Syria, Palestine, Lebanon and Jordan), at the time when Allāh's Messenger ﷺ had truce with Abū Sufyān and Quraish infidels. So Abū Sufyān and his companions went to Heraclius at 'Ilyā (Jerusalem). Heraclius called them in the court and he had all the senior Roman dignitaries around him. He called for his translator who, translating Heraclius' question said to them, "Who amongst you is closely related to that man who claims to be a Prophet?" Abū Sufyān replied, "I am the nearest relative to him (amongst the group)."

Heraclius said, "Bring him (Abū Sufyān) close to me and make his companions stand

٧ - **حدَّثنا** أبو اليمانِ، حَدَّثنا الحكَمُ بنُ نافعٍ قالَ: أَخْبَرَنا شُعَيْبٌ عَنِ الزُّهْرِيِّ قال: أَخْبَرَني عُبَيْدُ اللهِ بنُ عَبْدِ اللهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ أنَّ عَبْدَ اللّهِ بنَ عَبَّاسٍ أخبرَهُ أنَّ أبا سُفْيانَ بنَ حَرْبٍ أَخْبَرَهُ أنَّ هِرَقْلَ أَرْسَلَ إليهِ في رَكْبٍ مِنْ قُرَيْشٍ، وكانوا تُجَّاراً بالشَّأْمِ في المُدَّةِ الَّتي كانَ رَسُولُ اللهِ ﷺ مادَّ فِيها أبا سُفْيانَ وكُفَّارَ قُرَيْشٍ، فَأتَوْهُ وَهُوَ بإيْلِياءَ، فَدَعاهُمْ في مَجْلِسِهِ وَحَوْلَهُ عُظَماءُ الرُّومِ، ثُمَّ دَعاهُمْ وَدَعا تَرْجُمانَه فَقال: أَيُّكُمْ أقْرَبُ نَسَباً بِهٰذا

behind him." Abū Sufyān added, "Heraclius told his translator to tell my companions that he wanted to put some questions to me regarding that man (the Prophet) and that if I told a lie they (my companions) should contradict me." Abū Sufyān added, "By Allāh! Had I not been afraid of my companions labelling me a liar, I would not have spoken the truth about the Prophet ﷺ.

The first question he asked me about him was: 'What is his family status amongst you?' I replied, 'He belongs to a noble family amongst us.' Heraclius further asked, 'Has anybody else amongst you ever claimed the same (i.e. to be a Prophet) before his (claim)?' I replied, 'No.' He asked, 'Was anybody amongst his ancestors a king?' I replied, 'No.' Heraclius asked, 'Do the nobles or the poor follow him?' I replied, 'It is the poor who follow him.' He said, 'Are his followers increasing or decreasing (day by day)?' I replied, 'They are increasing.' He then asked, 'Does anybody amongst those who embrace his religion become displeased and renounce the religion afterwards?' I replied, 'No.' Heraclius said, 'Have you ever accused him of telling lies before his claim (to be a Prophet)?' I replied, 'No.' Heraclius said, 'Does he ever betray or prove treacherous to his covenants?' I replied, 'No. We are at truce with him but we do not know what he will do in it.' I could not find opportunity to say anything against him except that word. Heraclius asked, 'Have you ever had a fight with him?' I replied, 'Yes.' Then he said, 'What was the outcome of your battles with him?' I replied, 'The fighting between us and him was undecided and victory was shared between us and him by turns.' Heraclius said, 'What does he order you to do?' I said, 'He tells us to worship Allāh Alone and not to worship anything

الرَّجُلِ الَّذِي يَزْعُمُ أَنَّهُ نَبِيٌّ؟ فَقالَ أبو سُفْيانَ: قُلتُ: أنا أَقْرَبُهُمْ نَسَباً.

قَالَ: أَدْنُوهُ مِنِّي، وقَرِّبُوا أصحَابَهُ فاجْعَلُوهُمْ عِنْدَ ظَهْرِهِ، ثُمَّ قالَ لِتَرْجُمَانِه:

قُلْ لَهُمْ: إنِّي سائِلٌ هَذا عَنْ هَذا الرَّجُلِ، فإنْ كَذَبَنِي فَكَذِّبُوهُ قَالَ: فَوَاللهِ لَوْلا الحَياءُ مِنْ أنْ يَأْثِرُوا عَلَيَّ كَذِباً لَكَذَبْتُ عَلَيْهِ.

ثُمَّ كانَ أوَّلَ ما سَأَلَنِي عَنْهُ أنْ قالَ: كَيْفَ نَسَبُهُ فِيكُمْ؟ قُلْتُ: هُوَ فِينا ذُو نَسَبٍ، قالَ: فَهَلْ قال هَذا القَوْلَ مِنْكُمْ أَحَدٌ قَطُّ قَبْلَهُ؟ قُلْتُ: لا، قالَ: فَهَلْ كانَ مِنْ آبائِهِ مِنْ مَلِكٍ؟ قُلْتُ: لاَ، قالَ: فأَشْرَافُ النَّاسِ يَتَّبِعُونَهُ أَمْ ضُعَفاؤُهُمْ؟ قُلْتُ: بَلْ ضُعَفاؤُهُمْ، قالَ: أَيَزِيدُونَ أَمْ يَنْقُصونَ؟ قُلْتُ: بَلْ يَزِيدُونَ، قالَ: فَهَلْ يَرْتَدُّ أَحَدٌ مِنْهُمْ سَخْطَةً لِدِينِهِ بَعْدَ أَنْ يَدْخُلَ فِيه؟ قُلْتُ: لا، قالَ: فَهَلْ كُنْتُمْ تَتَّهِمُونَهُ بالكَذِبِ قَبْلَ أَنْ يَقُولَ ما قالَ؟

قُلتُ: لا، قالَ: فَهَلْ يَغْدِرُ؟ قُلْتُ: لا، وَنَحْنُ مِنْهُ في مُدَّةٍ لا نَدْرِي ما هُوَ فاعِلٌ فيها - قالَ: وَلَمْ تُمْكِنِّي كَلِمَةٌ أُدْخِلُ فِيها شَيْئاً غَيْرُ هٰذِهِ الكَلِمَةِ - قالَ: فَهَلْ قاتَلْتُمُوهُ، قُلْتُ: نَعَمْ؟ قالَ: فَكَيْفَ كانَ قِتالُكُم إيّاهُ؟

along with Him, and to renounce all that our ancestors had said. He orders us to pray, to speak the truth, to be chaste and to keep good relations with our kith and kin.'

Heraclius asked the translator to convey to me the following, 'I asked you about his family and your reply was that he belongs to a noble family amongst you. In fact all the Messengers come from noble families amongst their respective peoples. I questioned you whether anybody else amongst you claimed such a thing, your reply was in the negative. If the answer had been in the affirmative, I would have thought that this man was following the previous man's statement. Then I asked you whether anyone of his ancestors was a king. Your reply was in the negative, and if it had been in the affirmative, I would have thought that this man wanted to take back his ancestral kingdom. I further asked whether he was ever accused of telling lies before he said what he said, and your reply was in the negative.

So I wondered how a person who does not tell a lie about others could ever tell a lie about Allāh. I, then asked you whether the rich people followed him or the poor. You replied that it was the poor who followed him. And in fact these (poor always) are the followers of the Messengers. Then I asked you whether his followers were increasing or decreasing. You replied that they were increasing, and in fact this is the way of true faith, till it is complete in all respects. I further asked you whether there was anybody, who, after embracing his religion, became displeased and discarded his religion. Your reply was in the negative, and in fact this is (the sign of) true faith, when its delight enters the hearts and mixes with them completely. I asked you whether

قُلْتُ: الحرْبُ بَيْنَنا وَبَيْنَهُ سِجالٌ يَنالُ مِنَّا وَنَنالُ مِنْهُ، قالَ: ماذَا يَأْمُرُكُمْ؟ قُلْتُ: يَقُولُ: اعْبُدُوا اللهَ وَحْدَه وَلا تُشرِكُوا بِهِ شَيْئاً، وَاتْرُكُوا ما يَقُولُ آباؤُكُمْ، وَيَأْمُرُنا بِالصَّلاةِ وَالصِّدْقِ والعَفافِ وَالصِّلَةِ. فَقالَ لِلتَّرْجُمانِ: قُلْ لَهُ: سَأَلْتُكَ عَنْ نَسَبِهِ؟

فَذَكَرْتَ أَنَّهُ فِيكُمْ ذُو نَسَبٍ، فَكَذٰلِكَ الرُّسُلُ تُبْعَثُ فِي نَسَبِ قَوْمِها، وَسَأَلْتُك: هَلْ قالَ أَحَدٌ مِنْكُمْ هذَا القَولَ؟ فَذَكَرْتَ أَنْ لا، فَقُلْتُ: لَوْ كانَ أَحَدٌ قالَ هذَا القَوْلَ قَبْلَهُ لَقُلْتُ: رَجُلٌ يَتَأَسَّى بِقَوْلٍ قِيلَ قَبْلَهُ، وَسَأَلْتُكَ: هَلْ كانَ مِن آبائِهِ مِنْ مَلِكٍ؟ فَذَكَرْتَ أَنْ لا، قُلْتُ: فَلَوْ كانَ مِنْ آبائِهِ مِنْ مَلِكٍ، قُلْتُ: رَجُلٌ يَطْلُبُ مُلْكَ أَبِيهِ، وَسَأَلْتُكَ: هَلْ كُنْتُمْ تَتَّهِمُونَهُ بالكَذِبِ قَبْلَ أَنْ يَقُولَ ما قالَ؟ فَذَكَرْتَ أَنْ لا.

فَقَدْ أَعْرِفُ أَنَّهُ لَمْ يَكُنْ لِيَذَرَ الكَذِبَ عَلى النَّاسِ وَيَكذِبَ عَلى اللهِ، وَسَأَلْتُكَ: أَشْرَافُ النَّاسِ اتَّبَعُوهُ أَمْ ضُعَفاؤُهمْ؟ فَذَكَرْتَ أَنَّ ضُعَفاءَهُمُ اتَّبَعُوهُ، وَهُمْ أَتْباعُ الرُّسُلِ، وَسَأَلْتُكَ: أَيَزِيدُونَ أَمْ يَنْقُصُونَ؟ فَذَكَرْتَ أَنَّهمْ يَزِيدُونَ وَكَذٰلِكَ أَمْرُ الإيمانِ حتى يَتِمَّ، وَسَأَلْتُكَ: أَيَرْتَدُّ أَحَدٌ سَخْطَةً لِدِينِهِ بَعْدَ أَنْ يَدْخُلَ فِيهِ؟ فَذَكَرْتَ أَنْ

he had ever betrayed. You replied in the negative and likewise the Messengers never betray. Then I asked you what he ordered you to do. You replied that he ordered you to worship Allāh (and Allāh Alone) and not to worship anything along with Him and forbade you to worship idols and ordered you to pray, to speak the truth and to be chaste. If what you have said is true, he will very soon occupy this place [which is underneath my feet (now)] and I knew it (from the Scriptures) that he was going to appear but I did not know that he would be from you, and if I am sure[1] to reach him, I would go immediately to meet him and if I were with him, I would certainly wash his feet.'

Heraclius then asked for the letter addressed by Allāh's Messenger ﷺ which was delivered by Diḥya to the governor of Buṣra, who forwarded it to Heraclius to read. The contents of the letter were as follows:

In the Name of Allāh the Most Gracious, the Most Merciful.

(This letter is) from Muḥammad, the slave of Allāh and His Messenger (ﷺ), to Heraclius the ruler of Byzantines. Peace be upon him who follows the right path. Then after: I invite you to Islām, and if you become a Muslim you will be safe, and Allāh will double your reward, and if you reject this invitation of Islām you will be committing a sin by misguiding your *Arīsiyīn* (peasants). And (I recite to you Allāh's Statement:)

'O people of the Scripture (Jews and Christians)! Come to a word that is just between us and you, that we worship none but Allāh تعالى and that we associate no partners with Him, and that none of us shall

لا ، وكذلكَ الإيمانُ حِينَ يُخالِطُ بَشاشَةَ القُلُوبِ، وَسَأَلْتُكَ: هَلْ يَغْدِرُ؟ فَذَكَرْتَ أنْ لا ، وكذلكَ الرُّسُلُ لا تَغْدِرُ، وَسَأَلْتُكَ: بِمَا يَأْمُرُكُمْ؟ فَذَكَرْتَ أَنَّهُ يَأْمُرُكُمْ أنْ تَعْبُدُوا اللهَ وَلا تُشْرِكُوا بِهِ شَيْئاً، وَيَنْهاكُمْ عَنْ عِبادَةِ الأَوْثانِ، ويأمُرُكُمْ بالصَّلاةِ والصِّدْقِ والعَفافِ، فإِنْ كانَ ما تَقُولُ حَقًّا فَسَيَمْلِكُ مَوْضِعَ قَدَمَيَّ هاتَيْنِ، وَقَدْ كُنْتُ أعْلَمُ أَنَّهُ خارِجٌ، لَمْ أَكُنْ أَظُنُّ أَنَّهُ مِنكُمْ، فَلَوْ أَنِّي أعْلَمُ أنِّي أَخْلُصُ إِلَيْهِ لَتَجَشَّمْتُ لِقاءَهُ، وَلَو كُنْتُ عِنْدَهُ لَغَسَلْتُ عَنْ قَدَمَيْهِ.

ثُمَّ دَعا بِكِتابِ رَسُولِ اللهِ ﷺ الَّذي بَعَثَ بِهِ دِحْيَةُ إلى عَظِيمِ بُصْرَى فَدَفَعَهُ إلى هِرَقْلَ فَقَرأَهُ فإذا فِيهِ:

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ مِنْ مُحَمَّدٍ عَبْدِ اللهِ ورَسُولِهِ إلى هِرَقْلَ عَظِيمِ الرُّومِ، سَلامٌ عَلى مَنِ اتَّبَعَ الهُدَى، أمَّا بَعْدُ: فإِنِّي أَدْعوكَ بِدِعايَةِ الإِسْلامِ، أَسْلِمْ تَسْلَمْ يُؤْتِكَ اللهُ أَجْرَكَ مَرَّتَيْنِ، فإِنْ تَوَلَّيْتَ فإِنَّ عَلَيْكَ إِثْمَ الأَرِيسِيِّينَ، و: ﴿يَٰٓأَهْلَ ٱلْكِتَٰبِ تَعَالَوْاْ إِلَىٰ كَلِمَةٍ سَوَآءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا ٱللَّهَ وَلَا نُشْرِكَ بِهِۦ شَيْـًٔا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّن دُونِ ٱللَّهِ فَإِن تَوَلَّوْاْ فَقُولُواْ ٱشْهَدُواْ بِأَنَّا مُسْلِمُونَ﴾

(1) (H.7) Means that he (Heraclius) was afraid of his people to meet him ﷺ.

take others as lords beside Allāh. Then, if they turn away, say: Bear witness that we are Muslims." (V.3:64).

Abū Sufyān then added, "When Heraclius had finished his speech and had read the letter, there was a great hue and cry in the royal court. So we were turned out of the court. I told my companions that the question of Ibn Abī Kabsha[1] (Prophet Muḥammad ﷺ) has become so prominent that even the king of Banī Al-Aṣfar (Byzantines) is afraid of him. Thenceforth I became sure that he (the Prophet ﷺ) would be the conqueror in the near future till I embraced Islām (i.e. Allāh جَلّ جَلالُه guided me to it)." (The sub-narrator adds), Ibn An-Nāṭūr was the governor of Īlyā' (Jerusalem), and Heraclius was the head of the Christians of Shām.

Ibn An-Nāṭūr narrates that once while Heraclius was visiting 'Ilyā' (Jerusalem), he got up in the morning with a sad mood. Some of his priests asked him why he was in that mood? Heraclius was a foreteller and an astrologer.

He replied, "At night when I looked at the stars, I saw that the leader of those who practice circumcision had appeared (become the conqueror), (and asked) who are they who practice circumcision?"

The people replied, "Except the Jews nobody practices circumcision, so you should not be afraid of them (Jews). Just issue orders to kill every Jew present in the country."

While they were discussing it, a messenger sent by the king of Ghassān to convey the news of Allāh's Messenger ﷺ to Heraclius was brought in.

Having heard the news, he (Heraclius)

[آل عمران: ٦٤].

قالَ أَبُو سُفْيانَ: فَلَمَّا قالَ ما قالَ وَفَرَغَ مِنْ قِراءَةِ الكِتابِ، كَثُرَ عِنْدَهُ الصَّخَبُ وَارْتَفَعَتِ الأَصْواتُ، وأُخرِجْنا فَقُلْتُ لأَصْحابي حِينَ أُخْرِجْنا: لَقَدْ أَمِرَ أَمْرُ ابنِ أَبِي كَبْشَةَ إِنَّهُ يَخافُهُ مَلِكُ بَنِي الأَصْفَرِ، فما زِلْتُ مُوقِناً أَنَّهُ سَيَظْهَرُ حَتى أَدْخَلَ اللهُ عَلَيَّ الإِسْلامَ، وكانَ ابنُ النَّاطُورِ صَاحِبُ إِيلِيَاءَ وَهِرَقْلَ أُسْقُفٌ عَلى نَصَارَى الشَّامِ يُحَدِّثُ أَنَّ هِرَقْلَ حِينَ قَدِمَ إِيلِياءَ أَصْبَحَ خَبِيثَ النَّفْسِ، فَقالَ بَعْضُ بَطارِقَتِهِ: قَدِ اسْتَنْكَرْنا هَيْئَتَكَ، قَالَ ابنُ النَّاطُورِ: وكانَ هِرَقْلُ حَزَّاءً يَنْظُرُ في النُّجُومِ،

فَقالَ لَهُمْ حِينَ سَأَلُوهُ: إني رَأَيْتُ اللَّيْلَةَ حِينَ نَظَرْتُ في النُّجُومِ مَلِكَ الخِتانِ قَدْ ظَهَرَ، فَمَنْ يَخْتَتِنُ مِنْ هذِهِ الأُمَّةِ؟ قالُوا: لَيْسَ يَخْتَتِنُ إِلَّا اليَهُودُ فَلا يُهِمَّنَّكَ شَأْنُهُمْ، وَاكْتُبْ إِلى مَدائِنِ مُلْكِكَ فَيَقْتُلُوا مَنْ فِيهِمْ مِنَ اليَهُودِ - فَبَيْنَما هُمْ عَلى أَمْرِهِمْ أُتِيَ هِرَقْلُ بِرَجُلٍ أَرْسَلَ بِهِ مَلِكُ غَسَّانَ يُخْبِرُ عَنْ خَبَرِ رَسُولِ اللهِ ﷺ، فلَمَّا اسْتَخْبَرَهُ هِرَقْلُ قالَ: اذْهَبُوا فانْظُرُوا أَمُخْتَتِنٌ هُوَ أَمْ لا؟ فَنَظَرُوا إِلَيْهِ فَحَدَّثُوهُ أَنَّهُ مُخْتَتِنٌ وَسَأَلَهُ عَنِ العَرَبِ

(1) (H.7) Abī Kabsha was not the father of Prophet Muḥammad ﷺ but it was a mockery done by Abū Sufyān out of hostility against the Prophet ﷺ.

ordered the people to go and see whether the messenger of Ghassān was circumcised. The people, after seeing him, told Heraclius that he was circumcised. Heraclius then asked him about the Arabs. The messenger replied, "Arabs also practice circumcision."

(After hearing that) Heraclius remarked that sovereignty of this nation (Arabs) had appeared. Heraclius then wrote a letter to his friend in Rome who was as good as Heraclius in knowledge. Heraclius then left for Homs (a town in Syria) and stayed there till he received the reply of his letter from his friend who agreed with him in his opinion about the emergence of the Prophet ﷺ and the fact that he is indeed a Prophet. On that Heraclius invited all the heads of the Byzantines to assemble in his palace at Homs. When they assembled, he ordered that all the doors of his palace be closed. Then he came out and said,

"O Byzantines! If success is your desire and if you seek right guidance and want your empire to remain, then give the *Bai'āh* (pledge) to this Prophet ﷺ (i.e. embrace Islām)."

(On hearing the views of Heraclius) the people ran towards the gates of the palace like onagers but found the doors closed. Heraclius realised their hatred towards Islām and when he lost the hope of their embracing Islām, (he ordered): "Bring them back to me." (When they returned) he said, "What I already said was just to test the strength of your conviction and I have seen it." The people prostrated before him and became pleased with him, and this was the end of Heraclius' story (in connection with his faith).

فَقالَ: هُمْ يَخْتَتِنُونَ، فَقالَ هِرَقْلُ: هذَا مُلْكُ هٰذِهِ الأُمَّةِ قَدْ ظَهَرَ، ثُمَّ كَتَبَ هِرَقْلُ إلى صَاحِبٍ لَهُ بِرُومِيَةَ وكانَ نَظِيرَهُ في العِلمِ، وَسارَ هِرَقلُ إلى حِمْصَ فَلَمْ يَرِمْ حِمْصَ حَتى أتاهُ كِتابٌ مِنْ صاحِبِهِ يُوافِقُ رَأيَ هِرَقْلَ عَلى خُرُوجِ النَّبِيِّ ﷺ وأَنَّهُ نَبِيٌّ، فَأذِنَ هِرَقْلُ لِعُظَماءِ الرُّومِ في دَسْكَرَةٍ لَهُ بِحِمْصَ، ثُمَّ أمَرَ بِأبْوَابِها فَغُلِّقَتْ ثُمَّ اطَّلَعَ فَقالَ:

يا مَعْشَرَ الرُّومِ هَلْ لَكُمْ في الفَلاحِ وَالرُّشْدِ وأَنْ يَثْبُتَ مُلْكُكُمْ فَتُبايِعُوا لِهٰذَا النَّبِيِّ؟ فَحاصُوا حَيْصَةَ حُمُرِ الوَحْشِ إلى الأبْوابِ فَوَجَدُوها قَدْ غُلِّقَتْ، فَلَمَّا رَأى هِرَقْلُ نَفْرَتَهُمْ وَأَيِسَ مِنَ الإيمانِ قالَ: رُدُّوهُمْ عَلَيَّ، وَقالَ: إنِّي قُلْتُ مَقالَتِي آنِفاً أَخْتَبِرُ بِها شِدَّتَكُمْ عَلى دِينِكُمْ فَقدْ رَأيْتُ، فَسَجَدُوا لَهُ وَرَضُوا عَنهُ، فَكانَ ذٰلِكَ آخِرَ شَأْنِ هِرَقْلَ.

رَوَاهُ صالِحُ بنُ كَيْسَانَ وَيُونُسُ وَمَعْمَرٌ عَنِ الزُّهْرِيِّ. [انظر: ٥١، ٢٦٨١، ٢٨٠٤، ٢٩٤١، ٢٩٧٨، ٣١٧٤، ٤٥٥٣، ٥٩٨٠، ٦٢٦٠، ٧١٩٦، ٧٥٤١]

2 - THE BOOK OF BELIEF (FAITH)

٢ - كتاب الإيمان

[Faith : i.e. To believe in {the six (6) articles of Faith}: (1) Allāh. (2) His (Allāh's) Angels. (3) His (Allāh's) Messengers. (4) His (Allāh's) Books, e.g. the Torah, the Gospel, the Qur'ān etc. (5) The Day of Resurrection. (6) *Al-Qadar* (Divine Preordainments). Faith has more than sixty (60) subdivisions or parts, the highest one is *Lā ilāha illallāh* (none has the right to be worshipped but Allāh), and the lowest one is to remove harmful things from the ways, roads, passages etc. (Please see *Fath Al-Bāri*, for details).

(1) CHAPTER. The statement of the Prophet ﷺ, 'Islām is based on five principles.'[1]

(١) بابُ قَوْلِ النَّبِيِّ ﷺ: «بُنِيَ الإِسْلامُ على خَمْسٍ»

And belief is both saying and acting, and it increases and decreases. Allāh تعالى revealed the following Verses concerning the subject: "That they may grow more in faith along with their (present) faith." (V.48:4) "And We increased them in guidance." (V.18:13) "And Allāh increases in guidance those who walk aright [true believers in the Oneness of Allāh — who fear Allāh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allāh much (perform all kinds of good deeds which He has ordained)]" (V.19:76). And said, "As for those who accept guidance, He (i.e. Allāh جَلّ جَلالُه) increases their guidance and bestows on them their piety." (V.47:17) "And the believers may increase in faith." (V.74:31) "Which of you has had his faith increased by it? As for those who believe, it has increased their faith." (V.9:124) And also the Statement of Allāh تعالى: "Fear them. But it

وهُوَ: قَوْلٌ وفِعْلٌ وَيَزِيدُ وَيَنْقُصُ، قالَ اللهُ تَعالَى: ﴿لِيَزْدَادُوٓا إِيمَٰنًا مَّعَ إِيمَٰنِهِمْ﴾ [الفتح: ٤] ﴿وَزِدْنَٰهُمْ هُدًى﴾ [الكهف: ١٣] ﴿وَيَزِيدُ ٱللَّهُ ٱلَّذِينَ ٱهْتَدَوْا۟ هُدًى﴾ [مريم: ٧٦] وَقالَ: ﴿وَٱلَّذِينَ ٱهْتَدَوْا۟ زَادَهُمْ هُدًى وَءَاتَىٰهُمْ تَقْوَىٰهُمْ﴾ [محمد: ١٧] ﴿وَيَزْدَادَ ٱلَّذِينَ ءَامَنُوٓا۟ إِيمَٰنًا﴾ [المدثر: ٣١] وقَوْلُهُ: ﴿أَيُّكُمْ زَادَتْهُ هَٰذِهِۦٓ إِيمَٰنًا فَأَمَّا ٱلَّذِينَ ءَامَنُوا۟ فَزَادَتْهُمْ إِيمَٰنًا﴾ [التوبة: ١٢٤] وَقَوْلُهُ جَلَّ ذِكْرُهُ: ﴿فَٱخْشَوْهُمْ فَزَادَهُمْ إِيمَٰنًا﴾ [آل عمران: ١٧٣] وَقَوْلُهُ تَعالَى: ﴿وَمَا زَادَهُمْ إِلَّآ إِيمَٰنًا وَتَسْلِيمًا﴾ [الأحزاب: ٢٢].

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(1) (Ch.1) See *Hadīth* No.8.

والحُبُّ فِي اللهِ والبُغْضُ في اللهِ مِنَ الإيمانِ، وكَتَبَ عُمَرُ بنُ عَبْدِ العَزِيزِ إلى عَدِيِّ ابْنِ عَدِيٍّ: إنَّ لِلإيمانِ فَرَائِضَ وَشَرائِعَ وَحُدُوداً وسُنَناً، فَمَنِ اسْتَكْمَلَها اسْتَكْمَلَ الإيمانَ، ومَنْ لَمْ يَسْتَكْمِلْها لَمْ يَسْتَكْمِلِ الإيمانَ، فإنْ أَعِشْ فَسأُبَيِّنُها لَكُمْ حَتَّى تَعْمَلُوا بِها، وَإِنْ أَمُتْ فَما أنا عَلى صُحْبَتِكُمْ بِحَرِيصٍ، وقالَ إبْـراهِـيـمُ: ﴿وَلَكِن لِّيَطْمَئِنَّ قَلْبِي﴾ [البقرة:٢٦٠] وَقالَ مُعاذٌ: اجْلِسْ بِنا نُؤْمِنْ ساعَةً - وقالَ ابْنُ مَسْعُودٍ: اليَقِينُ الإيمانُ كُلُّهُ، وَقالَ ابنُ عُمَرَ: لا يَبْلُغُ العَبْدُ حَقِيقَةَ التَّقْوى حَتَّى يَدَعَ ما حاكَ في الصَّدْرِ، وَقالَ مُجاهِدٌ: ﴿شَرَعَ لَكُم﴾ [الشورى:١٣] أَوْصَيْناكَ يا مُحَمَّدُ وإيَّاهُ دِيناً وَاحِداً، وَقالَ ابنُ عَبَّاسٍ: ﴿شِرْعَةً وَمِنْهَاجًا﴾ [المائدة:٤٨] سَبِيلاً وَسُنَّةً.

(only) increased them in faith.'" (V.3:173) And also the Statement of Allāh جل جلاله: "And it only added to their faith and to their submissiveness (to Allāh)." (V.33:22).

And to love and hate for Allāh's sake is a part of faith.

'Umar bin 'Abdul 'Azīz wrote to 'Adī bin 'Adī: "Belief includes *Farā'iḍ* (enjoined duties), legal laws and *Ḥudūd* (Allāh's boundary limits between lawful and unlawful things) and *Sunan* [legal ways and deeds (acts) of worship etc.]. And whoever follows (and acts on) all of them completely, has a complete belief, and whoever does not follow them completely (does not act on them), his belief is incomplete. And should I live I will tell you all about them so that you may act on them. And should I die, I am not anxious to have your company."

And the Prophet Ibrāhīm (Abraham) عليه السّلام said, "But to be stronger in faith" (V.2:260). Mu'ādh said (to Aswad bin Hilāl, one of his companions), "Let us sit for a while so that we may dedicate that period of time to faith." Ibn Mas'ūd said, "*Yaqīn* is perfect faith." And Ibn 'Umar said, "A person cannot attain true sense of piety unless and until he removes all suspicions from his heart." (i.e. gives up all kinds of polytheism, evil deeds, and doubtful things, and start doing righteous good deeds regularly) [See *Fath Al-Bāri,* Vol. I, Page 54].

And Mujāhid said, "He (Allāh تعالى) has ordained for you..." (V.42:13) means "O Muḥammad (ﷺ)! We have ordained for you and him (Noaḥ) one religion (i.e. Islāmic Monotheism)."

And Ibn 'Abbās explained: "A law and a clear way" (V.5:48) as Islāmic way and *Sunna* (traditions of the Prophet ﷺ).

(٢) **بابٌ:** دُعاؤُكُمْ إِيمانُكُمْ،

(2) CHAPTER. Your invocation means your faith. And Allāh تعالى said: "Say (O

Muhammad ﷺ to the disbelievers): My Lord pays attention to you only because of your invocation to Him." (V.25:77).

لِقَوْلِهِ تَعَالَى: ﴿قُلْ مَا يَعْبَؤُا بِكُمْ رَبِّى لَوْلَا دُعَاؤُكُمْ﴾ [الفرقان: ٧٧] وَمَعْنَى الدُّعَاءِ فِي اللُّغَةِ «الإيمان»

8. Narrated Ibn 'Umar رضي الله عنهما: Allāh's Messenger ﷺ said: Islām is based on (the following) five (principles):

1. To testify that *Lā ilāha illallāh wa anna Muhammad-ar-Rasul Allāh* (none has the right to be worshipped but Allāh and that Muhammad is the Messenger of Allāh).
2. *Iqāmat-as-Salāt* [to perform the (compulsory congregational) *Salāt* (prayers)].[1]
3. To pay *Zakāt*[2].
4. To perform *Haj.* (i.e. pilgrimage to Makkah).
5. To observe *Saum* [fasts (according to Islāmic teachings)] during the month of Ramadān.

٨ - حَدَّثَنَا عُبَيْدُ اللهِ بنُ مُوسَى قَالَ: أخبرَنا حَنْظَلَةُ بْنُ أَبي سُفْيانَ عَنْ عِكْرِمَةَ ابنِ خالِدٍ، عَنِ ابْنِ عُمَرَ قالَ: قَالَ رَسُولُ اللهِ ﷺ: «بُنِيَ الإسْلامُ عَلى خَمْسٍ: شَهادَةِ أَنْ لا إلَهَ إلَّا اللهُ وأنَّ مُحَمَّداً رَسُولُ اللهِ، وَإقامِ الصَّلاةِ، وَإيتاءِ الزَّكاةِ، والحَجِّ، وَصَوْمِ رَمَضانَ».

[انظر: ٤٥١٥]

(3) CHAPTER. (What is said) regarding the deeds of faith.

(٣) **باب** أُمُورِ الإيمانِ،

And the Saying of Allāh تعالى:

"It is not *Al-Birr* (piety, righteousness and

وَقَوْلِ اللهِ عَزَّ وَجَلَّ: ﴿لَيْسَ ٱلْبِرَّ أَن تُوَلُّوا۟ وُجُوهَكُمْ قِبَلَ ٱلْمَشْرِقِ

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(1) (H.8) *Iqāmat-as-Salāt* إقامة الصلاة: [The offering of *Salāt* (prayers)]. It means that:
a) Every Muslim, male or female, is obliged to offer his *Salāt* (prayers) regularly five times a day at the specified times; the male in a mosque in congregation and the female at home. As the Prophet ﷺ has said: "Order your children for *Salāt* at the age of seven and beat them (about it) at the age of ten." The chief (of a family, town, tribe, etc.) and the Muslim ruler of a country are held responsible before Allāh in case of non-fulfilment of this obligation by the Muslims under his authority.
b) To perform the *Salat* (prayers) as the Prophet ﷺ used to perform them with all their rules and regulations (i.e. standing, bowing, prostrating, sitting). As he ﷺ has said: "Perform your *Salāt* (prayers) the way you see me performing them." See *Hadīth* No. 631. [For the characteristics of the prayer of the Prophet ﷺ see *Sahih Al-Bukhārī*, Vol.1., *Hadīth* No. 735, 736, 739, 756, 823, 824, 825].

(2) (H.8) *Zakāt* زكاة : A certain fixed proportion of the wealth and of every kind of the property liable to *Zakāt* of a Muslim to be paid yearly for the benefit of the poor in the Muslim community. The payment of *Zakāt* is obligatory as it is one of the five pillars of Islām. *Zakāt* is the major economic means for establishing social justice and leading the Muslim society to prosperity and security. [See *Sahīh Al-Bukhārī*, Vol.2, Book of *Zakāt* (24)].

every act of obedience to Allāh) that you turn your faces to east and (or) west (in prayers); but *Al-Birr* is (the quality of) the one who believes in Allāh, the Last Day, the Angels, the Book (Holy Scripture), the Prophets and gives his wealth, in spite of the love for it, to the kinsfolk and to the orphans and to *Al-Masākīn* (the poor) and to the wayfarer and to those who ask, and to set slaves free; and perform *As-Salāt* (*Iqāmat-aṣ-Ṣalāt*) and gives the *Zakāt*, and who fulfil their covenant when they make it, and who are patient (in severe poverty), and ailment (disease) and at the time of fighting (during the battles). Such are the people of truth, and they are *Al-Muttaqūn.*[1]" (V.2:177) "Successful indeed are the believers." (V.23:1)

وَٱلْمَغْرِبِ وَلَٰكِنَّ ٱلْبِرَّ مَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْآخِرِ وَٱلْمَلَٰٓئِكَةِ وَٱلْكِتَٰبِ وَٱلنَّبِيِّۦنَ وَءَاتَى ٱلْمَالَ عَلَىٰ حُبِّهِۦ ذَوِى ٱلْقُرْبَىٰ وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينَ وَٱبْنَ ٱلسَّبِيلِ وَٱلسَّآئِلِينَ وَفِى ٱلرِّقَابِ وَأَقَامَ ٱلصَّلَوٰةَ وَءَاتَى ٱلزَّكَوٰةَ وَٱلْمُوفُونَ بِعَهْدِهِمْ إِذَا عَٰهَدُوا۟ وَٱلصَّٰبِرِينَ فِى ٱلْبَأْسَآءِ وَٱلضَّرَّآءِ وَحِينَ ٱلْبَأْسِ ۗ أُو۟لَٰٓئِكَ ٱلَّذِينَ صَدَقُوا۟ ۖ وَأُو۟لَٰٓئِكَ هُمُ ٱلْمُتَّقُونَ﴾ [البقرة: ١٧٧] ﴿قَدْ أَفْلَحَ ٱلْمُؤْمِنُونَ﴾ [المؤمنون: ١] الآيَة.

9. Narrated Abū Hurairah رضي الله عنه: The Prophet ﷺ said, "Faith (Belief) consists of more than sixty sub-divisions or branches (i.e. parts). And *Al-Ḥayā* (this term *Al-Ḥayā* covers a large number of concepts which are to be taken together; amongst them are self-respect, modesty, bashfulness, and honour etc.) is a part of faith." [See the Glossary "*Al-Ḥayā*" and *Fath Al-Bāri,* for details as regard "Faith"]

٩ - **حَدَّثَنا** عَبْدُ اللهِ بنُ مُحَمَّدٍ: حَدَّثَنا أَبُو عامِرٍ العَقَدِيُّ قالَ: حَدَّثَنا سُلَيْمانُ ابْنُ بِلالٍ، عَنْ عَبْدِ اللهِ بْنِ دِينارٍ، عَنْ أَبي صالِحٍ، عَنْ أَبي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قالَ: «الإِيمانُ بِضْعٌ وَسِتُّونَ شُعْبَةً، والحَياءُ شُعْبَةٌ مِنَ الإِيمانِ».

(4) CHAPTER. A Muslim is the one who avoids harming Muslims with his tongue and hands.

(٤) بابٌ: المُسْلِمُ مَنْ سَلِمَ المُسْلِمُونَ مِنْ لِسانِهِ وَيَدِهِ

10. Narrated 'Abdullāh bin 'Amr رضي الله عنهما: The Prophet ﷺ said, "A Muslim is the one who avoids harming Muslims with his tongue and hands. And a *Muhājir* (emigrant) is the one who gives up (abandons) all what Allāh تعالى has forbidden."

١٠ - **حَدَّثَنا** آدَمُ بنُ أَبي إِياسٍ قالَ: حَدَّثَنا شُعْبَةُ، عَنْ عَبْدِ اللهِ بْنِ أَبي السَّفَرِ وإِسماعِيلَ، عَنِ الشَّعْبِيِّ، عَنْ عَبْدِ اللهِ ابنِ عَمْرٍو عَنِ النَّبِيِّ ﷺ قالَ: «المُسْلِمُ مَنْ سَلِمَ المُسْلِمُونَ

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(1) (Ch.3) *Al-Muttaqūn* means pious and righteous persons who fear Allāh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allāh much (perform all kinds of good deeds which He has ordained).

مِنْ لِسانِهِ ويَدِهِ، والمُهاجِرُ مَنْ هَجَرَ مَا نَهَى اللهُ عنه». قَالَ أبو عَبْدِ اللّهِ: وقالَ أبُو مُعاوِيَةَ: حَدَّثَنا دَاوُدُ عَنْ عامِرٍ قالَ: سمِعْتُ عَبْدَاللهِ بنَ عَمْرٍو عَنِ النَّبِيِّ ﷺ. وقال عَبْدُ الأَعْلَى: عَنْ دَاوُدَ، عَن عامِرٍ، عَنْ عَبْدِ اللهِ عَنِ النَّبِيِّ ﷺ. [انظر: ٦٤٨٤]

(5) CHAPTER. Whose Islām is the best (Who is the best Muslim)?

(٥) بابٌ: أَيُّ الإسْلامِ أَفْضَلُ؟

11. Narrated Abū Mūsa رضي الله عنه: Some people asked Allāh's Messenger ﷺ, "Whose Islām is the best (i.e., who is a very good Muslim)?" He replied, "One who avoids harming the Muslims with his tongue and hands."

١١ - **حدَّثنا** سَعيدُ بنُ يَحْيى بنِ سَعيدٍ القُرَشِيُّ قالَ: حَدَّثَنا أَبِي قال: حَدَّثَنا أبو بُرْدَةَ بنُ عَبْدِ اللهِ بنِ أَبِي بُرْدَةَ، عَنْ أبي بُرْدَةَ، عَنْ أَبِي مُوسَى رَضِيَ اللهُ عَنْه قالَ: قالوا: يا رَسُولَ اللهِ أيُّ الإسْلامِ أفْضَلُ؟ قالَ: «مَنْ سَلِمَ المُسْلِمُونَ مِنْ لِسانِهِ وَيَدِهِ».

(6) CHAPTER. To feed (others) is a part of Islām.

(٦) بابٌ: إِطْعامُ الطَّعامِ مِنَ الإسْلامِ

12. Narrated 'Abdullāh bin 'Amr رضي الله عنهما: A man asked the Prophet ﷺ, "Whose Islām is good" or "What (sort of) deeds in (or what qualities of) Islām are good?" The Prophet replied, "To feed (others), and to greet those whom you know and those whom you do not know." (See *Hadīth* No.28).

١٢ - **حدَّثنا** عَمْرُو بنُ خالِدٍ قالَ: حَدَّثَنا اللَّيْثُ، عَن يَزيدَ عَنْ أبي الخَيْرِ، عَنْ عَبْدِ اللهِ بنِ عمْرٍو رَضِيَ اللهُ عَنْهُما أنَّ رَجُلاً سَأَلَ النَّبِيَّ ﷺ: أيُّ الإسْلامِ خَيْرٌ؟ فَقَالَ: «تُطْعِمُ الطَّعامَ، وَتَقْرَأُ السَّلامَ عَلى مَنْ عَرَفْتَ وَمَنْ لَمْ تَعْرِفْ». [انظر: ٢٨، ٦٢٣٦]

(7) CHAPTER. To like for one's (Muslim's) brother what one likes for himself is a part of faith.

(٧) بابٌ: مِنَ الإيمانِ أَنْ يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ

13. Narrated Anas رضي الله عنه: The Prophet ﷺ said, "None of you will have

١٣ - **حدَّثنا** مُسَدَّدٌ قال: حَدَّثَنا

faith till he likes for his (Muslim) brother what he likes for himself."

يَحْيى، عَنْ شُعْبَةَ، عَنْ قَتادَةَ، عَنْ أَنسٍ رَضِيَ اللهُ عَنهُ عَنِ النَّبِيِّ ﷺ. وعَنْ حُسَيْنٍ المُعَلِّم قالَ: حَدَّثَنا قَتادَةُ، عَن أَنسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «لا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لأَخيهِ ما يُحبُّ لِنَفْسِهِ».

(8) CHAPTER. To love the Messenger (Muḥammad ﷺ) is a part of faith (See *Ḥadīth* No.6632, Vol.8.)

(٨) بَابٌ: حُبُّ الرَّسُولِ ﷺ مِنَ الإيمانَ

14. Narrated Abū Hurairah رضي الله عنه: "Allāh's Messenger ﷺ said, By Him in Whose Hands my life is, none of you will have faith till he loves me more than his father and his children."

١٤ - **حدَّثَنا** أَبو اليَمانِ قالَ: أَخْبَرَنا شُعَيْبٌ قالَ: حَدَّثنا أَبُو الزِّنادِ، عَنِ الأَعْرَجِ، عَنْ أَبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «وَالَّذي نَفْسِي بِيَدِهِ لَا يُؤْمِنُ أَحَدُكُم حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَالِدِهِ وَوَلَدِهِ».

15. Narrated Anas رضي الله عنه: The Prophet ﷺ said, "None of you will have faith till he loves me more than his father, his children and all mankind."

١٥ - **حدَّثَنا** يَعْقُوبُ بنُ إِبْرَاهِيمَ قالَ: حَدَّثَنا ابْنُ عُلَيَّةَ، عَنْ عَبْدِ العَزِيزِ ابنِ صُهَيْبٍ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ ح وحَدَّثَنا آدمُ قالَ: حَدَّثَنا شُعْبَةُ، عَنْ قَتادَةَ، عَن أَنسٍ قالَ: قالَ رَسُوْلُ اللهِ ﷺ: «لا يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَالِدِهِ وَوَلَدِهِ وَالنَّاسِ أَجْمَعِينَ».

(9) CHAPTER. Sweetness (delight) of faith.

(٩) بابٌ: حَلاوَةِ الإيمانِ

16. Narrated Anas رضي الله عنه: The Prophet ﷺ said, "Whoever possesses the following three qualities will have the sweetness (delight) of faith:

1. The one to whom Allāh تعالى and His Messenger (Muḥammad ﷺ) become dearer

١٦ - **حدَّثَنا** مُحَمَّدُ بنُ المُثَنَّى قالَ: حَدَّثَنا عَبْدُ الوهَّابِ الثَّقَفِيُّ قالَ: حَدَّثَنا أَيُّوبُ، عَنْ أَبي قِلابَةَ، عَنْ أَنسٍ رضي الله عنه عَنِ النَّبِيِّ ﷺ

than anything else.

2. Who loves a person and he loves him only for Allāh's sake.

3. Who hates to revert to atheism (disbelief) as he hates to be thrown into the fire."

قالَ: «ثلاثٌ مَنْ كُنَّ فِيهِ وَجَدَ حَلاوَةَ الإيمانِ: أَنْ يَكُونَ اللهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهما، وأَنْ يُحِبَّ المَرْءَ لا يُحِبُّهُ إِلَّا للهِ، وَأَنْ يَكْرَهَ أَنْ يَعُودَ في الكُفْرِ كما يَكْرَهُ أَنْ يُقْذَفَ في النَّارِ». [انظر: ٢١، ٦٠٤١، ٦٩٤١]

(10) CHAPTER. To love the *Anṣār* is a sign of faith:

(١٠) بابٌ: عَلامَةُ الإيمانِ حُبُّ الأَنْصارِ

17. Narrated Anas رضي الله عنه: The Prophet ﷺ said, "To love the *Anṣār* is a sign of faith and to hate the *Anṣār* is a sign of hypocrisy."

١٧ - **حدَّثَنا** أَبُو الوَلِيدِ قالَ: حَدَّثَنا شُعْبَةُ قالَ: أَخْبَرَنِي عَبْدُ اللهِ بْنُ عَبْدِ اللهِ ابْنِ جَبْرٍ قالَ: سَمِعْتُ أَنَساً رضي الله عنه عَنِ النَّبِيِّ ﷺ قالَ: «آيَةُ الإِيمانِ حُبُّ الأَنْصارِ، وآيَةُ النِّفَاقِ بُغْضُ الأَنْصارِ». [انظر: ٣٧٨٤]

(11) CHAPTER.

(١١) بابٌ:

18. Narrated 'Ubāda bin Aṣ-Ṣāmit رضي الله عنه, who took part in the battle of Badr and was a *Naqīb* (a person heading a group of six persons), on the night of *Al-'Aqaba* Pledge: Allāh's Messenger ﷺ said while a group of his Companions were around him, "Give me the *Bai'āh* (pledge) for:

1. Not to join anything in worship along with Allāh.
2. Not to steal.
3. Not to commit illegal sexual intercourse.
4. Not to kill your children.
5. Not to utter slander intentionally forging falsehood (i.e., by making illegal children belonging to their husbands) or (not to accuse an innocent person and to spread such an accusation among people).
6. Not to be disobedient (when ordered) to do *Ma'rūf* (Islāmic Monotheism and all other good deeds).

١٨ - **حدَّثَنا** أَبُو اليَمانِ قالَ: أَخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَنِي أبو إِدْرِيسَ عائِذُ اللهِ بْنُ عَبْدِ اللهِ أَنَّ عُبادَةَ بنَ الصَّامِتِ رَضِيَ اللهُ عَنْهُ وكانَ شَهِدَ بَدْراً وَهُوَ أَحَدُ النُّقَباءِ لَيْلَةَ العَقَبَةِ أَنَّ رسُولَ اللهِ ﷺ قالَ وحَوْلَهُ عِصَابَةٌ مِنْ أَصْحابِهِ: «بَايِعُونِي عَلى أَنْ لا تُشْرِكُوا باللهِ شَيْئاً، ولا تَسْرِقُوا، ولا تَزْنُوا، ولا تَقْتُلُوا أَوْلادَكُمْ، وَلا تَأْتُوا بِبُهْتانٍ تَفْتَرُونَهُ بَيْنَ أَيْدِيكُمْ وَأَرْجُلِكُمْ، وَلا تَعْصُوا في مَعْرُوفٍ، فَمَنْ وَفَى مِنْكُمْ فَأَجْرُهُ عَلى اللهِ، وَمَنْ أَصابَ مِنْ ذٰلِكَ شَيْئاً

(The Prophet ﷺ added): "Whoever amongst you fulfils his pledge will be rewarded by Allāh جَل جَلاله . And whoever indulges in any one of these (sins) gets the punishment in this world, that punishment will be an expiation for that sin. And if one indulges in any of them, and Allāh conceals (his sin), it is up to Him to forgive or punish him (in the Hereafter)."

'Ubāda bin Aṣ-Ṣāmit added: "So we gave the *Bai'āh* for these." (points to Allāh's Messenger ﷺ).

فَعُوقِبَ في الدُّنْيَا فَهُوَ كَفَّارَةٌ لَهُ ومَنْ أَصَابَ مِنْ ذٰلِكَ شَيْئاً ثُمَّ سَتَرَهُ اللهُ فَهُوَ إلى اللهِ، إنْ شاءَ عَفَا عَنْهُ، وإنْ شاءَ عاقَبَهُ» فَبَايَعْنَاهُ عَلى ذٰلِكَ. [انظر: ٣٨٩٢، ٣٨٩٣، ٣٩٩٩، ٤٨٩٤، ٦٧٨٤، ٦٨٠١، ٦٨٧٣، ٧٠٥٥، ٧١٩٩، ٧٢١٣، ٧٤٦٨]

(12) CHAPTER. To flee (run away) from *Al-Fitn* (afflictions and trials), is a part of religion.

(١٢) **بابٌ:** مِنَ الدِّينِ الفِرَارُ مِنَ الفِتَنِ

19. Narrated Abū Sa'īd Al-Khudrī رضي الله عنه: Allāh's Messenger ﷺ said, "A time will come when the best property of a Muslim will be sheep, which he will take on the top of mountains and the places of rainfall (valleys) so as to flee with his religion from *Al-Fitan* (afflictions and trials)".

١٩ - حدَّثَنا عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ عَبْدِ اللهِ ابنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبي صَعْصَعَةَ عَنْ أَبِيهِ، عَنْ أَبي سَعِيدٍ الخُدْرِيِّ أَنَّهُ قالَ: قالَ رَسولُ اللهِ ﷺ: «يوشِكُ أَنْ يَكُونَ خَيرَ مالِ المُسْلِمِ غَنَمٌ يَتْبَعُ بِها شَعَفَ الجِبَالِ، وَمَواقِعَ القَطْرِ، يَفِرُّ بِدِينِهِ مِنَ الفِتَنِ». [انظر: ٣٣٠٠، ٣٦٠٠، ٦٤٩٥، ٧٠٨٨]

(13) CHAPTER. The statement of the Prophet ﷺ: "I know Allāh تعالى better, than all of you do."

(١٣) **بابُ** قَوْلِ النَّبيِّ ﷺ: «أَنا أَعْلَمُكُمْ بِاللهِ»،

And knowledge is the act of the heart as it is referred to by the Statement of Allāh جَل جَلاله, "But He will call you to account for that which your hearts have earned." (V.2:225)

وأَنَّ المَعْرِفَةَ فِعْلُ القَلْبِ لِقَولِ اللهِ تَعالى: ﴿وَلَٰكِن يُؤَاخِذُكُم بِمَا كَسَبَتْ قُلُوبُكُمْ﴾ [البقرة: ٢٢٥].

20. Narrated 'Āishah رضي الله عنها: Whenever Allāh's Messenger ﷺ ordered the Muslims to do something, he used to order them deeds which were easy for them to do, (according to their strength and endurance).

٢٠ - حدَّثَنا مُحَمَّدُ بنُ سَلامٍ البِيكَنْدِيُّ قال: أَخبَرَنا عَبْدَةُ، عَنْ هِشامٍ عَنْ أَبيه، عَنْ عائِشَةَ قالَتْ: كانَ رَسُولُ اللهِ ﷺ إذا أَمَرَهُمْ أَمَرَهُمْ

They said, "O Allāh's Messenger! We are not like you. Allāh جل جلاله has forgiven your past and future sins." So Allāh's Messenger ﷺ became angry and it was apparent on his face. He said, "I fear Allāh عزوجل more, and know Allāh تعالى better, than all of you do."

مِنَ الأعمالِ بِما يُطِيقُونَ، قالُوا: إنَّا لَسْنا كَهَيْئَتِكَ يا رَسُولَ اللهِ، إنَّ اللهَ قَدْ غَفَرَ لَكَ ما تَقَدَّمَ مِنْ ذَنْبِكَ وما تَأخَّرَ، فَيَغْضَبُ حتَّى يُعْرَفَ الغَضَبُ في وَجْهِهِ ثُمَّ يَقُولُ: «إنَّ أتْقاكُمْ وَأعْلَمَكُمْ باللهِ أنا».

(14) CHAPTER. Whoever hates to revert to *Kufr* (atheism or disbelief) as he hates to be thrown in fire, is a part of faith.

(١٤) بابٌ مَنْ كَرِهَ أنْ يَعُودَ في الكُفْرِ كما يَكْرَهُ أنْ يُلْقَى في النَّارِ مِنَ الإيمانِ

21. Narrated Anas رضي الله عنه: The Prophet ﷺ said, "Whoever possesses the following three qualities will taste the sweetness of faith:

1. The one to whom Allāh جل جلاله and His Messenger Muhammad ﷺ become dearer than anything else.
2. Who loves a person and he loves him only for Allāh's sake.
3. Who hates to revert to disbelief (atheism) after Allāh جل جلاله has brought him out (saved him) from it, as he hates to be thrown in fire."

٢١ - **حدَّثَنا** سُلَيْمانُ بْنُ حَرْبٍ قال: حَدَّثَنا شُعْبَةُ، عَنْ قَتادَةَ، عَنْ أنَسٍ رَضِيَ اللهُ عَنهُ عَنِ النَّبيِّ ﷺ قالَ: «ثلاثٌ مَنْ كُنَّ فِيهِ وَجَدَ حَلاوَةَ الإيمانِ: مَنْ كانَ اللهُ ورَسُولُهُ أحَبَّ إلَيْهِ مِمَّا سِوَاهُمَا، وَمَنْ أحَبَّ عَبْداً لا يُحِبُّهُ إلَّا للهِ، ومَنْ يَكْرَهُ أنْ يَعُودَ في الكُفْرِ بَعْدَ إذْ أنْقَذَهُ اللهُ كما يَكْرَهُ أنْ يُلْقَى في النَّارِ». [راجع: ١٦]

(15) CHAPTER. The grades in superiority of the believers will be according to their good deeds.

(١٥) بابُ تَفاضُلِ أهْلِ الإيمانِ في الأعمالِ

22. Narrated Abū Sa'īd Al-Khudrī رضي الله عنه: The Prophet ﷺ said, "When the people of Paradise will enter Paradise and the people of Hell will go to Hell, Allāh تعالى will order those who have had faith equal to the weight of a grain of mustard seed to be taken out from Hell. So they will be taken out but (by then) they will be blackened (charred). Then they will be put in the river of *Ḥayā'* or *Ḥayāt* (life) (the narrator is in doubt as to which is the right word), and they will revive like a grain that grows near the

٢٢ - **حدَّثَنا** إسماعِيلُ قالَ: حَدَّثَني مالِكٌ، عَنْ عَمْرِو بنِ يَحْيَى المَازِنيِّ، عَنْ أبيهِ، عَنْ أبي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللهُ عَنهُ عَنِ النَّبيِّ ﷺ قالَ: «يَدخُلُ أهْلُ الجَنَّةِ الجَنَّةَ وأهْلُ النَّارِ النَّارَ ثُم يَقُولُ اللهُ تَعالى: أخْرِجُوا مَنْ كانَ في قَلْبِهِ مِثْقالُ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ إيمانٍ، فَيُخْرَجُونَ مِنها

bank of a flood channel. Don't you see that it comes out yellow and twisted?" Wuhaib stated: While narrating us 'Amr رضي الله عنه used the word *'Ḥayāt* (life). Moreover he said, "...goodness equal to the weight of a grain of mustard seed."

قَدِ اسْوَدُّوا فَيُلْقَوْنَ في نَهْرِ الحَياءِ - أوِ الحَياةِ، شَكَّ مالِكٌ - فَيَنْبُتُونَ كما تَنْبُتُ الحِبَّةُ في جانِبِ السَّيْلِ، أَلَمْ تَرَ أَنَّها تَخْرُجُ صَفْراءَ مُلْتَوِيَةً؟». قالَ وُهَيْبٌ: حدَّثنا عَمْرٌو: «الحَياةِ». وقالَ: «خَرْدَلٍ مِنْ خَيرٍ». [انظر: ٤٥٨١، ٤٩١٩، ٦٥٦٠، ٦٥٧٤، ٧٤٣٨، ٧٤٣٩]

23. Narrated Abū Sa'īd Al-Khudrī رضي الله عنه: Allāh's Messenger ﷺ said, "While I was sleeping I saw (in a dream) that some people were displayed before me wearing shirts, of which some were reaching up to the breasts only, while others were even shorter than that. And 'Umar bin Al-Khaṭṭāb was displayed before me wearing a (long) shirt which he was dragging." The people asked, "How did you interpret it? (What is its interpretation) O Allāh's Messenger?"

He (the Prophet ﷺ) replied, "It is the religion."

٢٣ - **حدَّثنا** مُحَمَّدُ بْنُ عُبَيْدِ اللهِ قالَ: حَدَّثَنا إِبْراهِيمُ بْنُ سَعْدٍ، عَنْ صَالِحٍ، عَنِ ابنِ شِهابٍ، عَنْ أَبي أُمامَةَ ابْنِ سَهْلٍ أَنَّهُ سَمِعَ أَبا سَعِيدٍ الخُدْرِيَّ يَقُولُ: قالَ رَسُولُ اللهِ ﷺ: «بَيْنا أنا نائِمٌ رَأَيْتُ النَّاسَ يُعْرَضُونَ عليَّ وَعَلَيْهِمْ قُمُصٌ مِنْها ما يَبْلُغُ الثُّدِيَّ، ومِنْها ما دُونَ ذٰلِكَ، وَعُرِضَ عَليَّ عُمَرُ بْنُ الخطَّابِ وَعَلَيْهِ قَميصٌ يَجُرُّهُ»، قالُوا: فَما أَوَّلْتَ ذٰلِكَ يا رَسُولَ اللهِ؟ قالَ: «الدِّينَ». [انظر: ٣٦٩١، ٧٠٠٨، ٧٠٠٩]

(16) CHAPTER. ***Al-Ḥayā'* (self-respect, modesty bashfulness, honour etc.) is a part of faith.**

(١٦) بابٌ: الحَياءُ مِنَ الإيمانِ

(See the Glossary for the meaning of the word *Al-Ḥayā'*).

24. Narrated 'Abdūllah (bin 'Umar) رضي الله عنهما: Once Allāh's Messenger ﷺ passed by an *Anṣārī* (man) who was admonishing his brother regarding *Al-Ḥayā'*.

On that Allāh's Messenger ﷺ said, "Leave him as *Al-Ḥayā'* is a part of faith." (See *Ḥadīth* No.9).

٢٤ - **حدَّثنا** عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أَخْبَرَنا مالِكٌ، عَنِ ابنِ شِهابٍ، عَنْ سالِمِ بنِ عَبْدِ اللهِ، عَنْ أَبيهِ أَنَّ رَسُولَ اللهِ ﷺ مَرَّ عَلى رَجُلٍ مِنَ الأَنْصارِ وهُوَ يَعِظُ أخاهُ في الحَياءِ،

فَقالَ رَسُولُ اللهِ ﷺ: «دَعْهُ فَإِنَّ الحياءَ مِنَ الإِيمانِ». [انظر: ٦١١٨]

(١٧) **بابٌ** ﴿فَإِن تَابُوا۟ وَأَقَامُوا۟ ٱلصَّلَوٰةَ وَءَاتَوُا۟ ٱلزَّكَوٰةَ فَخَلُّوا۟ سَبِيلَهُمْ﴾ [التوبة: ٥]

(17) CHAPTER. (The Statement of Allāh جَلَّ جَلاله), "But if they repent [by rejecting *Shirk* (polytheism) and accept Islamic Monotheism] and perform *As-Salāt (Iqāmat-aṣ-Ṣalāt) and give Zakāt*[1] then leave their way free." (V.9:5).

٢٥ – **حدَّثنا** عَبْدُ اللهِ بنُ مُحَمَّدٍ قالَ: حدَّثنا أَبُو رَوْحٍ الحَرَمِيُّ بنُ عُمارَةَ قالَ: حدَّثنا شُعْبَةُ، عَنْ واقِدِ بنِ مُحَمَّدٍ قالَ: سَمِعْتُ أبي يُحَدِّثُ عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللهِ ﷺ قالَ: «أُمِرْتُ أَنْ أُقاتِلَ النَّاسَ حتَّى يَشْهَدُوا أَنْ لا إِلَهَ إِلَّا اللهُ وَأَنَّ مُحَمَّداً رَسُولُ اللهِ، وَيُقِيمُوا الصَّلاةَ، ويُؤْتُوا الزَّكاةَ، فإِذَا فَعَلُوا ذٰلِكَ عَصَمُوا مِنِّي دِماءَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّ الإِسْلامِ وَحِسابُهُمْ عَلى اللهِ».

25. Narrated Ibn 'Umar رَضِيَ اللهُ عَنهُما: Allāh's Messenger ﷺ said: "I have been ordered (by Allāh) to fight against the people till they testify that *Lā ilāha illallāh, wa anna Muḥammad-ar-Rasūl-Allāh* (none has the right to be worshipped but Allāh تعالى and that Muḥammad ﷺ is the Messenger of Allāh), and perform *Aṣ-Ṣalāt* [*Iqāmat-aṣ-Ṣalāt* (prayers)] and give *Zakāt* so if they perform all that, then they save their lives and properties from me except for Islāmic laws, and their reckoning (accounts) will be with (done by) Allāh."

(١٨) **بابٌ** مَنْ قالَ: إِنَّ الإيمانَ هُوَ العَمَلُ،

(18) CHAPTER. Whoever says that faith is action (good deeds).

لِقَوْلِ اللهِ تَعالى: ﴿وَتِلْكَ ٱلْجَنَّةُ ٱلَّتِىٓ أُورِثْتُمُوهَا بِمَا كُنتُمْ تَعْمَلُونَ﴾ [الزخرف: ٧٢] وَقالَ عِدَّةٌ مِنْ أَهْلِ العِلْمِ في قَوْلِه تَعالى: ﴿فَوَرَبِّكَ لَنَسْـَٔلَنَّهُمْ أَجْمَعِينَ، عَمَّا كَانُوا۟ يَعْمَلُونَ﴾

Referring to the Statement of Allāh تعالى: "And this is the Paradise which you have been made to inherit because of your deeds which you used to do (in the life of the world)", (V.43:72) a number of religious learned men explained the Verse (Statement of Allāh تعالى) "So by your Lord (O Muḥammad ﷺ) We shall certainly call all

(1) (Ch.17) *Zakāt* زكاة A certain fixed proportion of the wealth and of every kind of the property liable to *Zakāt* of a Muslim to be paid yearly for the benefit of the poor in the Muslim community. The payment of *Zakāt* is obligatory as it is one of the five pillars of Islām. *Zakāt* is the major economic means for establishing social justice and leading the Muslim society to prosperity and security. [See *Ṣaḥīḥ Al-Bukhārī*, Vol.2, Book of *Zakāt* (24)].

[الحجر: ٩٢]: عَن لا إلهَ إلَّا اللهُ. وقال: ﴿لِمِثْلِ هَٰذَا فَلْيَعْمَلِ ٱلْعَٰمِلُونَ﴾. [الصافات: ٦١].

of them to account for all that they used to do" (V.15:92,93). And the Statement: *Lā ilāha illallāh* (none has the right to be worshipped but Allāh.)

And Allāh said, "For the like of this let the workers work." (V.37:61)

٢٦ - حدَّثنا أحْمَدُ بْنُ يُونُس، وَمُوسَى بنُ إسمَاعيلَ قالا: حدَّثنا إبراهيمُ بْنُ سعدٍ: حدَّثنا ابْنُ شِهابٍ، عَنْ سَعِيدِ بْنِ المُسَيَّبِ، عَنْ أبي هُرَيْرَةَ أنَّ رَسُولَ اللهِ ﷺ سُئِلَ: أيُّ العَمَلِ أفْضَلُ؟ قَالَ: «إيمانٌ باللهِ وَرَسُولِهِ» قِيلَ: ثُمَّ ماذَا؟ قالَ: «الجِهادُ في سَبِيلِ اللهِ» قِيلَ: ثُمَّ ماذَا؟ قالَ: «حَجٌّ مَبْرُورٌ». [انظر: ١٥١٩]

26. Narrated Abū Hurairah رضي الله عنه: Allāh's Messenger ﷺ was asked, "What is the best deed?"

He replied, "To believe in Allāh and His Messenger (Muḥammad ﷺ)."

The questioner then asked, "What is the next (in goodness)?"

He replied, "To participate in *Jihād* (holy fighting) in Allāh's Cause."

The questioner again asked, "What is the next (in goodness)?"

He replied, "To perform *Ḥajj* (pilgrimage to Makkah) *Mabrūr* [which is accepted by Allāh جل جلاله and is performed with the intention of seeking Allāh's pleasure only and not to show off and without committing any sin and in accordance with the *Sunna* (legal ways) of the Prophet ﷺ]."

(١٩) بابٌ: إذا لَمْ يَكُنِ الإسلامُ على الحَقيقَةِ وكانَ على الاسْتِسْلامِ أوِ الخَوْفِ مِنَ القَتلِ،

(19) CHAPTER. If one does not embrace Islām truly but does so by compulsion or for fear of being killed (then that man is not a believer).

لِقَوْلِهِ تَعالى: ﴿قَالَتِ ٱلْأَعْرَابُ ءَامَنَّا قُل لَّمْ تُؤْمِنُوا۟ وَلَٰكِن قُولُوٓا۟ أَسْلَمْنَا﴾ [الحجرات: ١٤] فإذا كانَ على الحَقيقَةِ فَهُوَ عَلى قَوْلِهِ جَلَّ ذِكْرُهُ: ﴿إِنَّ ٱلدِّينَ عِندَ ٱللَّهِ ٱلْإِسْلَٰمُ﴾ [آل عمران: ١٩] ﴿وَمَن يَبْتَغِ غَيْرَ ٱلْإِسْلَٰمِ دِينًا فَلَن يُقْبَلَ مِنْهُ﴾ [آل عمران: ٨٥].

According to the Statement of Allāh تعالى: The bedouins say, 'We believe.' Say (O Muḥammad ﷺ), 'You believe not but you only say we have surrendered (in Islām).' " (V.49:14)

And if they had embraced Islām truly (sincerely) their Islām would have been as is referred to in the Statement of Allāh جل جلاله: "Truly, the religion with Allāh تعالى is Islām." (V.3:19). "And whoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers". (V.3:85).

27. Narrated Sa‘d رضي الله عنه: Allāh's Messenger ﷺ distributed something amongst (a group of) people while I was sitting there but Allāh's Messenger ﷺ left a man whom I thought the best of the lot. I asked, "O Allāh's Messenger! Why have you left that person? By Allāh I regard him as a faithful believer."

The Prophet ﷺ commented: "Or merely a Muslim."

I remained quiet for a while, but could not help repeating my question because of what I knew about him. And then I asked Allāh's Messenger ﷺ, "Why have you left so and so? By Allāh! He is a faithful believer."

The Prophet ﷺ again said, "Or merely a Muslim."

And I could not help repeating my question because of what I knew about him. Then the Prophet ﷺ said, "O Sa‘d! I give to a person while another is dearer to me, for fear that he might be thrown on his face in the Fire by Allāh."

٢٧ - حدَّثَنا أبُو اليمانِ قالَ: أخبَرَنا شُعَيْبٌ عَنِ الزُّهْرِيِّ قالَ: أَخبَرَني عامِرُ ابْنُ سَعْدِ بْنِ أبي وَقَّاصٍ، عَنْ سَعْدٍ رَضِيَ اللهُ عَنْهُ أنَّ رَسُولَ اللهِ ﷺ أعْطَى رَهْطاً وسَعْدٌ جالِسٌ فَتَرَكَ رَسُولُ اللهِ ﷺ رَجُلاً هُوَ أعْجَبُهُمْ إلَيَّ، فَقُلْتُ: يا رَسُولَ اللهِ، ما لَكَ عَنْ فُلانٍ؟ فَوَاللهِ إنِّي لَأَرَاهُ مُؤْمِناً؟ فَقالَ: «أوْ مُسْلِماً»، فَسَكَتُّ قَليلاً ثُمَّ غَلَبَني ما أعْلَمُ مِنْهُ فَعُدْتُ لِمَقالَتي فَقُلْتُ: مالَكَ عَنْ فُلانٍ؟ فَوَاللهِ إنِّي لَأَرَاهُ مُؤْمِناً: فَقالَ: «أوْ مُسْلِماً». فسكَتُّ قليلاً، ثُمَّ غَلَبَني ما أعْلَمُ مِنْهُ فَعُدْتُ لِمَقالَتي، وَعادَ رَسُولُ اللهِ ﷺ ثُمَّ قالَ: «يا سَعْدُ إنِّي لَأُعْطي الرَّجُلَ، وَغَيْرُهُ أحَبُّ إلَيَّ مِنْهُ خَشْيَةَ أنْ يَكُبَّهُ اللهُ في النَّارِ».

وَرَواهُ يُونُسُ وصالِحٌ ومَعْمَرٌ وَابْنُ أخي الزُّهْرِيِّ عَنِ الزُّهْرِيِّ.

[انظر: ١٤٧٨]

(20) CHAPTER. To greet is a part of Islām.

(٢٠) بابٌ: السَّلامُ مِنَ الإِسْلامِ،

And ‘Ammār said, "Whoever acquires the following three qualities will acquire faith:

1. To treat others as one likes to be treated by others.
2. To greet everybody (known and unknown).
3. To spend (give charitable gifts) in Allāh's Cause, in spite of poverty."

وَقالَ عَمَّارٌ: ثَلاثٌ مَنْ جَمَعَهُنَّ فَقَدْ جَمَعَ الإيمانَ: الإنْصافُ مِنْ نَفْسِكَ، وَبَذْلُ السَّلامِ لِلْعالَمِ، والإِنْفاقُ مِنَ الإِقْتارِ.

28. Narrated ‘Abdullāh bin ‘Amr: A person asked Allāh's Messenger ﷺ:

٢٨ - حدَّثَنا قُتَيْبَةُ قالَ: حدَّثَنا

اللَّيْثُ، عَنْ يَزِيدَ بن أبي حَبِيبٍ، عَنْ أبي الخَيْرِ، عَنْ عَبْدِ اللهِ بنِ عَمْرٍو أنَّ رَجُلاً سَأَلَ رَسُولَ اللهِ ﷺ: أيُّ الإسْلامِ خَيْرٌ؟ قالَ: «تُطْعِمُ الطَّعامَ، وَتَقْرَأُ السَّلامَ عَلى مَنْ عَرَفْتَ وَمَنْ لَمْ تَعْرِفْ». [راجع: ١٢]

"What (sort of) deeds in (or what qualities of) Islām are good?" He ﷺ replied, "To feed (others) and to greet those whom you know and those whom you do not know."

(٢١) بابُ كُفْرانِ العَشِيرِ وكُفْرٍ دُونَ كُفْرٍ،

فِيهِ أبو سَعِيدٍ عَنِ النَّبيِّ ﷺ.

(21) CHAPTER. To be ungrateful to one's husband. And disbelief is of (different grades) lesser (or greater) degrees.

This is narrated by Abū Sa'īd Al-Khudrī رضي الله عنه on the authority of the Prophet ﷺ.

٢٩ - حدَّثَنا عَبْدُ اللهِ بْنُ مَسْلَمَةَ عَنْ مالِكٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطاءِ بْنِ يَسارٍ عنِ ابنِ عَبَّاسٍ قالَ: قالَ النَّبيُّ ﷺ: «وَرَأَيْتُ النَّارَ فإذَا أكْثَرُ أهْلِها النِّساءُ يَكْفُرْنَ»، قِيلَ: أيَكْفُرْنَ باللهِ؟ قالَ: «يَكْفُرْنَ العَشِيرَ، ويَكْفُرْنَ الإحْسانَ، لَوْ أحْسَنْتَ إلى إحْداهُنَّ الدَّهْرَ ثُمَّ رَأَتْ مِنْكَ شَيْئاً قالَتْ: ما رَأَيْتُ مِنْكَ خَيراً قَطُّ». [انظر: ٤٣١، ٧٤٨، ١٠٥٢، ٣٢٠٢، ٥١٩٧]

29. Narrated Ibn 'Abbās: The Prophet ﷺ said: "I was shown the Hell-fire and that the majority of its dwellers were women who were disbelievers or ungrateful." It was asked, "Do they disbelieve in Allāh?" (or are they ungrateful to Allāh?) He replied, "They are ungrateful to their husbands and are ungrateful for the favours and the good (charitable deeds) done to them. If you have always been good (benevolent) to one of them for a period of time and then she sees something in you (not of her liking), she will say, 'I have never seen any good from you.'"

(٢٢) بابُ المَعاصِي مِنْ أَمْرِ الجاهِلِيَّةِ وَلا يُكَفَّرُ صاحِبُها بِارتِكابِها إلَّا بالشِّرْكِ،

لِقَوْلِ النَّبيِّ ﷺ: «إنَّكَ امْرُؤٌ فِيكَ جاهِلِيَّةٌ» وَقالَ اللهُ عَزَّ وَجَلَّ: ﴿إِنَّ ٱللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِۦ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَآءُ﴾ [النساء: ٤٨].

(22) CHAPTER. Sins are from ignorance and a sinner is not a disbeliever unless he worships others along with Allāh عز وجل.

According to the statement of the Prophet ﷺ "You still have some characteristics of ignorance." And the Statement of Allāh تعالى: "Verily, Allāh forgives not that partners should be set up with Him (in worship) but He forgives except that

(anything else) to whom He wills." (V.4:48).

30. Narrated Al-Ma'rūr رضي الله عنه: At Ar-Rabadha I met Abū Dhar رضي الله عنه who was wearing a cloak, and his slave, too, was wearing a similar one. I asked about the reason for it. He replied, "I abused a man by calling his mother with bad names." The Prophet ﷺ said to me, "O Abū Dhar! Did you abuse him by calling his mother with bad names? You still have some characteristics of ignorance. Your slaves are your brothers and Allāh has put them under your command. So whoever has a brother under his command, should feed him of that which he eats and dress him of that which he wears. Do not ask them (slaves) to do things beyond their capacity (power) and if you do so, then help them".

٣٠ - حَدَّثَنَا سُلَيْمانُ بْنُ حَرْبٍ قالَ: حَدَّثَنا شُعْبَةُ، عَنْ واصِلٍ، عَنِ المَعْرُورِ قالَ: لَقِيتُ أَبَا ذَرٍّ بِالرَّبَذَةِ وَعَلَيْهِ حُلَّةٌ وَعَلى غُلامِهِ حُلَّةٌ فَسَأَلْتُهُ عَنْ ذلكَ. فَقالَ: إنِّي سابَبْتُ رَجُلاً فَعَيَّرْتُهُ بِأُمِّهِ، فَقالَ لِيَ النَّبِيُّ ﷺ: «يا أَبا ذَرٍّ أَعَيَّرْتَهُ بِأُمِّهِ؟ إِنَّكَ امْرُؤٌ فِيكَ جاهِلِيَّةٌ، إِخْوانُكُمْ خَوَلُكُمْ جَعَلَهُمُ اللهُ تَحْتَ أَيْدِيكُمْ، فَمَنْ كانَ أَخُوهُ تَحْتَ يَدِهِ فَلْيُطْعِمْهُ مِمَّا يَأْكُلُ، وَلْيُلْبِسْهُ مِمَّا يَلْبَسُ، وَلا تُكَلِّفُوهُمْ ما يَغْلِبُهُمْ، فَإِنْ كَلَّفْتُمُوهُمْ فَأَعِينُوهُمْ». [انظر: ٢٥٤٥، ٦٠٥٠]

CHAPTER. "And if two parties (or groups) from among the believers fall to fighting, then make peace between them both..." (V.49:9) Allāh has called them "believers."

بابٌ ﴿وَإِن طَآئِفَتَانِ مِنَ ٱلْمُؤْمِنِينَ ٱقْتَتَلُوا۟ فَأَصْلِحُوا۟ بَيْنَهُمَا﴾ [الحجرات: ٩]. فَسَمَّاهُمُ المُؤْمِنِينَ.

31. Narrated Al-Aḥnaf bin Qais: While I was going to help this man ('Alī bin Abī Ṭālib رضي الله عنه), Abū Bakrah رضي الله عنه met me and asked, "Where are you going?" I replied, "I am going to help that person." He said, "Go back for I have heard Allāh's Messenger ﷺ saying, 'When two Muslims fight (meet) each other with their swords, both the murderer as well as the murdered will go to the Hell-fire.' I said, 'O Allāh's Messenger! It is alright for the murderer but what about the murdered one?' Allāh's Messenger ﷺ replied, 'He surely had the intention to kill his companion'."

٣١ - حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ المُبارَكِ قال: حَدَّثَنا حَمَّادُ بْنُ زَيْدٍ، حَدَّثَنا أَيُّوبُ وَيُونُسُ، عَنِ الحَسَنِ، عَنِ الأَحْنَفِ بنِ قَيْسٍ، قالَ: ذَهَبْتُ لِأَنْصُرَ هٰذا الرَّجُلَ فَلَقِيَنِي أَبُو بَكْرَةَ فَقالَ: أَيْنَ تُرِيدُ؟ قُلْتُ: أَنْصُرُ هذا الرَّجُلَ، قالَ: ارْجِعْ فَإِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِذا الْتَقى المُسْلِمانِ بِسَيْفَيْهِما فالقَاتِلُ وَالمَقْتُولُ في النَّارِ، فَقُلْتُ: يا رَسُولَ اللهِ هذا

القاتِلُ فَما بالُ المَقتُولِ؟ قالَ: «إنَّهُ كانَ حَرِيصاً عَلى قَتْلِ صَاحِبِهِ».

[انظر: ٦٨٧٥، ٧٠٨٣]

(23) CHAPTER. *Zulm* (wrong) of one kind can be greater or lesser than that of another.

(٢٣) بابٌ: ظُلْمٌ دُونَ ظُلْمٍ

32. Narrated 'Abdullāh bin Mas'ūd رضي الله عنه: When the following Verse was revealed: "It is those who believe (in the Oneness of Allāh and worship none but Him Alone) and confuse not their belief with *Zulm* (wrong i.e. by worshipping others besides Allāh) for them (only) there is security and they are the guided" (V.6:82), the Companions of Allāh's Messenger ﷺ asked, "Who is amongst us who had not done *Zulm* (wrong)?" Then Allāh جل جلاله revealed: "Verily, joining others in worship with Allāh is a great *Zulm* (wrong) indeed." (V.31:13)

٣٢ - حدَّثَنا أبو الوَليدِ: حدَّثنا شُعْبَةُ ح قالَ: وَحدَّثني بِشْرٌ قالَ: حدَّثنا مُحَمَّدٌ، عَنْ شُعْبَةَ، عَنْ سُلَيْمانَ، عَنْ إبْراهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ: لَمَّا نَزَلَت: ﴿ٱلَّذِينَ ءَامَنُوا۟ وَلَمْ يَلْبِسُوٓا۟ إِيمَـٰنَهُم بِظُلْمٍ أُو۟لَـٰٓئِكَ لَهُمُ ٱلْأَمْنُ وَهُم مُّهْتَدُونَ﴾ [الأنعام: ٨٢] قالَ أَصْحابُ النَّبيِّ ﷺ: أَيُّنا لَمْ يَظْلِمْ؟ فأنْزَلَ اللهُ عَزَّ وَجَلَّ ﴿إِنَّ ٱلشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾ [لقمان: ١٣].

[انظر: ٣٣٦٠، ٣٤٢٨، ٣٤٢٩، ٤٦٢٩، ٤٧٧٦، ٦٩١٨، ٦٩٣٧]

(24) CHAPTER. The signs of a hypocrite.

(٢٤) بابُ عَلامَاتِ المُنافِقِ

33. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The signs of a hypocrite are three:

1. Whenever he speaks, he tells a lie.
2. Whenever he promises, he always breaks it (his promise).
3. Whenever he is entrusted he betrays (proves dishonest). (If you keep something as a trust with him, he will not return it)."

٣٣ - حدَّثَنا سُلَيْمانُ أَبُو الرَّبيعِ قالَ: حدَّثَنا إسمَاعِيلُ بْنُ جعفرٍ قالَ: حدَّثَنا نافِعُ بْنُ مالِكِ بنِ أَبي عامِرٍ أبُو سُهَيْلٍ، عَنْ أبيهِ عَنْ أَبي هُرَيْرَةَ عَنِ النَّبيِّ ﷺ قالَ: «آيَةُ المُنافِقِ ثَلاثٌ: إذَا حَدَّثَ كَذَبَ، وإذَا وَعَدَ أخْلَفَ، وإذا اؤْتُمِنَ خانَ». [انظر: ٢٦٨٢، ٢٧٤٩، ٦٠٩٥]

34. Narrated 'Abdullāh bin 'Amr رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "Whoever has the following four (characteristics) will be a pure

٣٤ - حدَّثَنا قَبيصَةُ بنُ عُقْبَةَ قَالَ: حدَّثنا سُفْيانُ، عَنِ الأَعْمَشِ،

عَنْ عَبْدِ اللهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللهِ ابنِ عَمْرٍو أنَّ النَّبيَّ ﷺ قالَ: «أَرْبَعٌ مَنْ كُنَّ فِيهِ كانَ مُنافِقاً خالِصاً، ومَنْ كانَتْ فِيهِ خَصْلَةٌ مِنهُنَّ كانَتْ فِيهِ خَصْلَةٌ مِنَ النِّفاقِ حَتَّى يَدَعَها: إذَا اؤْتُمِنَ خانَ، وإذَا حدَّثَ كَذَبَ، وإذَا عاهَدَ غَدَرَ، وإذَا خاصَمَ فَجَرَ» تابَعَهُ شُعْبَةُ عَنِ الأعمشِ.

[انظر: ٢٤٥٩، ٣١٧٨]

hypocrite, and whoever has one of the following four characteristics will have one characteristic of hypocrisy unless and until he gives it up.

1. Whenever he is entrusted, he betrays (proves dishonest).
2. Whenever he speaks, he tells a lie.
3. Whenever he makes a covenant, he proves treacherous.
4. Whenever he quarrels, he behaves in a very imprudent, evil and insulting manner."

(٢٥) بابٌ: قِيامُ لَيْلَةِ القَدْرِ مِنَ الإيمانِ

(25) CHAPTER. To establish the (*Nawāfil* – voluntary) prayers on the night of *Qadr* is a part of faith.

٣٥ - حدَّثَنا أبو اليَمانِ قالَ: أخْبَرنا شُعَيْبٌ قالَ: حدَّثَنا أبو الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ قالَ: قالَ رَسُولُ اللهِ ﷺ: «مَنْ يَقُمْ لَيْلَةَ القَدْرِ إيمَاناً واحْتِساباً غُفِرَ لَهُ ما تَقَدَّمَ مِنْ ذَنْبِهِ». [انظر: ٣٧، ٣٨، ١٩٠١، ٢٠٠٨، ٢٠٠٩، ٢٠١٤]

35. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Whoever establishes the (*Nawāfil* — voluntary) prayers on the night of *Qadr* out of sincere faith and hoping to attain Allāh's rewards (not to show off) then all his past sins will be forgiven."

(٢٦) بابٌ: الجِهادُ مِنَ الإيمانِ

(26) CHAPTER. *Al-Jihād*[1] (holy fighting in Allāh's Cause) is a part of faith.

٣٦ - حدَّثَنا حَرَمِيُّ بْنُ حَفْصٍ:

36. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ:

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(1) (Ch.26) الجهاد في سبيل الله (مع العدد والعدة) فإنه ذروة سنام الإسلام وعموده، الذي لا يقوم إلا به، وبه تعلو كلمة الله وينشر دينه. وبتركه - والعياذ بالله - هدم الإسلام، وانحطاط أهله، وذهاب عزهم، وسلب ملكهم وزوال سلطانهم ودولتهم وهو الفرض الأكيد على كل مسلم، فإن لم يغزو لم يحدث نفسه بالغزو، مات على شعبة من النفاق.

Al-Jihād (Holy fighting) in Allāh's Cause (with full force of numbers and weaponry) is given the utmost importance in Islām and is one of its pillars (on which it stands). By *Jihād* Islām is established, Allāh's Word is made superior. (His Word – *Lā ilāha illallāh* – none has the right to be worshipped but Allah), and His Religion Islām is propagated. By abondoning *Jihād* (may Allāh protect us from that) Islām is destroyed and the Muslims fall into an inferior position; their honor is lost, their lands are stolen, their rule and authority vanishes. *Jihād* is an obligatory duty in Islām on every Muslim, and he who tries to escape from this duty, or does not in his innermost heart wish to fulfil this duty, dies with one of the qualities of a hypocrite.

حدَّثنا عَبْدُ الواحِدِ: حدَّثنا عُمارَةُ: حدَّثنا أبو زُرْعَةَ بنُ عمْرٍو قالَ: سَمِعْتُ أبا هُرَيْرَةَ عَنِ النَّبيِّ ﷺ قالَ: «انْتَدَبَ اللهُ لِمَنْ خَرَجَ في سَبيلِهِ لا يُخْرِجُهُ إلَّا إيمانٌ بي وَتَصْديقٌ بِرُسُلي أنْ أرْجِعَهُ بِما نالَ مِنْ أجرٍ أوْ غَنيمةٍ أوْ أُدْخِلَهُ الجَنَّةَ، وَلَوْلا أنْ أشُقَّ عَلى أُمَّتي ما قَعَدْتُ خَلْفَ سَرِيَّةٍ، وَلَوَدِدْتُ أنِّي أُقْتَلُ في سَبيلِ اللهِ، ثُمَّ أُحْيا، ثُمَّ أُقْتَلُ ثُمَّ أُحْيا ثُمَّ أُقْتَلُ». [انظر: ٢٧٨٧، ٢٧٩٧، ٢٩٧٢، ٣١٢٣، ٧٢٢٦، ٧٢٢٧، ٧٤٥٧، ٧٤٦٣]

The Prophet ﷺ said, "Allāh عز وجل assigns for a person who participates in (holy battles) in Allāh's Cause and nothing causes him to do so except belief in Allāh and in His Messengers, that he will be recompensed by Allāh either with a reward, or booty (if he survives) or will be admitted to Paradise (if he is killed in the battle as a martyr)". The Prophet ﷺ added: "Had I not found it difficult for my followers, then I would not remain behind any *Sariya* (an army-unit) going for *Jihād* and I would have loved to be martyred in Allāh's Cause and then made alive, and then martyred and then made alive, and then again martyred in His Cause."

(٢٧) بابٌ: تَطَوُّعُ قِيامِ رَمَضانَ مِنَ الإيمانِ

(27) CHAPTER. It is a part of faith to establish the (*Nawāfil* — voluntary) prayers during the nights of Ramaḍān.

٣٧ - **حدَّثنا** إسماعيلُ قالَ: حدَّثني مالِكٌ، عَنِ ابْنِ شِهابٍ، عَنْ حُمَيدِ بنِ عَبْدِ الرَّحْمنِ، عَنْ أبي هُرَيْرَةَ أنَّ رَسُولَ اللهِ ﷺ قالَ: «مَنْ قامَ رَمَضانَ إيماناً واحْتِساباً غُفِرَ لَهُ ما تَقَدَّمَ مِنْ ذَنْبِهِ». [راجع: ٣٥]

37. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said: "Whoever establishes (*Nawāfil* — voluntary) prayers during the nights of Ramaḍān faithfully out of sincere faith and hoping to attain Allāh's Rewards, all his past sins will be forgiven."

(٢٨) بابٌ صَومِ رَمَضانَ احْتِساباً مِنَ الإيمانِ

(28) CHAPTER. To observe *Saum* [(fasts) (according to Islāmic teachings)] during the month of Ramaḍān (sincerely and faithfully) hoping for Allāh's Rewards only, is a part of faith.

٣٨ - **حدَّثنا** ابنُ سَلامٍ قالَ: أخْبَرَنا مُحَمَّدُ بْنُ فُضَيْلٍ قالَ: حدَّثنا يَحْيَى بنُ سَعيدٍ، عَنْ أبي سَلَمَةَ، عَنْ أبي هُرَيْرَةَ قالَ: قال رَسُولُ اللهِ ﷺ:

38. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Whoever observes *Saum* (fasts) during the month of Ramaḍān out of sincere faith, and hoping to attain Allāh's Rewards, then all his past sins will be forgiven."

«مَنْ صَامَ رَمَضَانَ إيماناً وَاحْتِساباً غُفِرَ لَهُ ما تَقَدَّمَ مِنْ ذَنْبِهِ». [راجع: ٣٥]

(29) CHAPTER. Religion is very easy.

(٢٩) بابٌ: الدِّينُ يُسْرٌ،

And the statement of the Prophet ﷺ, "The most beloved religion to Allāh جل جلاله is the tolerant *Hanīfiya* [Islāmic Monotheism i.e., to believe in the Oneness of Allāh and to worship Him (Allāh) Alone and not to worship anything else along with Him]."

وَقَوْلُ النَّبِيِّ ﷺ: «أَحَبُّ الدِّينِ إِلى اللهِ الحَنِيفِيَّةُ السَّمْحَةُ».

39. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Religion is very easy and whoever overburdens himself in his religion will not be able to continue in that way. So you should not be extremists, but try to be near to perfection and receive the good tidings that you will be rewarded; and gain strength by offering the *Salāt* (prayers) in the mornings, afternoons and during the last hours of the nights." (See *Fath Al-Bārī*, Vol.1, page 102).

٣٩ - حدَّثنا عَبْدُ السَّلامِ بنُ مُطَهَّرٍ قالَ: حدَّثنا عُمَرُ بْنُ عَلِيٍّ، عَنْ مَعْنِ بنِ مُحَمَّدٍ الغِفَارِيِّ، عَنْ سَعِيدِ بنِ أَبي سَعِيدٍ المَقْبُرِيِّ، عَنْ أَبي هُرَيْرَةَ رضي الله عنه عَنِ النَّبِيِّ ﷺ قالَ: «إنَّ الدِّينَ يُسْرٌ وَلَنْ يُشادَّ الدِّينَ إِلَّا غَلَبَهُ، فَسَدِّدُوا وَقارِبُوا، وأَبْشِرُوا، وَاسْتَعِينُوا بِالغَدْوَةِ والرَّوْحَةِ وشَيْءٍ مِنَ الدُّلْجَةِ». [انظر: ٥٦٧٣، ٦٤٦٣، ٧٢٣٥]

(30) CHAPTER. The (offering of) *Salāt* (prayers) is a part of faith.

(٣٠) بابٌ: الصَّلاةُ مِنَ الإِيمانِ،

And the Statement of Allāh تعالى: "And Allāh would never make your faith (prayers) to be lost." (V.2:143) (i.e. your prayers which you offered in the past facing the *Bait-ul-Maqdis* (Jerusalem).

وَقَوْلُ اللهِ تعالى: ﴿وَمَا كَانَ ٱللَّهُ لِيُضِيعَ إِيمَـٰنَكُمْ﴾ [البقرة: ١٤٣]. يَعْنِي صَلاتَكُمْ عِنْدَ البَيْتِ.

40. Narrated Al-Barā' (bin 'Āzib) رَضِيَ اللهُ عَنْهُ: When the Prophet ﷺ came to Al-Madīna, he stayed first with his grandfathers or maternal uncles from *Ansār*. He offered his *Salāt* (prayers) facing *Bait-ul-Maqdis* (Jerusalem) for sixteen or seventeen months, but he wished that he could pray facing the Ka'bah (at Makkah).

The first *Salāt* (prayer) which he ﷺ

٤٠ - حدَّثنا عَمْرُو بنُ خالِدٍ قالَ: حدَّثنا زُهَيْرٌ قَالَ: حدَّثنا أَبُو إسحاقَ عَنِ البَرَاءِ أَنَّ النَّبِيَّ ﷺ كانَ أَوَّلَ ما قَدِمَ المَدِينَةَ نَزَلَ على أَجْدَادِهِ - أَوْ قالَ: أَخْوَالِهِ - مِنَ الأَنْصارِ، وَأَنَّهُ صلَّى قِبَلَ بَيْتِ المَقْدِسِ سِتَّةَ

offered facing the Ka'bah was the *'Asr* prayer in the company of some people. Then one of those who had offered that *Salât* with him came out and passed by some people in a mosque who were bowing during their *Salât* (facing Jerusalem). He said addressing them, "By Allâh, I testify that I have offered *Salât* with Allâh's Messenger ﷺ facing Makkah (Ka'bah)." (Hearing that), those people changed their direction towards the Ka'bah immediately. Jews and the people of the Scriptures used to be pleased to see (the Prophet ﷺ) facing Jerusalem in *Salât* but when he ﷺ changed his direction towards the Ka'bah, (during the *Salât*), they disapproved of it.

Al-Barâ' رَضِيَ اللهُ عَنْهُ added, "Before we changed our direction towards the Ka'bah (at Makkah) in prayers, some Muslims had died or had been killed and we did not know what to say about them (regarding their prayers.) Allâh جلّ جلاله then revealed: "And Allâh would never make your faith (prayers) to be lost (i.e. your *Salât* (prayers) offered towards Jerusalem)." (V.2:143)

عَشَرَ شَهْراً - أَوْ سَبْعَةَ عَشَرَ شَهْراً - وكانَ يُعْجِبُهُ أَنْ تَكُونَ قِبْلَتُهُ قِبَلَ البَيْتِ، وأَنَّهُ صلَّى أَوَّلَ صَلاةٍ صَلَّاها صَلاةَ العَصْرِ وَصلَّى مَعَهُ قَوْمٌ، فَخَرَجَ رَجُلٌ مِمَّنْ صَلَّى مَعَهُ فَمَرَّ عَلى أَهْلِ مَسْجِدٍ وَهُمْ رَاكِعُونَ فَقالَ: أَشْهَدُ بِاللهِ لَقَدْ صَلَّيْتُ مَعَ رَسُولِ اللهِ ﷺ قِبَلَ مَكَّةَ فَدَارُوا كما هُمْ قِبَلَ البَيْتِ، وكانَتِ اليَهُودُ قَدْ أَعْجَبَهُمْ إِذْ كانَ يُصَلِّي قِبَلَ بَيْتِ المَقْدِسِ وَأَهلُ الكتابِ، فَلَمّا وَلَّى وَجْهَهُ قِبَلَ البَيْتِ أَنْكَرُوا ذلكَ.

قالَ زُهَيْرٌ: حدَّثَنا أبو إسحاقَ، عَنِ البَرَاءِ في حديثِهِ هذا، أَنَّهُ ماتَ عَلى القِبْلَةِ قَبْلَ أَنْ تُحَوَّلَ رِجالٌ وقُتِلوا فَلَمْ نَدْرِ ما نَقُولُ فِيهِمْ، فأَنْزَلَ اللهُ تَعالى ﴿وَمَا كَانَ ٱللَّهُ لِيُضِيعَ إِيمَٰنَكُمْ﴾ [البقرة: ١٤٣]. [انظر: ٣٩٩، ٤٤٨٦، ٤٤٩٢، ٧٢٥٢]

(31) CHAPTER. (What is said regarding the superiority of) a person who embraces Islâm sincerely.

(٣١) بابُ حُسْنِ إسْلامِ المَرْءِ

41. Narrated Abû Sa'îd Al-Khudrî رَضِيَ اللهُ عَنْهُ: Allâh's Messenger ﷺ said, "If a person embraces Islâm sincerely, then Allâh shall forgive all his past sins, and after that starts the settlement of accounts, the reward of his good deeds will be ten times to seven hundred times for each good deed and an evil deed will be recorded as it is unless Allâh forgives it."

٤١ - قالَ مالِكٌ: أَخبَرَني زَيْدُ بْنُ أَسْلَمَ أَنَّ عَطاءَ بْنَ يَسارٍ أَخْبَرَهُ أَنَّ أَبا سَعيدٍ الخُدْرِيَّ أَخْبَرَهُ أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يقولُ: «إذا أَسْلَمَ العَبْدُ فَحَسُنَ إسْلامُهُ يُكَفِّرُ اللهُ عَنْهُ كُلَّ سَيِّئَةٍ كانَ زَلَفَها، وكانَ بَعْدَ ذلكَ القِصاصُ: الحَسَنَةُ بِعَشْرِ أَمْثالِها إِلى

سَبْعِمِائَةِ ضِعفٍ والسَّيِّئَةُ بِمِثْلِها إلَّا أنْ يَتَجاوَزَ اللهُ عَنْها».

42. Narrated Abū Hurairah رَضِيَ الله عَنْهُ: Allāh's Messenger ﷺ said, "If any one of you improves (follows strictly) his Islāmic religion then his good deeds will be rewarded ten times to seven hundred times for each good deed and a bad deed will be recorded as it is."

٤٢ - **حدَّثَنا** إسحَاقُ بنُ مَنْصُورٍ قالَ: أَخْبَرَنا عَبْدُ الرَّزَّاقِ قالَ: أخْبَرَنا مَعْمَرٌ، عَنْ هَمَّامٍ، عَنْ أبي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إذَا أَحْسَنَ أحَدُكُمْ إسْلامَهُ فَكُلُّ حَسَنَةٍ يَعْمَلُها تُكْتَبُ لَهُ بِعَشْرِ أَمْثالِها إلى سَبْعِمِائَةِ ضِعْفٍ، وكُلُّ سَيِّئَةٍ يَعْمَلُها تُكْتَبُ لَهُ بِمِثْلِها».

(32) CHAPTER. ***Ad-Dīn*** **(good, righteous deed[1] – act of worship) loved most by Allāh جَلّ جَلالُه is that which is done regularly.** (And in fact the best religion with Allāh is Islām).

(٣٢) بابٌ أحَبُّ الدِّينِ إلى اللهِ أدْوَمُهُ

43. Narrated 'Āishah رَضِيَ الله عَنْها: Once the Prophet ﷺ came while a woman was sitting with me. He said, "Who is she?" I replied, "She is so-and-so," and told him about her (excessive) prayers. He said disapprovingly, "Do (good) deeds which are within your capacity (without being overtaxed) as Allāh جَلّ جَلالُه does not get tired (of giving rewards) but (surely) you will get tired and *Ad-Dīn* (good, righteous deed — act of worship) loved most by Allāh تعالى is that which is done regularly."

٤٣ - **حدَّثَنا** مُحَمَّدُ بنُ المُثَنَّى قَالَ، حدَّثَنا يَحْيى، عَنْ هِشامٍ قالَ: أخبَرَني أَبي، عَنْ عائِشَةَ أنَّ النَّبيَّ ﷺ دَخَلَ عَلَيْها وعِنْدَها امْرَأَةٌ فَقَالَ: مَنْ هٰذِهِ؟ قالَتْ: فُلانَةٌ، تَذْكُرُ مِنْ صَلاتِها قالَ: «مَهْ، عَلَيْكُمْ بِمَا تُطِيقُونَ، فَوَاللهِ لا يَمَلُّ اللهُ حَتّى تَمَلُّوا» وكانَ أَحَبُّ الدِّينِ إلَيْهِ ما دَاوَمَ عَلَيهِ صَاحِبُهُ. [انظر: ١١٥١]

(33) CHAPTER. Faith increases and decreases.

(٣٣) بابُ زِيادَةِ الإيمانِ وَنُقْصَانِه،

And the Statements of Allāh جَلّ جَلالُه, "We increased them in guidance." (V.18:13) "And the believers may increase in faith." (V.74:31) — And Allāh تعالى said, "This day

وَقَوْلِ اللهِ تَعالى: ﴿وَزِدْنَٰهُمْ هُدًى﴾ [الكهف: ١٣]. ﴿وَيَزْدَادَ ٱلَّذِينَ ءَامَنُوٓا۟ إِيمَٰنًا﴾ [المدثر: ٣١] وقالَ: ﴿ٱلْيَوْمَ

(1) (Ch.32) See *Fath Al-Bārī* (*Ad-Dīn* is explained as deeds).

I have perfected your religion for you." (V.5:3)

(The last Statement indicates that) if somebody leaves a part of (from) the perfection of the religion then his religion is incomplete.

أَكْمَلْتُ لَكُمْ دِينَكُمْ﴾ [المائدة: ٣]. فإذا تَرَكَ شَيْئاً مِنَ الكَمالِ فَهُوَ ناقِصٌ.

44. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Whoever said *Lā ilāha illallāh* (none has the right to be worshipped but Allāh) and has in his heart good (faith) equal to the weight of a barley grain, will be taken out of Hell. And whoever said: *Lā ilāha illallāh* and has in his heart good (faith) equal to the weight of a wheat grain will be taken out of Hell. And whoever said "*Lā ilāha illallāh*" (none has the right to be worshipped but Allāh) and has in his heart good (faith) equal to the weight of an atom (or a small ant) will be taken out of Hell."

٤٤ - حدَّثَنا مُسْلِمُ بْنُ إبْرَاهِيمَ قالَ: حدَّثَنا هِشامٌ قالَ: حدَّثَنا قَتادَةُ عَنْ أنسٍ عَنِ النَّبِيِّ ﷺ قالَ: «يَخْرُجُ مِنَ النَّارِ مَنْ قالَ: لا إلٰهَ إلَّا اللهُ، وفي قَلْبِهِ وَزْنُ شَعِيرَةٍ مِنْ خَيْرٍ، وَيَخْرُجُ مِنَ النَّارِ مَنْ قالَ: لا إلٰهَ إلاَّ اللهُ، وفي قَلْبِهِ وَزْنُ بُرَّةٍ مِنْ خَيْرٍ، وَيَخْرُجُ مِنَ النَّارِ مَنْ قالَ: لا إلٰهَ إلَّا اللهُ، وفي قَلْبِهِ وَزْنُ ذَرَّةٍ مِنْ خَيْرٍ» قالَ أبُو عَبْدِ اللهِ: قالَ أَبَانُ: حدَّثَنا قَتادَةُ، حدَّثَنا أَنَسٌ عَنِ النَّبِيِّ ﷺ: «مِنْ إيمانٍ» مَكَانَ «خَيْرٍ». [انظر: ٤٤٧٦، ٦٥٦٥، ٧٤١٠، ٧٤٤٠، ٧٥٠٩، ٧٥١٠، ٧٥١٦]

45. Narrated 'Umar bin Al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ: Once a Jew said to me, "O chief of believers! There is a Verse in your Holy Book which is read by all of you (Muslims), and had it been revealed to us, we would have taken that day (on which it was revealed) as an *'Eīd* (Festival) day". 'Umar bin Al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ asked, "Which is that Verse?" The Jew replied, "This day I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islām as your religion." (V.5:3)

'Umar رَضِيَ اللهُ عَنْهُ replied, "No doubt, we know when and where this Verse was revealed to the Prophet ﷺ. It was Friday

٤٥ - حدَّثَنا الحَسَنُ بْنُ الصَّبَّاحِ، سَمِعَ جَعْفَرَ بنَ عَونٍ، حدَّثَنا أَبو العُمَيْسِ قالَ، أخبَرَنا قَيْسُ بنُ مُسْلِمٍ، عَنْ طارِقِ بْنِ شِهابٍ، عَنْ عُمَرَ بنِ الخَطَّابِ رضي الله عنه أن رَجُلاً مِنَ اليَهُودِ قالَ لَهُ: يا أميرَ المُؤْمِنِينَ! آيَةٌ في كِتابِكُم تَقْرَؤُنَها لَوْ عَلَيْنا مَعْشَرَ اليَهُودِ نَزَلَتْ لاتَّخَذْنا ذٰلِكَ اليَوْمَ عِيداً، قالَ: أيُّ آيَةٍ؟ قالَ: ﴿ٱلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي

and the Prophet ﷺ was standing at 'Arafāt (i.e., the Day of *Hajj*)."

وَرَضِيتُ لَكُمُ ٱلْإِسْلَٰمَ دِينًا﴾ [المائدة: ٣]. قَالَ عُمَرُ: قَدْ عَرَفْنَا ذَٰلِكَ الْيَوْمَ وَالْمَكَانَ الَّذِي نَزَلَتْ فِيهِ عَلَى النَّبِيِّ ﷺ وَهُوَ قَائِمٌ بِعَرَفَةَ يَوْمَ جُمُعَةٍ.

[انظر: ٤٤٠٧، ٤٦٠٦، ٧٢٦٨]

(34) CHAPTER. To pay *Zakāt*[1] is a part of Islām.

And the Statement of Allāh جل جلاله:

"And they were commanded not, but that they should worship Allāh, and worship none but Him Alone (abstaining from ascribing partners to Him) and to perform *As-Salāt* (*Iqāmat-aṣ-Ṣalāt*) and to give *Zakāt*, and that is the right religion." (V.98:5)

(٣٤) بَابٌ: الزَّكَاةُ مِنَ الإِسْلامِ،

وَقَوْلُهُ: ﴿وَمَا أُمِرُوٓا۟ إِلَّا لِيَعْبُدُوا۟ ٱللَّهَ مُخْلِصِينَ لَهُ ٱلدِّينَ حُنَفَآءَ وَيُقِيمُوا۟ ٱلصَّلَوٰةَ وَيُؤْتُوا۟ ٱلزَّكَوٰةَ وَذَٰلِكَ دِينُ ٱلْقَيِّمَةِ﴾ [البينة: ٥].

46. Narrated Ṭalḥa bin 'Ubaidullāh رَضِيَ اللهُ عَنْهُ: A man from Najd with unkempt hair came to Allāh's Messenger ﷺ and we heard his loud voice but could not understand what he was saying, till he came near (and then we came to know) that he was asking about Islām. Allāh's Messenger ﷺ said, "You have to perform five *Ṣalāt* (prayers) (*Iqāmat-as-Salāt*) in a day and night (24 hours)." The man asked, "Are there any other (more) *Salāt* (prayers) upon me?" Allāh's Messenger ﷺ replied, "No, but if you want to perform the *Nawāfil Salāt* (you can)." Allāh's Messenger ﷺ further said to him: "You have to observe *Saum* [fasts (according to Islāmic teachings)] during the month of Ramaḍān." The man asked, "Are there any other (more) fasting upon me?" Allāh's Messenger ﷺ replied, "No, but if you want to observe the *Nawāfil* fasts (you can.)" Then

٤٦ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكُ بْنُ أَنَسٍ، عَنْ عَمِّهِ أَبِي سُهَيْلِ بْنِ مَالِكٍ، عَنْ أَبِيهِ أَنَّهُ سَمِعَ طَلْحَةَ بْنَ عُبَيْدِ اللهِ يَقُولُ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللهِ ﷺ مِنْ أَهْلِ نَجْدٍ ثَائِرَ الرَّأْسِ نَسْمَعُ دَوِيَّ صَوْتِهِ وَلَا نَفْقَهُ مَا يَقُولُ حَتَّى دَنَا فَإِذَا هُوَ يَسْأَلُ عَنِ الإِسْلَامِ، فَقَالَ رَسُولُ اللهِ ﷺ: «خَمْسُ صَلَوَاتٍ فِي الْيَوْمِ وَاللَّيْلَةِ»، فَقَالَ: هَلْ عَلَيَّ غَيْرُهَا؟ قَالَ: «لَا، إِلَّا أَنْ تَطَوَّعَ»، قَالَ رَسُولُ اللهِ ﷺ: «وَصِيَامُ رَمَضَانَ»، قَالَ: هَلْ عَلَيَّ غَيْرُهُ؟ قَالَ: «لَا، إِلَّا أَنْ تَطَوَّعَ» قَالَ:

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(1) (Ch.34) *Zakāt* زكاة : A certain fixed proportion of the wealth and of the each and every kind of the property liable to *Zakāt* of a Muslim to be paid yearly for the benefit of the poor in the Muslim community. The payment of *Zakāt* is obligatory as it is one of the five pillars of Islām. *Zakāt* is the major economic means for establishing social justice and leading the Muslim society to prosperity and security. [See *Ṣaḥīḥ Al-Bukhārī*, Vol.2, Book of *Zakāt* (24)].

Allāh's Messenger ﷺ further said to him, "You have to pay the *Zakāt*." The man asked, "Is there any thing other than the *Zakāt* for me to pay?" Allāh's Messenger ﷺ replied, "No, unless you want to give alms of your own." And then that man retreated saying, "By Allāh! I will neither do less nor more than this." Allāh's Messenger ﷺ said, "If what he said is true, then he will be successful (i.e. he will be granted Paradise)."

وذَكَرَ لَهُ رَسُولُ اللهِ ﷺ الزَّكاةَ، قالَ: هَلْ عَلَيَّ غَيْرُهَا؟ قالَ: «لا، إلَّا أن تَطَوَّعَ»، قالَ: فأدْبَرَ الرَّجُلُ وهُوَ يَقُولُ: وَاللهِ لا أزيدُ عَلى هٰذا ولا أنْقُصُ، قالَ رَسُولُ اللهِ ﷺ: «أفْلَحَ إنْ صَدَقَ». [انظر: ١٨٩١، ٢٦٧٨، ٦٩٥٦]

(35) CHAPTER. To accompany the funeral processions (up to the place of burial) is a part of faith.

(٣٥) بابٌ: اتِّباعُ الجنائِزِ مِنَ الإيمانِ

47. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "A believer who accompanies the funeral procession of a Muslim out of sincere faith and hoping to attain Allāh's Reward and remains with it till the funeral prayer is offered and the burial ceremonies are over, he will return with a reward of two *Qīrāṭ*. Each *Qīrāṭ* is like the size of the (mount) Uḥud. He who offers the funeral prayer only and returns before the burial, will return with the reward of one *Qīrāṭ* only."

٤٧ - **حدَّثَنا** أحْمَدُ بْنُ عَبدِ اللهِ بنِ عَلِيٍّ المَنْجُوفِيُّ، قالَ: حدَّثَنا رَوْحٌ قالَ: حدَّثَنا عَوْفٌ، عَنِ الحَسَنِ ومُحَمَّدٍ، عَنْ أبي هُرَيْرَةَ أنَّ رَسُولَ اللهِ ﷺ قالَ: «مَنِ اتَّبَعَ جَنازَةَ مُسْلِمٍ إيماناً وَاحْتِساباً وَكانَ مَعَهُ حَتَّى يُصَلَّى عَلَيْها ويُفْرَغَ مِنْ دَفْنِها فإنَّهُ يَرْجِعُ مِنَ الأجْرِ بِقيرَاطَيْنِ، كُلُّ قِيرَاطٍ مِثْلُ أُحُدٍ، وَمَنْ صلَّى عَلَيْها ثُمَّ رَجَعَ قَبْلَ أنْ تُدْفَنَ فإنَّهُ يَرْجِعُ بِقيْرَاطٍ»، تابَعَهُ عُثْمانُ المُؤَذِّنُ قالَ: حدَّثَنا عَوْفٌ، عَنْ مُحَمَّدٍ، عَنْ أَبي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ نَحْوَهُ. [انظر: ١٣٢٣، ١٣٢٥]

(36) CHAPTER. (What is said regarding) the fear of a believer that his good deeds may be annulled (lost) without his knowledge.

(٣٦) بابٌ خَوفِ المُؤْمِنِ مِنْ أن يَحْبَطَ عَمَلُهُ وهُوَ لا يَشْعُرُ،

And Ibrāhīm At-Taimī said, "When I compare my talks with my deeds (then I find that my deeds are deficient compared with my talks), I am afraid, my deeds deny what I talk." And Ibn Abī Mulaika said, "I met thirty Companions of the Prophet ﷺ and

وَقالَ إبْرَاهِيمُ التَّيْمِيُّ: ما عَرَضْتُ قَوْلِي عَلى عَمَلِي إلَّا خَشِيتُ أنْ أكُونَ مُكَذِّباً، وَقالَ ابْنُ أَبي مُلَيْكَةَ: أدْرَكْتُ ثَلاثِينَ مِنْ أصْحابِ النَّبِيِّ ﷺ كُلُّهُم

each of them was afraid of becoming a hypocrite and none of them said that he was as strong in belief as the angel Jibrīl (Gabriel) or Mikāel (Michael)." And Al-Ḥasan (Al-Baṣrī) said, "It is only a faithful believer who dreads hypocrisy and only a hypocrite who considers himself safe (is not afraid of hypocrisy)."

And one should be afraid, not to persist in hypocrisy and disobedience of Allāh (by committing sins) without repenting to Allāh جَلَّ جَلالُهُ immediately, as is referred to in the Statement of Allāh تعالى: "And (they) do not persist in what (wrong) they have done, while they know." (V.3:135).

يَخافُ النِّفاقَ عَلى نَفْسِه، ما مِنْهُمْ أَحَدٌ يَقُولُ إِنَّهُ عَلى إِيمانِ جِبْرِيلَ وَمِيكائِيلَ، وَيُذْكَرُ عَنِ الحسنِ: ما خافَهُ إِلَّا مُؤْمِنٌ وَلا أَمِنَهُ إِلَّا مُنافِقٌ. وَما يُحْذَرُ مِنَ الإِصْرارِ عَلى التَّقاتُلِ وَالعِصْيانِ مِنْ غَيْرِ تَوْبَةٍ لِقَوْلِ اللهِ عَزَّ وَجَلَّ: ﴿وَلَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ﴾ [آل عمران: ١٣٥].

48. Narrated 'Abdullāh (bin Mas'ūd) رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Abusing a Muslim is *Fusūq* (an evil doing) and killing him is *Kufr* (disbelief)."

٤٨ - **حَدَّثَنا** مُحَمَّدُ بنُ عَرْعَرَةَ قالَ: حَدَّثَنا شُعْبَةُ، عَنْ زُبَيْدٍ قالَ: سَأَلْتُ أَبا وائِلٍ عَنِ المُرْجِئَةِ، فَقالَ: حَدَّثَني عَبدُ اللهِ أَنَّ النَّبِيَّ ﷺ قالَ: «سِبابُ المُسْلِمِ فُسُوقٌ وَقِتالُهُ كُفْرٌ».

[انظر: ٦٠٤٤، ٧٠٧٦]

49. Narrated 'Ubāda bin Aṣ-Ṣāmit رضي الله عنه: Allāh's Messenger ﷺ went out to inform the people about the (date of the) night of decree (*Al-Qadr*) but there happened a quarrel between two men from amongst the Muslims. The Prophet ﷺ said, "I came out to inform you about (the date of) the night of *Al-Qadr*, but as so-and-so quarrelled, its knowledge was taken away (I forgot it) and maybe it was better for you. Now look for it in the 7th, the 9th and the 5th (of the last 10 nights of the month of Ramaḍān)."

٤٩ - **أَخْبَرَنا** قُتَيْبَةُ بنُ سَعِيدٍ، حَدَّثَنِي إِسماعِيلُ بنُ جَعْفَرٍ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ قالَ: أَخْبَرَنِي عُبادَةُ بنُ الصَّامِتِ أَنَّ رَسُولَ اللهِ ﷺ خَرَجَ يُخْبِرُ بِلَيْلَةِ القَدْرِ فَتَلاحَى رَجُلانِ مِنَ المُسْلِمِينَ فَقالَ: «إِنِّي خَرَجْتُ لأُخْبِرَكُمْ بِلَيْلَةِ القَدرِ، وَإِنَّهُ تَلاحَى فُلانٌ وَفُلانٌ فَرُفِعَتْ وَعَسَى أَن يَكُونَ خَيْراً لَكُمْ، الْتَمِسُوها في السَّبْعِ والتِّسْعِ وَالخَمْسِ». [انظر: ٢٠٢٣، ٦٠٤٩]

(37) CHAPTER. The asking of (angel) Jibrīl (Gabriel) from the Prophet ﷺ about Belief,

(٣٧) **بابُ** سُؤالِ جِبْرِيلَ النَّبِيَّ ﷺ

عَن: الإيمانِ وَالإِسْلام والإِحْسانِ، وَعِلْمِ السَّاعَةِ،

وَبَيانِ النَّبِيِّ ﷺ لَهُ ثُمَّ قالَ: جاءَ جِبْرِيلُ عَلَيهِ السَّلامُ يُعَلِّمُكُمْ دِينَكُمْ، فَجَعَلَ ذَلِكَ كُلَّهُ دِيناً وَمَا بَيَّنَ النَّبِيُّ ﷺ لِوَفْدِ عَبْدِ القَيْسِ مِنَ الإيمانِ وَقَوْلِهِ تَعالَى: ﴿وَمَن يَبْتَغِ غَيْرَ ٱلْإِسْلَٰمِ دِينًا فَلَن يُقْبَلَ مِنْهُ﴾ [آل عمران: ٨٥].

Islām, *Iḥsān* (perfection) and the knowledge of the Hour (Doomsday).

And their explanation given to him by the Prophet ﷺ. Then the Prophet ﷺ said (to his Companions), "Jibrīl (Gabriel) عليه السلام came to teach you your religion." So the Prophet ﷺ regarded all that as religion. And all that which the Prophet ﷺ explained to the delegation of Abdul Qais was a part of faith. (See *Ḥadīth* No.53 and 87). And the Statement of Allāh تعالى: "And whoever seeks a religion other than Islām, it will never be accepted of him." (V.3:85).

٥٠ - حدَّثَنا مُسَدَّدٌ قالَ: حدَّثَنا إِسماعيلُ بنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنا أَبو حَيَّانَ التَّيْمِيُّ، عَنْ أَبي زُرْعَةَ، عَنْ أَبي هُرَيرَةَ قال: كانَ النَّبِيُّ ﷺ بارِزاً يَوْماً لِلنَّاسِ فأتاهُ رَجُلٌ فَقالَ: «ما الإيمانُ؟ قالَ: الإيمانُ أَنْ تُؤْمِنَ بِاللهِ وَمَلائِكَتِهِ وبِلِقائِهِ، وَرُسُلِهِ. وَتُؤْمِنَ بِالبَعْثِ، قالَ: ما الإِسْلامُ؟ قالَ: الإِسْلامُ أَنْ تَعْبُدَ اللهَ وَلا تُشْرِكَ بِهِ، وَتُقِيمَ الصَّلاةَ، وتُؤَدِّيَ الزَّكاةَ المَفْرُوضَةَ، وتَصُومَ رَمضانَ، قالَ: ما الإِحْسانُ؟ قالَ: أَنْ تَعْبُدَ اللهَ كأَنَّكَ تَراهُ، فإِنْ لَم تَكُنْ تَراهُ فإِنَّهُ

50. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: One day while the Prophet ﷺ was sitting out for the people, (a man – the angel) Jibrīl (Gabriel عليه السلام) came to him and asked, "What is faith?" Allāh's Messenger ﷺ replied, "Faith is to believe in Allāh, His angels, (the) meeting with Him, His Messengers, and to believe in Resurrection."[1] Then he further asked, "What is Islām?" Allāh's Messenger ﷺ replied, "To worship Allāh جَلَّ جَلالُه Alone and none else, to perform the *Ṣalāt* (prayers) (*Iqāmat-aṣ-Ṣalāt*), to pay the *Zakāt* and to observe *Saum* [fasts (according to Islāmic teachings)] during the month of Ramaḍān"[2] Then he further asked, "What is *Iḥsān* (perfection)?" Allāh's Messenger ﷺ replied, "To worship Allāh جَلَّ جَلالُه as if you see Him, and if you cannot achieve this state of devotion then you must consider that

(1) (H.50) In this *Ḥadīth*, only 4 items are mentioned, while in another *Ḥadīth*, 6 items are mentioned. (i) Allāh, (ii) His angels, (iii) His Books (The Torah, The Gospel, The Qur'ān and all the other Holy Books revealed by Allāh), (iv) His Messengers, (v) Day of Resurrection and (vi) *Al-Qadar* (Divine Pre-ordainments, i.e., whatever Allāh has ordained, must come to pass).

(2) (H.50) Again the principles of Islām mentioned here are 4, but in other narrations, they are five – 5th is the Pilgrimage (*Ḥajj*) to Makkah for the one who can afford it, once in a lifetime.

يَراكَ. قالَ: متى السَّاعَةُ؟ قالَ: مَا المَسْؤُولُ بِأَعْلَمَ مِنَ السَّائِلِ، وسَأُخْبِرُكَ عَنْ أَشْرَاطِهَا: إِذا وَلَدت الأَمَةُ رَبَّتَهَا، وَإِذا تَطاوَلَ رُعاةُ الإِبِلِ البُهْمِ في البُنْيانِ في خَمْسٍ لا يَعْلَمُهُنَّ إِلَّا اللهُ»، ثُمَّ تَلا النَّبِيُّ ﷺ ﴿إِنَّ ٱللَّهَ عِندَهُۥ عِلْمُ ٱلسَّاعَةِ﴾ [لقمان: ٣٤]. ثُمَّ أَدبَرَ فَقالَ: «رُدُّوه»، فَلَمْ يَرَوْا شَيْئاً، فَقالَ: «هٰذَا جِبْرِيلُ جاءَ يُعَلِّمُ النَّاسَ دِينَهُمْ». قالَ أَبُو عَبْدِ الله: جَعَلَ ذٰلِكَ كُلَّهُ مِنَ الإِيْمانِ. [انظر: ٤٧٧٧]

He is looking at you." Then he further asked, "When will the Hour be established?" Allāh's Messenger ﷺ replied, "The answerer has no better knowledge than the questioner. But I will inform you about its portents.

1. When a slave (lady) gives birth to her master.

2. When the shepherds of black camels start boasting and competing with others in the construction of higher buildings. And the Hour is one of five things which nobody knows except Allāh.

The Prophet ﷺ then recited:

"Verily, Allāh! With Him (Alone) is the knowledge of the Hour —." (V.31:34) Then that man (the angel) left and the Prophet ﷺ asked his Companions to call him back, but they could not see anything (him). Then the Prophet ﷺ said, "That was Jibrīl (Gabriel عليه السلام), who came to teach the people their religion."

Abū 'Abdullāh رَضِيَ الله عَنْهُ said: He (the Prophet ﷺ) considered all that as a part of faith.

(٣٨) بابٌ:

(38) CHAPTER.

٥١ - حدَّثَنا إِبْرَاهِيمُ بنُ حمْزَةَ قالَ: حدَّثَنا إِبْرَاهِيمُ بنُ سَعْدٍ، عَن صَالِحٍ، عَنِ ابنِ شِهَابٍ عَنْ عُبَيْدِ اللهِ بنِ عَبْدِ اللهِ، أَنَّ عَبْدَ اللهِ بنَ عَبَّاسٍ أَخبَرَهُ قالَ: أَخْبَرَني أَبُو سُفْيانَ أَنَّ هِرَقْلَ قالَ: سَأَلْتُكَ: هَلْ يَزِيدُونَ أَمْ يَنْقُصُونَ، فَزَعَمْتَ أَنَّهُمْ يَزِيدُونَ، وكَذٰلِكَ الإِيمانُ حَتَّى يَتِمَّ، وَسَأَلْتُكَ: هَلْ يَرْتَدُّ أَحَدٌ سَخْطَةً لِدِيْنِهِ بَعْدَ أَنْ يَدْخُلَ فِيْهِ، فَزَعمتَ أَنْ لا، وَكَذٰلِكَ

51. Narrated 'Abdullāh bin 'Abbās رَضِيَ الله عَنْهُما : I was informed by Abū Sufyān that Heraclius said to him, "I asked you whether they (followers of Muḥammad ﷺ) were increasing or decreasing. You replied that they were increasing. And in fact, this is the way of true Faith till it is complete in all respects. I further asked you whether there was anybody, who, after embracing his (the Prophet ﷺ) religion (Islām) became displeased and discarded it. You replied in the negative, and in fact, this is (a sign of) True Faith. When its delight enters the heart and mixes with them completely, nobody can be displeased with it."

الإيمانُ حِينَ تُخالِطُ بَشاشَتُهُ القُلُوبَ لا يَسْخَطُهُ أحَدٌ. [راجع: ٧]

(٣٩) بابٌ فَضْلِ مَنِ اسْتَبرأَ لِدِينِهِ

(39) CHAPTER. The superiority of that person who leaves all doubtful (unclear) things for the sake of his religion.

٥٢ - حدَّثَنا أبُو نُعَيم قَالَ: حدَّثَنا زَكَرِيَّا، عَنْ عَامِرٍ، قَالَ: سَمِعْتُ النُّعْمانَ ابْنَ بَشِيرٍ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يقُولُ: «الحلالُ بَيِّنٌ وَالحَرَامُ بَيِّنٌ، وَبَيْنَهُما مُشَبَّهاتٌ لا يَعْلَمُها كَثِيرٌ مِنَ النَّاسِ، فَمَنِ اتَّقَى المُشَبَّهَاتِ اسْتَبْرَأَ لِدِيْنِهِ وَعِرْضِهِ، وَمَنْ وَقَعَ فِي الشُّبُهاتِ كَرَاعٍ يَرْعى حَوْلَ الحِمى، يُوشِكُ أَنْ يُوَاقِعَهُ، أَلا وَإِنَّ لِكُلِّ مَلِكٍ حِمًى، ألا إنَّ حِمَى اللهِ مَحَارِمُهُ، ألا وَإِنَّ فِي الجَسَدِ مُضْغَةً إِذَا صَلَحَتْ صَلَحَ الجَسَدُ كلُّهُ، وإذا فَسَدَتْ فَسَدَ الجَسدُ كلُّهُ، أَلَا وَهِيَ القَلْبُ. [انظر: ٢٠٥١]

52. Narrated An-Nu‘mān bin Bashīr رَضِيَ اللهُ عَنْهُما: I heard Allāh's Messenger ﷺ saying, "Both legal and illegal things are evident but in between them there are doubtful (unclear) things and most of the people have no knowledge about them. So whoever saves himself from these doubtful (unclear) things, he saves his religion and his honour. And whoever indulges in these doubtful (unclear) things is like a shepherd who grazes (his animals) near the *Ḥima* (private pasture) of someone else, and at any moment he is liable to get in it. (O people!) Beware! Every king has a *Ḥima* and the *Ḥima* of Allāh جَلَّ جَلالُه on the earth is His illegal (forbidden) things. Beware! There is a piece of flesh in the body, if it becomes good (reformed), the whole body becomes good, but if it gets spoilt, the whole body gets spoilt, and that is the heart.

٤٠ - بابٌ: أداءُ الخُمُسِ مِنَ الإيمان

(40) CHAPTER. To pay *Al-Khumus* (one-fifth of the war booty to be given in Allāh's Cause) is a part of faith.

٥٣ - حدَّثَنا عَلِيُّ بنُ الجَعدِ قالَ: أخبَرَنا شُعْبةُ عَنْ أبي جَمْرَةَ قالَ: كُنْتُ أقْعُدُ مَعَ ابنِ عَبَّاسٍ يُجْلِسُنِي عَلى سَرِيرِهِ فَقالَ: أَقِمْ عِنْدِي حَتى أجْعَلَ لَكَ سَهْماً مِنْ مالي، فأقمْتُ مَعَهُ شَهْرَيْنِ ثُمَّ قالَ: إنَّ وَفْدَ عَبْدِ القَيْسِ لَمَّا أتَوُا النَّبِيَّ ﷺ قالَ: «مَنِ القَوْمُ أوْ مَنِ الوَفْدُ؟»

53. Narrated Abū Jamra: I used to sit with Ibn 'Abbās رَضِيَ اللهُ عَنْهُما and he made me sit on his sitting place. He requested me to stay with him in order that he might give me a share from his property. So I stayed with him for two months. Once he told (me) that when the delegation of the tribe of 'Abdul Qais came to the Prophet ﷺ, the Prophet ﷺ asked them, "Who are the people (i.e. you)? (Or) who are the delegates?" They replied, "We are from the tribe of Rabī‘a." Then the Prophet ﷺ said to them, "Welcome! O

قالُوا : رَبِيعَةُ، قالَ : «مَرْحَباً بِالقَوْمِ، أَوْ بِالوَفْدِ، غَيرَ خَزَايا وَلا نَدامَى»، فَقالُوا : يا رَسُولَ اللهِ! إنَّا لَا نَسْتَطِيعُ أنْ نَأتِيَكَ إلَّا في الشَّهْرِ الحَرَامِ، وبَيْنَنا وبَيْنَكَ هٰذا الحَيُّ مِنْ كُفَّارِ مُضَرَ، فَمُرْنا بِأمْرٍ فَصْلٍ نُخْبِرْ بِهِ مَنْ وَرَاءَنا وَنَدْخُلْ بِهِ الجَنَّةَ، وَسَأَلُوه عَنِ الأَشْرِبَةِ، فَأَمَرَهُمْ بِأرْبَعٍ وَنهاهُمْ عَنْ أرْبَعٍ، أمَرَهُمْ بالإيمانِ باللهِ وَحْدَهُ، قالَ : «أتَدْرُونَ ما الإيمانُ باللهِ وَحْدَهُ؟» قالُوا : اللهُ وَرَسُولُهُ أعْلَمُ، قالَ : «شَهادَةُ أنْ لا إلٰهَ إلَّا اللهُ، وَأنَّ مُحَمَّداً رَسُولُ اللهِ، وَإقامُ الصَّلاةِ، وَإيتاءُ الزَّكاةِ وَصِيامُ رَمَضانَ وأنْ تُعْطُوا مِنَ المَغْنَمِ الخُمُسَ»، وَنهاهُمْ عَنْ أربَعٍ، عَنِ الحَنْتَمِ وَالدُّبَّاءِ وَالنَّقِيرِ والمُزَفَّتِ، - وَرُبَّما قالَ : المُقَيَّرِ - وَقالَ : «احْفَظُوهُنَّ وأَخْبِرُوا بِهِنَّ مَنْ وَرَاءَكُمْ». [انظر : ٨٧، ٥٢٣، ١٣٩٨، ٣٠٩٥، ٣٥١٠، ٤٣٦٨، ٤٢٦٩، ٦١٧٦، ٧٢٦٦، ٧٥٥٦]

people (or O delegation of 'Abdul Qais)! Neither will you have disgrace or will you regret." They said, "O Allāh's Messenger! We cannot come to you except in the sacred month and there is the infidel tribe of Muḍar intervening between you and us. So please order us to do something good (religious deeds) so that we may inform our people whom we have left behind (at home), and that we may enter Paradise (by acting on them)." Then they asked about drinks (what is legal and what is illegal). The Prophet ﷺ ordered them to do four things and forbade them from four things. He ordered them to believe in Allāh Alone and asked them, "Do you know what is meant by believing in Allāh (جل جلاله) Alone?" They replied, "Allāh and His Messenger know better."

Thereupon the Prophet ﷺ said, "It means:

1. To testify that *Lā ilāha illallāh wa anna Muḥammad-ar-Rasul Allāh"* (none has the right to be worshipped but Allāh and Muḥammad is the Messenger of Allāh).
2. *Iqāmat-aṣ-Ṣalāt* [to perform the (compulsory congregational) *Ṣalāt* (prayers)].
3. To pay the *Zakāt.*
4. To observe *Saum* [fasts (according to Islāmic teachings)] during the month of Ramaḍān.
5. And to pay *Al-Khumus* (one-fifth of the booty to be given in Allāh's Cause).

Then he forbade them four things, namely *Al-Ḥantam, Ad-Dubbā', An-Naqīr* and *Al-Muzaffat* or *Al-Muqaiyar*; (these were the names of pots in which alcoholic drinks were prepared) (the Prophet ﷺ mentioned the container of wine and he meant the wine itself). The Prophet ﷺ further said (to them): "Memorize them (these instructions) and convey them to the people whom you have left behind."

(41) CHAPTER. What is said regarding the statement: "The reward of deeds depends upon the intention and hoping to get rewards from Allāh."

And every person will get the reward according to what he has intended.

And this includes faith, ablution, *As-Salāt, Zakāt*, *Ḥajj*, *As-Saum* and all the *Aḥkām* (orders) of Allāh.

Allāh تعالى said, "Say: Each one does (deeds) according to *Shakilātihi* (i.e., his way or his religion or his intentions etc)..." (V.17:84)

And the spending of a man for his family with the intention of having a reward from Allāh جل جلاله, will be regarded as alms.

And the Prophet ﷺ said, "*Jihād*[1] and intentions." (meaning — *Jihād* — to fight for Allāh's جل جلاله Cause, and when there is no call for it then at least one should have the intention to take part in *Jihād*).

(٤١) بَابٌ مَا جاءَ أَنَّ الأَعمالَ بِالنِّيَّةِ وَالحِسْبَةِ،

وَلِكُلِّ امرِئٍ ما نَوَى، فَدَخَلَ فِيهِ الإِيمانُ، وَالوُضُوءُ، والصَّلاةُ، والزَّكاةُ، وَالحَجُّ، والصَّومُ، والأَحْكامُ، وَقالَ اللهُ تَعالى: ﴿قُلْ كُلٌّ يَعْمَلُ عَلَى شَاكِلَتِهِۦ﴾ [الإسراء: ٨٤]: عَلى نِيَّتِهِ، وَنَفَقَةُ الرَّجُلِ عَلى أَهْلِهِ يَحْتَسِبُها، صَدَقَةٌ، وَقالَ النَّبِيُّ ﷺ: وَلكِنْ جِهادٌ وَنِيَّةٌ.

54. Narrated 'Umar (bin Al-Khaṭṭāb) رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The reward of deeds depends upon the intentions, and every person will get the reward according to what he has intended. So, whoever emigrates for Allāh and His Messenger (ﷺ) then his emigration will be for Allāh and His Messenger (ﷺ). And whoever emigrates for worldly benefits or for a woman to marry, his emigration will be for what he emigrated for."

٥٤ - حَدَّثَنا عَبْدُ اللهِ بنُ مَسْلَمَةَ قالَ: أَخْبَرَنا مالِكٌ عَنْ يَحْيى بنِ سَعِيدٍ، عَنْ مُحَمَّدِ بنِ إبراهِيمَ، عَنْ عَلْقَمَةَ بْنِ وَقَّاصٍ، عَنْ عُمَرَ أَنَّ رَسُولَ اللهِ ﷺ قالَ: «الأَعمالُ بالنِّيَّةِ ولِكُلِّ امرِئٍ مَا نَوَى، فَمَنْ كانَتْ هِجْرَتُهُ إِلى اللهِ وَرَسُولِهِ فَهِجْرَتُهُ إِلى اللهِ ورَسُولِه، وَمَنْ كانَتْ هِجْرَتُهُ لِدُنْيَا يُصِيبُها أَوِ امْرَأَةٍ يَتَزَوَّجُها فَهِجْرَتُهُ إِلى مَا هاجَرَ إِلَيهِ». [راجع: ١]

55. Narrated Abū Mas'ūd رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "If a man spends on his family with the intention of having a reward

٥٥ - حَدَّثَنا حَجَّاجُ بنُ مِنْهالٍ قالَ: حَدَّثَنا شُعْبَةُ قالَ: أَخْبَرَني عَدِيُّ

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(1) (Ch.41) *Jihād* against *Kufr* i.e., to fight for Allāh's Cause when there is a call for it, otherwise one should have the intentions to participate in *Jihād* and this intention has the same reward as that of *Jihād* itself.

from Allāh, sincerely for Allāh's sake then it is a (kind of) alms-giving (in reward) for him."

بْنُ ثابتٍ قالَ: سَمِعْتُ عَبْدَ اللهِ بنَ يَزِيدَ، عَنْ أَبي مَسْعُودٍ عَنِ النَّبيِّ ﷺ قالَ: «إذا أَنْفَقَ الرَّجُلُ عَلى أَهْلِهِ يَحْتَسِبُها فَهُوَ لَهُ صَدَقَةٌ». [انظر: ٤٠٠٦، ٥٣٥١]

56. Narrated Sa'd bin Abī Waqqāṣ رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "You will be rewarded for whatever you spend for Allāh's sake, even if it were a morsel which you put in your wife's mouth."

٥٦ - **حدَّثَنا** الحَكَمُ بْنُ نافِعٍ قالَ: أَخْبَرَنا شُعَيْبٌ عَنِ الزُّهْرِيِّ قالَ: حدَّثَني عامِرُ ابْنُ سَعْدٍ عَنْ سَعْدِ بنِ أَبي وَقَّاصٍ أَنَّهُ أَخْبَرَهُ أَنَّ رَسُولَ اللهِ ﷺ قالَ: «إِنَّكَ لَنْ تُنْفِقَ نَفَقَةً تَبْتَغِي بِها وَجْهَ اللهِ إِلَّا أُجِرْتَ عَلَيْها حَتى ما تَجْعلُ في فِي امرَأَتِكَ». [انظر: ١٢٩٥، ٢٧٤٢، ٢٧٤٤، ٣٩٣٦، ٤٤٠٩، ٥٣٥٤، ٥٦٥٩، ٥٦٦٨، ٦٣٧٣، ٦٧٣٣]

(42) CHAPTER. The statement of the Prophet ﷺ: Religion is *An-Nasīḥah* (to be sincere and true) to Allāh, to His Messenger (Muhammad ﷺ), to the Muslim rulers, and to all the Muslims.[1]

And the Statement of Allāh تعالى:

"If they are sincere (in duty) to Allāh and His Messenger (Muḥammad ﷺ)." (V.9:91)

(٤٢) بابُ **قولِ النَّبيِّ ﷺ: «الدِّينُ النَّصِيحَةُ للهِ ولِرَسُولِهِ وَلأَئِمَّةِ المُسْلِمينَ وَعامَّتِهِمْ»،**

وقوْلِهِ تعالى: ﴿إِذَا نَصَحُواْ لِلَّهِ وَرَسُولِهِۦ﴾ [التوبة: ٩١].

57. Narrated Jarīr bin Abdullāh رَضِيَ اللهُ

٥٧ - **حدَّثَنا** مُسَدَّدٌ قالَ: حدَّثَنا

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(1) (Ch.42) (To be sincere and true)

1) To Allāh جَلَّ جَلالُه [i.e. obeying Him, by following His religion of Islamic Monotheism, attributing to Him what He deserves and doing *Jihād* for His sake and to believe in Him, to fear Him much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Him much (perform all kinds of good deeds which He has ordained)].

2) To Allāh's Messenger (Muhammad ﷺ) [i.e. to respect him greatly, and to believe that he ﷺ is Allāh's Messenger, and to fight on his behalf both in his lifetime and after his death and to follow his *Sunna* (legal ways etc.)].

3) To the Muslims rulers (i.e. to help them in their job of leading Muslims to the Right Path and alarm them if they are heedless).

4) To all the Muslims (in common) [i.e., to order them for *Al-Ma'rūf* (i.e., Islāmic Monotheism, and all that Islām has ordained), and to forbid them from *Al-Munkar* (i.e., disbelief, polytheism of all kinds and all that Islām has forbidden), to help them and to be merciful and kind to them etc.].

يَحْيى: عَنْ إسْماعِيلَ، قالَ: حدَّثَني قَيْسُ بنُ أبي حازِمٍ، عَنْ جَرِيرِ بنِ عَبْدِ اللهِ، قالَ: بايَعْتُ رَسُولَ اللهِ ﷺ عَلى إقامِ الصَّلاةِ، وَإيتاءِ الزَّكاةِ، وَالنُّصْحِ لِكُلِّ مُسْلِمٍ. [انظر: ٥٢٤، ١٤٠١، ٢١٥٧، ٢٧١٤، ٢٧١٥، ٧٢٠٤]

عَنْهُ: I gave *Al-Bai'āh* (pledge) to Allāh's Messenger ﷺ for the following:

1. *Iqāmat-aṣ-Ṣalāt* [to perform the (compulsory congregational) *Ṣalāt* (prayers)].
2. To pay the *Zakāt*
3. And to be sincere and true to every Muslim [i.e., to order them for *Al-Ma'rūf*: (i.e., Islāmic Monotheism, and all that Islām orders one to do), and to forbid them the *Al-Munkar* (i.e., disbelief, polytheism of all kinds, and all that Islām has forbidden), to help them and to be merciful and kind to them.

٥٨ - حدَّثَنا أَبُو النُّعْمانِ قالَ: حدَّثَنا أَبُو عَوانَةَ عَنْ زِيادِ بنِ عِلاقَةَ قالَ: سَمِعْتُ جَرِيرَ بنَ عَبدِ اللهِ يَقُولُ يَوْمَ ماتَ المُغيرَةُ بْنُ شُعْبَةَ قامَ فَحمِدَ اللهَ وأَثْنَى عليهِ وَقالَ: عَلَيْكُمْ باتِّقاءِ اللهِ وَحدَهُ لا شَريكَ لَهُ، وَالوَقارِ والسَّكِينَةِ حَتى يَأتِيَكُمْ أميرٌ، فإنَّما يَأتِيكُمُ الآنَ، ثُمَّ قالَ: اسْتَعْفُوا لأَميرِكُمْ فَإنَّهُ كانَ يُحِبُّ العَفْوَ، ثُمَّ قالَ: أمَّا بَعْدُ فإني أتَيْتُ النَّبِيَّ ﷺ قُلْتُ: يَا رَسُولَ اللهِ! أُبايِعُكَ عَلى الإسلامِ، فَشَرَطَ عَلَيَّ: «وَالنُّصْحِ لِكُلِّ مُسْلِمٍ»، فَبايَعْتُهُ عَلى هٰذا، وَرَبِّ هَذا المَسْجِدِ إنِّي لَناصِحٌ لَكُمْ، ثُمَّ اسْتَغْفَرَ وَنَزَلَ.

58. Narrated Ziyād bin 'Aāqa رَضِيَ اللهُ عَنْهُ: I heard Jarīr bin 'Abdullāh رَضِيَ اللهُ عَنْهُما (praising Allāh جَلَّ جَلالُه) on the day when Al-Mughīra bin Shu'ba died, he (Jarīr) got up (on the pulpit) and thanked and praised Allāh جَلَّ جَلالُه and said, "Be afraid of Allāh جَلَّ جَلالُه Alone, Who has none along with Him to be worshipped. (You should) be calm and quiet till the (new) chief comes to you and he will come to you soon. Ask Allāh's forgiveness for your (late) chief because he himself loved to forgive others." Jarīr added, "*Ammā ba' du* (then after), I came to the Prophet ﷺ and said, 'O Allāh's Messenger! I give my *Bai'āh* (pledge) to you for Islām.' The Prophet ﷺ conditioned (my pledge) for me to be sincere and true to every Muslim i.e. to order them for the *Al-Ma'rūf* [i.e., Islāmic Monotheism and all that Islām orders one to do, and to forbid them from the *Al-Munkar* (i.e., disbelief, polytheism of all kinds, and all that Islām has forbidden), and to help them, and to be merciful and kind to them etc.], so I gave my pledge to him for this. By the Lord of this mosque! I am sincere and true to you (Muslims)."

Then Jarīr asked for Allāh's forgiveness and came down (from the pulpit).

3 – THE BOOK OF KNOWLEDGE

٣ - كتاب العِلم

(1) CHAPTER. The superiority of knowledge.

And the Statement of Allāh جَلَّ جَلاله: "...Allāh will exalt in degree those of you who believe, and those who have been granted knowledge. And Allāh is Well-Acquainted with what you do." (V.58:11) And the Statement of Allāh تعالى: "...My Lord, increase me in knowledge." (V.20:114)

(١) بابُ فَضْلِ العِلْم،

وَقَوْلِ اللهِ تَعالَى: ﴿يَرْفَعِ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ مِنكُمْ وَٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ دَرَجَٰتٍ وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ﴾ [المجادلة: ١١]. وَقَوْلِهِ: ﴿رَّبِّ زِدْنِى عِلْمًا﴾ [طه: ١١٤].

(2) CHAPTER. Whoever is asked about knowledge while he is busy in some conversation, so he finished his talk, and then answered the questioner.

(٢) بابُ مَنْ سُئِلَ عِلْماً وَهُوَ مُشْتَغِلٌ في حَدِيثِهِ فأتَمَّ الحَدِيثَ ثُمَّ أجابَ السَّائِلَ

59. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: While the Prophet ﷺ was saying something in a gathering, a bedouin came and asked him, "When would the Hour (Doomsday) take place?" Allāh's Messenger ﷺ continued his talk, so some people said that Allāh's Messenger ﷺ had heard the question, but did not like what that bedouin had asked. Some of them said that Allāh's Messenger ﷺ had not heard it. When the Prophet ﷺ finished his speech, he said, "Where is the questioner, who enquired about the Hour?" The bedouin said, "I am here, O Allāh's Messenger ﷺ." Then the Prophet ﷺ said, "When *Al-Amānah* (i.e., the trust or moral responsibility or honesty and all the duties which Allāh has ordained) is lost, then wait for the Hour." The bedouin said, "How will that be lost?" The Prophet ﷺ said, "When the power or authority is given to those who do not deserve it (i.e. they are not pious religious scholars),[1] then wait for the Hour."

٥٩ - حدَّثَنا مُحَمَّدُ بنُ سِنانٍ قالَ: حدَّثَنا فُلَيْحٌ ح، وحدَّثَني إبراهِيمُ بنُ المُنْذِرِ قالَ: حدَّثَنا مُحَمَّدُ بنُ فُلَيْحٍ قالَ: حدَّثَني أبي قالَ: حدَّثَني هلالُ بنُ عَلِيٍّ عَنْ عَطاءِ بنِ يَسارٍ عَنْ أبي هُرَيْرَةَ قالَ: بَيْنَما النَّبِيُّ ﷺ في مَجْلِسٍ يُحَدِّثُ القَوْمَ جاءَهُ أعْرَابِيٌّ فَقالَ: مَتى السَّاعَةُ؟ فَمَضَى رَسُولُ اللهِ ﷺ يُحَدِّثُ، فَقالَ بَعْضُ القَوْمِ: سَمِعَ مَا قالَ فكَرِهَ مَا قالَ، وقالَ بَعْضُهُمْ: بَلْ لَمْ يَسْمَعْ، حَتى إذا قضَى حدِيثَهُ قالَ: «أيْنَ - أُرَاهُ - السَّائِلُ عَنِ السَّاعَةِ؟» قالَ: هَا أنا يا رَسُولَ اللهِ، قالَ: «فإذَا ضُيِّعَتِ الأمانَةُ فانْتَظِرِ السَّاعَةَ»، قالَ: كَيْفَ

(1) (H.59) See *Fath-Al-Bāri*, for details.

إِضَاعَتُهَا؟ قالَ: «إِذَا وُسِّدَ الأَمْرُ إلى غيرِ أَهْلِهِ فانْتَظِرِ السَّاعَةَ». [انظر: ٦٤٩٦]

(3) CHAPTER. Whoever raises his voice in (conveying) knowledge.

(٣) بابٌ من رَفَعَ صَوتَهُ بالعِلْمِ

60. Narrated 'Abdullāh bin 'Amr رَضِيَ اللهُ عَنْهُما : Once the Prophet ﷺ remained behind us in a journey. He joined us while we were performing ablution for the *Ṣalāt* (prayer) which was overdue. We were just passing wet hands over our feet (and not washing them properly) so the Prophet ﷺ addressed us in a loud voice and said twice or thrice: "Save your heels from the Fire."

٦٠ - **حدَّثَنَا** أبو النُّعْمانِ قالَ: حدَّثَنا أَبُو عَوَانَةَ عَنْ أبي بِشْرٍ، عَنْ يُوسُفَ بنِ ماهَكَ، عَنْ عَبْدِ اللهِ بنِ عَمْرٍو قالَ: تَخَلَّفَ النَّبِيُّ ﷺ في سَفْرَةٍ سافَرْنَاهَا، فَأَدْرَكَنا وَقَدْ أَرْهَقَتْنا الصَّلاةُ وَنَحْنُ نَتَوَضَّأُ، فَجَعَلْنَا نَمْسَحُ عَلى أَرْجُلِنا، فَنادَى بِأَعْلَى صَوْتِهِ: «وَيْلٌ لِلأَعْقابِ مِنَ النَّارِ» مَرَّتَينِ أَوْ ثَلاثاً. [انظر: ٩٦، ١٦٣]

(4) CHAPTER. Concerning variety of words used by the narrators conveying different significations regarding the concept of narrating and which has importance for the *Ḥadīth* scholars only.

(٤) بابُ قَولِ المُحَدِّثِ: حدَّثَنا، وَأخبَرنا، وَأنبَأنا،

وقالَ الحُمَيْدِيُّ: كانَ عِنْدَ ابنِ عُيَيْنَةَ «حدَّثَنا» وَ«أخْبَرَنا» و«أنْبَأَنا» وَ«سَمِعْتُ» واحِداً، وَقالَ ابنُ مَسْعُودٍ: حدَّثَنا رَسُولُ اللهِ ﷺ وهُوَ الصَّادِقُ المَصْدُوقُ، وقالَ شَقِيقٌ عَنْ عَبدِ اللهِ: سَمِعْتُ النَّبِيَّ ﷺ كَلِمَةً، وقالَ حُذَيْفَةُ: حدَّثَنا رَسُولُ اللهِ ﷺ حَدِيثَيْنِ، وَقالَ أبو العالِيَةِ: عَنِ ابنِ عَبَّاسٍ عَنِ النَّبيِّ ﷺ فِيما يَرْوِيهِ عَنْ رَبِّهِ عَزَّ وَجَلَّ، وَقالَ أنسٌ: عَنِ النَّبيِّ ﷺ يَرْوِيهِ عَنْ ربِّهِ عَزَّ وَجَلَّ، وقالَ أبُو هُرَيْرَةَ: عَنِ النَّبِيِّ ﷺ يَرْوِيهِ عَنْ رَبِّكُم عَزَّ وجَلَّ.

٦١ - حدَّثنا قُتَيْبَةُ قَالَ: حدَّثنا إسماعِيلُ بنُ جَعْفَرٍ، عَنْ عَبْدِ اللهِ بنِ دِينارٍ، عَنِ ابنِ عُمرَ قالَ: قالَ رَسُولُ اللهِ ﷺ: «إنَّ مِنَ الشَّجرِ شَجَرَةً لَا يَسْقُطُ وَرَقُها، وأنَّها مَثَلُ المُسْلِمِ فَحَدِّثُونِي مَا هيَ؟» فَوَقَعَ الناسُ في شَجَرِ البَوَادِي، قالَ عبْدُ اللهِ: وَوَقَعَ في نَفْسِي أَنَّها النَّخْلَةُ، فاسْتَحْيَيْتُ ثُمَّ قالُوا: حَدِّثْنا ما هِيَ يَا رَسُولَ اللهِ؟ قالَ: «هِيَ النَّخْلَةُ». [انظر: ٦٢، ٧٢، ١٣١، ٢٢٠٩، ٤٦٩٨، ٥٤٤٤، ٥٤٤٨، ٦١٢٢، ٦١٤٤]

61. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "Amongst the trees, there is a tree, the leaves of which do not fall and is like a Muslim. Tell me the name of that tree." Everybody started thinking about the trees of the desert areas. And I thought of the date-palm tree but felt shy to answer. The others then asked, "Please inform us, what is that tree, O Allāh's Messenger?" He ﷺ replied, "It is the date-palm tree."

(٥) بابُ طَرْحِ الإمامِ المَسْأَلَةَ على أصحابِهِ لِيَخْتَبِرَ مَا عِندَهُمْ مِنَ العِلْمِ

(5) CHAPTER. The *Imām* questioning his companions in order to test their knowledge.

٦٢ - حدَّثَنا خالِدُ بْنُ مَخْلَدٍ، حدَّثَنا سُلَيْمانُ، حدَّثَنا عَبْدُ اللهِ بْنُ دِينارٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبيِّ ﷺ قالَ: «إنَّ مِنَ الشَّجرِ شَجَرَةً لا يَسْقُطُ وَرَقُها، وَإِنَّها مَثَلُ المُسْلِمِ، حَدِّثُونِي ما هي؟» قالَ: فوَقَعَ النَّاسُ في شَجَرِ البَوادِي، قالَ: فَوَقَعَ في نَفْسِي أَنَّها النَّخْلَةُ، ثُمَّ قالُوا: حَدِّثْنا مَا هِيَ يا رَسُولَ اللهِ؟ قالَ: «هِيَ النَّخْلَةُ». [راجع: ٦١]

62. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "Amongst the trees, there is a tree, the leaves of which do not fall and is like a Muslim. Tell me the name of that tree." Everybody started thinking about the trees of the desert areas. And I thought of the date-palm tree. The others then asked, "Please inform us what is that tree, O Allāh's Messenger?" He ﷺ replied, "It is the date-palm tree."

(٦) بابُ مَا جاءَ في العِلْمِ،

(6) CHAPTER. What is said about knowledge.

وَقَوْلِ اللهِ تَعالَى: ﴿وَقُل رَّبِّ زِدْنِي عِلْمًا﴾ [طه: ١١٤].

And the Statement of Allāh تعالى: "And say: My Lord! Increase me in knowledge." (V.20:114)

To recite or read (something) and present it in front of a scholar.

القِرَاءَةُ والعَرْضُ عَلى المُحدِّثِ، وَرَأى الحَسَنُ، وسُفْيان، وَمالِكٌ القِرَاءَةَ جائِزَةً، قَالَ أبو عبد اللهِ سمعتُ أبا عاصم يذكر عن سفيان الثَّوْري ومالك الإمام أنهما كانا يريان القراءَةَ والسماعَ جائزةً، حدثنا عبيد الله بن موسىٰ عن سفيان قال: إذا قرئ على المحدث فلا بأس أن يقول: حدثني وسمعتُ. واحْتَجَّ بَعْضُهُمْ في القِراءَةِ عَلى العالِم بحَديث ضِمام بْنِ ثَعْلَبَةَ أنَّهُ قالَ لِلنَّبيِّ ﷺ: آللهُ أمَرَكَ أن تُصَلِّيَ الصَّلَوات؟ قال: «نَعَمْ»، قالَ: فهذِهِ قِراءَةٌ عَلى النَّبيِّ ﷺ، أخْبَرَ ضِمامٌ قَوْمَهُ بذلِكَ فأجازُوهُ - واحتَجَّ مالِكٌ بالصَّكِّ يُقْرَأُ عَلى القَوْمِ فَيَقُولُونَ: أشْهدَنا فُلانٌ، وَيُقْرَأُ ذلِكَ قِرَاءَةً عَلَيهِمْ، وَيُقْرَأُ عَلى المُقْرِئِ فَيَقُولُ القَارِئُ: أقْرَأني فُلانٌ. حدَّثَنا مُحَمَّد بنُ سَلام قَالَ: حدَّثَنا مُحَمَّدُ بنُ الحَسَنِ الوَاسِطيُّ، عنْ عَوْفٍ، عَنِ الحَسَنِ قالَ: لَا بَأسَ بِالقِرَاءة على العالِم. حَدَّثَنا عُبَيْدُ اللهِ وأخْبَرَنا مُحَمَّدُ ابنُ يُوسُفَ الفِرَبْرِيُّ، وحدَّثَنا مُحَمَّدُ بْنُ إسْمَاعِيلَ البُخاريُّ قال: حدَّثَنا عُبَيْدُ اللهِ ابنُ مُوسَى بن بَاذَام عَنْ سُفيانَ قال: إذا قُرِئَ عَلى المُحَدِّثِ فَلا بَأسَ أنْ يَقولَ: حَدَّثَني، قالَ: وَسَمِعْتُ أبا

عاصِم يَقولُ عَنْ مالِك وَسُفْيانَ: القِراءَةُ عَلى العالِمِ وَقِراءَتُهُ سَواءٌ.

٦٣ - حدَّثنا عَبْدُ اللهِ بنُ يُوسُف قالَ: حدَّثنا اللَّيْثُ عَنْ سَعِيدٍ المَقْبُرِيِّ، عَنْ شَرِيكِ بْنِ عَبْدِ اللهِ بنِ أبي نَمِرٍ، أنَّهُ سَمِعَ أنَسَ بنَ مالِكٍ يَقُولُ: بَيْنما نَحْنُ جُلوسٌ مَعَ النَّبِيِّ ﷺ في المَسْجِد دَخَلَ رَجُلٌ عَلى جَمَلٍ فأناخَهُ في المَسْجِد ثُمَّ عَقَلَهُ، ثُمَّ قالَ لَهُمْ: أيُّكُمْ مُحَمَّدٌ؟ وَالنَّبِيُّ ﷺ مُتَّكِئٌ بَيْنَ ظَهْرانَيْهِمْ، فَقُلْنا: هَذا الرَّجُلُ الأبْيَضُ المُتَّكِئُ، فَقالَ لَهُ الرَّجُلُ: ابنَ عَبْدِ المُطَّلِبِ، فَقالَ لَهُ النَّبِيُّ ﷺ: «قَدْ أجَبْتُكَ»، فَقالَ الرَّجُلُ لِلنَّبِيِّ ﷺ: إنِّي سائِلُكَ فَمُشَدِّدٌ عَلَيْكَ في المَسْألَةِ فَلا تَجِدْ عَلَيَّ في نَفْسِكَ، فَقالَ: «سَلْ عَمَّا بَدا لَكَ»، فَقالَ: أسْألُكَ بِرَبِّكَ وَرَبِّ مَنْ قَبْلَكَ، آللهُ أرْسَلَكَ إلى النَّاسِ كُلِّهِمْ؟ فَقالَ: «اللَّهُمَّ نَعَمْ»، قالَ أنْشُدُكَ بِاللهِ، آللهُ أمَرَكَ أنْ تُصَلِّيَ الصَّلَواتِ الخَمْسَ في اليَوْمِ وَاللَّيْلَةِ؟ قالَ: اللَّهُمَّ نَعَمْ، قالَ: أنْشُدُكَ بِاللهِ، آللهُ أمَرَكَ أنْ تَصُومَ هذا الشَّهْرَ مِنَ السَّنَةِ؟ قالَ: «اللَّهُمَّ نَعَمْ». قالَ: أنْشُدُكَ بِاللهِ، آللهُ أمَرَكَ أنْ تَأخُذَ هذِهِ الصَّدَقَةَ مِنْ أغْنِيائِنا فَتَقْسِمَها عَلى فُقَرائِنا؟ فَقالَ النَّبِيُّ ﷺ: «اللَّهُمَّ نَعَمْ»، فقالَ الرَّجُلُ: آمَنْتُ بِما جِئْتَ

63. Narrated Anas bin Mālik رَضِيَ الله عَنْهُ: While we were sitting with the Prophet ﷺ in the mosque, a man came riding on a camel. He made his camel kneel down in the mosque, tied its foreleg and then said: "Who amongst you is Muḥammad?" At that time the Prophet ﷺ was sitting amongst us (his Companions) leaning on his arm. We replied, "This white man reclining on his arm." The man then addressed him, "O son of 'Abdul Muṭṭalib." The Prophet ﷺ said, "I am here to answer your questions." The man said to the Prophet ﷺ, "I want to ask you something and will be hard in questioning. So do not get angry." The Prophet ﷺ said, "Ask whatever you want." The man said, "I ask you by your Lord, and the Lord of those who were before you, has Allāh sent you as a Messenger to all the mankind?" The Prophet ﷺ replied, "By Allāh, yes." The man further said, "I ask you by Allāh. Has Allāh ordered you to offer five *Ṣalāt* (prayers) in a day and night (24 hours)?" He replied, "By Allāh, yes." The man further said, "I ask you by Allāh! Has Allāh ordered you to observe *Ṣaum* (fasts) during this month of the year (i.e., Ramaḍān)?" He replied, "By Allāh, yes." The man further said, "I ask you by Allāh. Has Allāh ordered you to take *Zakāt* from our rich people and distribute it amongst our poor people?" The Prophet ﷺ replied, "By Allāh, yes." Thereupon that man said. "I have believed in all that with which you have been sent, and I have been sent by my people as a messenger, and I am Ḍimām bin Tha'laba from the brothers of Banī Sa'd bin Bakr."

بِهِ، وأنا رَسُولُ مَنْ وَرَائِي مِنْ قَوْمِي وأَنا ضِمامُ بنُ ثَعْلَبَةَ أخُو بَني سَعْدِ ابنِ بَكْرٍ. رَوَاهُ موسَى وَعَلِيُّ بنُ عَبْدِ الحَمِيدِ عَنْ سُلَيْمانَ، عَنْ ثَابِتٍ عَنْ أَنَسٍ عَنِ النَّبيِّ ﷺ بِهٰذا.

(7) CHAPTER. What is said regarding the hand to hand exchange (of books of knowledge), and the writing of knowledge by religious scholars to different countries.

(٧) بابُ ما يُذْكَرُ في المُناوَلَةِ وكِتابِ أَهْلِ العِلْمِ بِالعِلْمِ إِلى البُلْدانِ،

Anas said that 'Uthmān got the Qur'ān transcribed and sent its copies to far-off places. 'Abdullāh bin 'Umar, Yaḥyā bin Sa'īd and Mālik consider it permissible, and some people of Ḥijāz supported this opinion depending on the narration of the Prophet ﷺ, when the Prophet ﷺ got some instructions written to be given to the commander of the army, and told him (the commander) not to read them till he had reached such and such place. When that commander reached that place he read out what had been written to the people and informed them of the orders of the Prophet ﷺ.

وَقالَ أَنَسٌ: نَسَخَ عُثْمانُ المَصاحِفَ فَبَعَثَ بِها إلى الآفاقِ، وَرَأى عَبْدُ اللهِ بنُ عُمَرَ، وَيَحْيَى بنُ سَعِيدٍ ومَالِكٌ ذٰلِكَ جائِزاً، وَاحْتَجَّ بَعْضُ أَهْلِ الحِجازِ في المُناوَلَةِ بِحَدِيثِ النَّبِيِّ ﷺ حَيْثُ كَتَبَ لأَمِيرِ السَّرِيَّةِ كِتاباً وَقالَ: لا تَقْرَأْهُ حَتَّى تَبْلُغَ مَكانَ كَذَا وَكَذَا، فَلَمَّا بَلَغَ ذٰلكَ المَكانَ قَرَأَهُ عَلى النَّاسِ وَأَخْبَرَهُمْ بِأَمْرِ النَّبِيِّ ﷺ.

64. Narrated 'Abdullāh bin 'Abbās رَضِيَ اللهُ عَنْهُما: Once Allāh's Messenger ﷺ gave a letter to a person and ordered him to go and deliver it to the governor of Baḥrain. (He did so) and the governor of Baḥrain sent it to Khosrau, who read that letter and then tore it to pieces.

(The subnarrator (Ibn-Shihāb) thinks that Ibn Al-Musaiyab said that Allāh's Messenger ﷺ invoked Allāh against them (saying), "May Allāh tear them into pieces, and disperse them all totally."

٦٤ - **حدَّثَنَا** إسماعِيلُ بنُ عَبْدِ اللهِ قالَ: حَدَّثَني إِبْرَاهِيمُ بنُ سَعْدٍ، عَن صَالِحٍ، عَنِ ابْنِ شِهابٍ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ عُتْبَةَ بنِ مَسْعُودٍ: أَنَّ عَبدَ اللهِ بنَ عَبَّاسٍ أَخْبَرَهُ أَنَّ رَسُولَ اللهِ ﷺ بَعَثَ بِكِتابِهِ رَجُلاً، وأَمَرَهُ أَنْ يَدْفَعَهُ إلى عَظِيمِ البَحْرَيْنِ، فَدَفَعَهُ عَظيمُ البَحْرَيْنِ إلى كِسْرَى، فلَمَّا قَرَأَهُ مَزَّقَهُ، فَحَسِبْتُ أَنَّ ابنَ المُسَيَّبِ قالَ: فَدَعا عَلَيْهِمْ رَسُولُ اللهِ

ﷺ أَنْ يُمَزَّقُوا كُلَّ مُمَزَّقٍ. [انظر: ٢٩٣٩، ٤٤٢٤، ٧٢٦٤]

65. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ Once the Prophet ﷺ wrote a letter or intended to write a letter. The Prophet ﷺ was told that they (rulers) would not read letters unless they were sealed. So the Prophet ﷺ got a silver ring made with "Muhammad the Messenger of Allāh" engraved on it. As if I were just observing its white glitter in the hand of the Prophet ﷺ.

٦٥ - **حَدَّثَنا** مُحَمَّدُ بنُ مُقاتِلٍ قالَ: أَخْبَرَنا عَبْدُ اللهِ قالَ: أخْبَرَنا شُعْبَةُ، عَنْ قَتادَةَ، عَنْ أَنَسِ بنِ مالِكٍ قالَ: كَتَبَ النَّبِيُّ ﷺ كِتاباً أَوْ أَرادَ أَنْ يَكْتُبَ فَقِيلَ لَهُ: إنَّهُمْ لا يَقْرَؤُنَ كِتاباً إلَّا مَخْتُوماً، فاتَّخَذَ خاتَماً مِنْ فِضَّةٍ نَقْشُهُ: مُحَمَّدٌ رَسُولُ اللهِ، كَأَنِّي أَنْظُرُ إلى بَياضِهِ في يَدِهِ، فَقُلْتُ لِقَتادَةَ: مَنْ قالَ: نَقْشُهُ مُحَمَّدٌ رَسُولُ اللهِ؟ قالَ: أَنَسٌ. [انظر: ٢٩٣٨، ٥٨٧٠، ٥٨٧٢، ٥٨٧٤، ٥٨٧٥، ٥٨٧٧، ٧١٦٢]

(8) CHAPTER. Whoever sat at the farther end of a gathering. And whoever found a place amongst a gathering and took his seat there.

(٨) بابُ مَنْ قَعَدَ حَيْثُ يَنْتَهي بِهِ المَجْلِسُ، وَمَنْ رَأى فُرْجَةً في الحَلْقَةِ فَجَلَسَ فِيها

66. Narrated Abū Wāqid Al-Laith رَضِيَ اللهُ عَنْهُ: While Allāh's Messenger ﷺ was sitting in the mosque with some people, three men came. Two of them came in front of Allāh's Messenger ﷺ and the third one went away. The two persons kept on standing before Allāh's Messenger ﷺ for a while and then one of them found a place in the circle and sat there while the other sat behind them (the gathering), and the third one went away. When Allāh's Messenger ﷺ finished his preaching, he said, "Shall I tell you about these three persons? One of them betook himself to Allāh, so Allāh took him into His Grace and Mercy and accommodated him, the second felt shy from Allāh, so Allāh sheltered Him in His Mercy (and did not punish him), while the third turned his face

٦٦ - **حَدَّثَنا** إسماعِيلُ قالَ: حَدَّثَني مَالِكٌ عَنْ إسحاقَ بنِ عَبْدِ اللهِ بنِ أبي طَلْحَةَ: أنَّ أبا مُرَّةَ مَوْلى عَقِيلِ بنِ أبي طالِبٍ أخْبَرَهُ عَنْ أَبي وَاقِدٍ اللَّيْثِيِّ أنَّ رَسُولَ اللهِ ﷺ بَيْنَما هُوَ جالِسٌ في المَسْجِدِ والنَّاسُ مَعَهُ إذْ أَقْبَلَ ثَلاثَةُ نَفَرٍ، فأَقْبَلَ اثْنانِ إلى رَسُولِ اللهِ ﷺ وَذَهَبَ واحِدٌ قالَ: فوَقَفا على رَسُولِ اللهِ ﷺ فأمَّا أَحَدُهُما فَرَأى فُرْجَةً في الحَلْقَةِ فَجَلَسَ فِيها، وأَمَّا الآخَرُ فَجَلَسَ خَلْفَهُمْ، وأمَّا الثَّالِثُ فأدْبَرَ ذاهِباً فَلَمَّا

فَرَغَ رَسُولُ اللهِ ﷺ قَالَ: «أَلَا أُخْبِرُكُمْ عَنِ النَّفَرِ الثَّلاثَةِ: أَمَّا أَحَدُهُمْ فَأَوَى إِلى اللهِ تَعَالَى فَآوَاهُ اللهُ إِلَيهِ، وأَمَّا الآخَرُ فاسْتَحْيا فَاسْتَحْيَا اللهُ مِنْهُ، وأَمَّا الآخَرُ فأعْرَضَ فَأَعْرَضَ اللهُ عَنْهُ». [انظر: ٤٧٤]

from Allāh and went away, so Allāh turned His Face from him likewise."

(٩) بابُ قَوْلِ النَّبي ﷺ: «رُبَّ مُبَلَّغٍ أَوْعَى مِنْ سَامِعٍ»

(9) CHAPTER. The Statement of the Prophet ﷺ: It is probable that a person who receives a piece of information indirectly may comprehend it better than he who has heard it directly from its source."

٦٧ - **حدَّثنَا** مُسَدَّدٌ قالَ: حدَّثنا بِشْرٌ قالَ: حدَّثَنا ابنُ عَوْنٍ، عَنِ ابنِ سِيرِينَ، عَنْ عَبْدِ الرَّحْمٰنِ بن أَبِي بَكْرَةَ عَنْ أبِيهِ: ذَكَرَ النَّبِيَّ ﷺ قَعَدَ عَلى بَعِيرِهِ وَأَمْسَكَ إِنْسانٌ بِخِطامِهِ أَوْ بِزِمامِهِ ثُمَّ قالَ: «أَيُّ يَوْمٍ هٰذا؟» فَسَكَتْنا حتَّى ظَنَنَّا أنَّهُ سَيُسَمِّيهِ سِوَى اسْمِهِ، قالَ: «أَلَيْسَ يوْمَ النَّحْرِ؟» قُلْنا: بَلى، «قالَ: فأَيُّ شَهْرٍ هذَا؟» فَسَكَتْنَا حتَّى ظَنَنَّا أنهُ سَيُسَمِّيهِ بِغَيرِ اسْمِهِ فَقالَ: «أَلَيْسَ بِذِي الحِجَّةِ؟» قُلْنا: بَلى، قالَ: «فإنَّ دِماءَكُمْ وَأَموالَكُمْ وأعْراضَكُمْ بَيْنَكُمْ حَرامٌ كَحُرْمَةِ يَوْمِكُمْ هٰذا، في شَهْرِكُمْ هٰذا، في بَلَدِكُمْ هٰذا، لِيُبَلِّغِ الشَّاهِدُ الغائِبَ، فإنَّ الشَّاهِدَ عَسَى أَنْ يُبَلِّغَ مَنْ هُوَ أَوْعىٰ لَهُ مِنْهُ». [انظر: ١٠٥، ١٧٤١، ٣١٩٧، ٤٤٠٧، ٤٦٦٢، ٥٥٥٠، ٧٠٧٨، ٧٤٤٧]

67. Narrated 'Abdur Raḥmān bin Abī Bakrah's father رَضِيَ اللهُ عَنْهُ: Once the Prophet ﷺ was riding his camel and a man was holding its rein. The Prophet ﷺ asked, "What is the day today?" We kept quiet, thinking that he might give that day another name. He said, "Isn't it the day of *Naḥr* (slaughtering of the animals of sacrifice)?" We replied, "Yes." He further asked, "Which month is this?" We again kept quiet, thinking that he might give it another name. Then he said, "Isn't it the month of Dhul-Ḥijja?" We replied, "Yes." He said, "Verily! Your blood, property and honour are sacred to one another (i.e. Muslims) like the sanctity of this day of yours, in this month of yours and in this city of yours. It is incumbent upon those who are present to inform those who are absent because those who are absent might comprehend (what I have said) better than the present audience."

(10) CHAPTER. It is essential to know a thing first before saying or acting upon it,

According to the Statement of Allāh تعالى : "So know (O Muḥammad ﷺ) that "*Lā ilāha illallāh*... (none has the right to be worshipped but Allāh)," (V.47:19) So Allāh stated that one should acquire knowledge first. And religious scholars are the inheritors of the Prophets, i.e., they inherit knowledge. And whoever gains knowledge is lucky and gains a great thing. And whoever followed a way to seek (religious) knowledge, Allāh جَل جَلاله will make easy for him the way to Paradise. Allāh تعالى said, "...It is only those who have knowledge among His slaves that fear Allāh..." (V.35:28) And Allāh said, "...But none will understand them except those who have knowledge." (V.29:43). (And also Allāh's Statement): "And they will say: Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Fire." (V.67:10) And Allāh تعالى also said, "...Are those who know equal to those who know not?..." (V.39:9)

And the Prophet ﷺ said, "If Allāh wants to do good to a person, He makes him comprehend the religion and verily, knowledge is attained by learning." Abū Dhar pointing towards his neck said, "If you put the sword on this (my neck to kill me) and then I think that, before this sword could work, I can say even one sentence which I heard from the Prophet ﷺ, I would surely say it. (Indicating that one should convey the knowledge that one has acquired to the others)." And Ibn 'Abbās said, "You should be *Rabbaniyyūn* (religious scholars) forgiving, wise, and learned men." And it is said that a *Rabbaniy* (religious scholar) is the

(١٠) بابٌ: العِلْمُ قَبْلَ القَوْلِ والعَمَلِ،

لِقَوْلِ اللهِ تَعالَى: ﴿فَٱعْلَمْ أَنَّهُۥ لَآ إِلَٰهَ إِلَّا ٱللَّهُ﴾ [محمد: ١٩] فَبَدَأَ بالعِلْمِ، وأنَّ العُلَماءَ هُمْ وَرَثَةُ الأَنْبِياءِ، وَرَّثُوا العِلْمَ، مَنْ أَخَذَهُ أَخَذَ بِحَظٍّ وافِرٍ، وَمَن سَلَكَ طَرِيقاً يَطْلُبُ بِهِ عِلْماً سَهَّلَ اللهُ لَهُ طَرِيقاً إِلى الجَنَّةِ، وقالَ جَلَّ ذِكْرُهُ: ﴿إِنَّمَا يَخْشَى ٱللَّهَ مِنْ عِبَادِهِ ٱلْعُلَمَٰٓؤُا۟﴾ [فاطر: ٢٨] وقال: ﴿وَمَا يَعْقِلُهَآ إِلَّا ٱلْعَٰلِمُونَ﴾ [العنكبوت: ٤٣]، ﴿وَقَالُوا۟ لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِىٓ أَصْحَٰبِ ٱلسَّعِيرِ﴾ [الملك: ١٠] وَقالَ: ﴿هَلْ يَسْتَوِى ٱلَّذِينَ يَعْلَمُونَ وَٱلَّذِينَ لَا يَعْلَمُونَ﴾ [الزمر: ٩] وَقالَ النَّبِيُّ ﷺ: «مَنْ يُرِدِ اللهُ بِهِ خيراً يُفَقِّهْهُ في الدِّيْنِ» و«إنَّما العِلْمُ بالتَّعَلُّمِ» وقالَ أبُو ذَرٍّ: لَوْ وَضَعْتُمُ الصَّمْصَامَةَ عَلى هٰذِهِ - وأشارَ إِلى قَفاهُ - ثُمَّ ظَنَنْتُ أنِّي أُنْفِذُ كَلِمَةً سَمِعْتُها مِنَ النَّبِيِّ ﷺ قَبْلَ أنْ تُجِيْزُوا عَلَيَّ لأَنْفَذْتُها، وقالَ ابنُ عَبَّاسٍ: ﴿كُونُوا۟ رَبَّٰنِيِّۦنَ﴾ [آل عمران: ٧٩] حُلَمَاءَ، فُقَهاءَ، عُلَماءَ، ويُقالُ: الرَّبَّانِيُّ الَّذِي يُرَبِّي النَّاسَ بِصِغارِ العِلْمِ قَبْلَ كِبارِهِ.

one who starts teaching people simple subjects of knowledge before touching big (difficult) ones.

(11) CHAPTER. The Prophet ﷺ used to take care of the people in preaching by selecting a suitable time so that they might not run away (never made them averse or bored them with religious talk and knowledge all the time).

(١١) بابُ مَا كانَ النَّبيُّ ﷺ يَتَخَوَّلُهُمْ بِالمَوْعِظَةِ والعِلْمِ كَيْ لا يَنْفِرُوا

68. Narrated Ibn Mas'ūd رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ used to take care of us in preaching by selecting a suitable time, so that we might not get bored. (He abstained from pestering us with religious talk and knowledge all the time).

٦٨ - حدَّثَنا مُحَمَّدُ بنُ يُوسُفَ قالَ: أَخْبَرَنا سُفْيانُ، عَنِ الأَعمَشِ، عَنْ أَبِي وَائِلٍ، عَنِ ابْنِ مَسْعُودٍ قالَ: كانَ النَّبيُّ ﷺ يَتَخَوَّلُنا بالمَوْعِظَةِ في الأَيَّامِ كَرَاهَةَ السَّآمَةِ عَلَيْنا. [انظر: ٧٠، ٦٤١١]

69. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Make things easy for the people, and do not make things difficult for them and give them glad tidings and do not repel them".

٦٩ - حدَّثَنا مُحَمَّدُ بنُ بَشَّارٍ قالَ: حدَّثَنا يَحْيَى قالَ: حدَّثَنا شُعْبَةُ قالَ: حدَّثَني أَبُو التَّيَّاحِ، عَنْ أَنسٍ عَنِ النَّبيِّ ﷺ قالَ: «يَسِّرُوا ولا تُعَسِّرُوا، وَبَشِّرُوا وَلا تُنَفِّرُوا». [انظر: ٦١٢٥]

(12) CHAPTER. Whoever fixed a special day for giving (a religious talk) to the students.

(١٢) بابُ مَنْ جَعَلَ لأَهْلِ العِلْمِ أَيَّاماً مَعْلُومَةً

70. Narrated Abū Wā'il رَضِيَ اللهُ عَنْهُ: 'Abdullāh used to give a religious talk to the people on every Thursday. Once a man said, "O Abā 'Abdur-Raḥmān! (By Allāh)! I wish if you could preach us daily." He replied, "The only thing which prevents me from doing so, is that I hate to bore you, and no doubt I take care of you in preaching by selecting a suitable time just as the Prophet ﷺ used to do with us, for fear of making us bored."

٧٠ - حدَّثَنا عُثْمانُ بنُ أبي شَيْبَةَ قالَ: حدَّثَنا جَرِيْرٌ، عَنْ مَنْصُورٍ، عَنْ أَبي وَائِلٍ قالَ: كان عَبْدُ اللهِ يُذَكِّرُ النَّاسَ في كُلِّ خَمِيسٍ، فَقالَ لَهُ رَجُلٌ: يا أبا عَبْدِ الرحْمٰنِ، لَوَدِدْتُ أَنَّكَ ذَكَّرْتَنا كُلَّ يَوْمٍ، قالَ: أَمَا إِنَّهُ يَمْنَعُني مِنْ ذٰلِكَ أَنِّي أَكْرَهُ أنْ أُمِلَّكُمْ، وَإِنِّي أَتَخَوَّلُكُمْ بالمَوْعِظَةِ كما كانَ

النَّبِيُّ ﷺ يَتَخَوَّلُنا بِها مَخافَةَ السَّآمَةِ عَلَيْنا.

(١٣) بابٌ مَنْ يُرِدِ اللهُ بِهِ خَيراً يُفَقِّهْهُ

(13) CHAPTER. If Allāh جل جلاله wants to do good to a person, He makes him comprehend (the religion). [The understanding of the Qur'ān and *Aṣ-Sunna* (legal ways) of the Prophet (Muḥammad ﷺ)].

٧١ - **حَدَّثَنا** سَعِيدُ بنُ عُفَيرٍ قالَ: حَدَّثَنا ابنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابنِ شِهابٍ قالَ: قالَ حُمَيْدُ بنُ عَبْدِ الرَّحْمٰنِ: سَمِعْتُ مُعاوِيَةَ خَطِيبًا يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «مَنْ يُرِدِ اللهُ بِهِ خَيْراً يُفَقِّهْهُ في الدِّينِ، وإِنَّما أَنا قاسِمٌ وَاللهُ يُعْطِي، وَلَنْ تَزالَ هذهِ الأُمَّةُ قائِمَةً عَلى أَمْرِ اللهِ لا يَضُرُّهُمْ مَنْ خالَفَهُمْ حَتى يَأْتِيَ أَمْرُ اللهِ». [انظر: ٣١١٦، ٣٦٤١، ٧٣١٢، ٧٤٦٠]

71. Narrated Mu'āwiya رَضِيَ اللهُ عَنْهُ in a *Khutba* (religious talk): I heard Allāh's Messenger ﷺ saying, "If Allāh wants to do good to a person, He makes him comprehend the religion [the understanding of the Qur'ān and *Aṣ-Sunna* (legal ways) of the Prophet (Muḥammad ﷺ)], I am just a distributor, but the grant is from Allāh عزوجل. (And remember) that this nation (true Muslims — real followers of Islāmic Monotheism) will remain obedient to Allāh's Orders [i.e. following strictly Allāh's Book (the Qur'ān) and the Prophet's *Sunna* (legal ways)] and they will not be harmed by anyone who will oppose them (going on a different path), till Allāh's Order (Day of Judgement) is established."

(١٤) بابُ الفَهْمِ في العِلْمِ

(14) CHAPTER. (The superiority of) comprehending knowledge.

٧٢ - **حَدَّثَنا** عَلِيٌّ قالَ: حَدَّثَنا سُفْيانُ قالَ: قالَ لِي ابنُ أَبي نَجِيحٍ: عَنْ مُجاهِدٍ قالَ: صَحِبْتُ ابنَ عُمَرَ إِلَى المَدِينَةِ فَلَمْ أَسْمَعْهُ يُحَدِّثُ عَنْ رَسُولِ اللهِ ﷺ إِلَّا حَدِيثاً وَاحِداً قالَ: كُنَّا عِنْدَ النَّبِيِّ ﷺ فَأُتِيَ بِجُمَّارٍ فَقالَ: «إِنَّ مِنَ الشَّجَرِ شَجَرَةً مَثَلُها كَمَثَلِ المُسْلِمِ»، فَأَرَدْتُ أَنْ أَقُولَ: هِيَ

72. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: We were with the Prophet ﷺ and a spadix of date-palm tree was brought to him. On that he said, "Amongst the trees, there is a tree which resembles a Muslim." I wanted to say that it was the date-palm tree but as I was the youngest of all (of them) I kept quiet. And then the Prophet ﷺ said, "It is the date-palm tree."

النَّخْلَةُ، فإذَا أنا أصْغَرُ القَوْمِ فَسكَتُّ، قالَ النَّبِيُّ ﷺ: «هِيَ النَّخْلَةُ».
[راجع: ٦١]

(15) CHAPTER. Wish to be like the one who has knowledge and *Al-Ḥikmah* [wisdom i.e., the knowledge of the Qur'ān and the *Sunna* (legal ways) of the Prophet ﷺ].

(١٥) بابُ الاغْتِباطِ في العِلْمِ والحِكْمَةِ،

And 'Umār رَضِيَ الله عَنْهُ said, "Everyone must acquire sound religious knowledge early before he becomes a chief." (Abū 'Abdullāh said:) The Companions of the Prophet ﷺ had studied inspite of the fact that they were old in age.

وَقالَ عُمَرُ رضي الله عنه: تَفَقَّهُوا قَبْلَ أنْ تُسَوَّدُوا. وقد تَعَلَّم أصحابُ النبيِّ ﷺ في كِبرِ سِنِّهِم.

73. Narrated 'Abdullāh bin Mas'ūd رَضِيَ الله عَنْهُ: The Prophet ﷺ said, "Do not wish to be like anyone except in two cases. (The first is) a person, whom Allāh has given wealth and he spends it righteously (according to what Allāh has ordered in a just and right way); (the second is) the one whom Allāh has given *Al-Ḥikmah* [wisdom i.e., the knowledge of the Qur'ān and the *Sunna* (legal ways) of the Prophet ﷺ] and he acts according to it and teaches it to others." (See *Fatḥ Al-Bārī* Vol. I, page 177)

٧٣ - حدَّثَنا الحُمَيْدِيُّ قالَ: حدَّثَنا سُفْيانُ قالَ: حدَّثَني إسْماعِيلُ بْنُ أبي خالِدٍ عَلى غَيرِ ما حدَّثَناهُ الزُّهْرِيُّ قالَ: سَمِعْتُ قَيْسَ بْنَ أبي حازِمٍ قالَ: سَمِعْتُ عَبْدَ الله بنَ مَسْعُودٍ قالَ: قالَ النَّبِيُّ ﷺ: «لا حَسَدَ إلَّا في اثْنَتَيْنِ: رَجُلٍ آتاهُ الله مالاً فَسُلِّطَ عَلى هَلَكَتِه في الحَقِّ، وَرَجُلٍ آتاهُ الله الحِكْمَةَ فَهُوَ يَقْضِي بِها وَيُعَلِّمُها». [انظر: ١٤٠٩، ٧١٤١، ٧٣١٦]

(16) CHAPTER. What has been said about the journey of Prophet Mūsa (Moses) عليه السلام (when he went) in the sea to meet Al-Khiḍr.

(١٦) بابُ ما ذُكِرَ في ذَهابِ مُوسَى عَلَيْهِ السَّلامُ في البَحْرِ إلى الخَضِرِ عليهما السلام،

And the Statement of Allāh:

"...May I follow you so that you teach me" (V.18:66)

وقَوْلِهِ تَعالى: ﴿هَلْ أَتَّبِعُكَ عَلَىٰٓ أَن تُعَلِّمَنِ﴾ الآية [الكهف: ٦٦].

74. Narrated Ibn 'Abbās رَضِيَ الله عَنْهُما that he differed with Ḥur bin Qais bin Ḥiṣn Al-Fazārī regarding the companion of (the

٧٤ - حدَّثَنا مُحَمَّدُ بنُ غُرَيْرٍ الزُّهْرِيُّ قالَ: حدَّثَنا يَعْقُوبُ بنُ

Prophet) Mūsa (Moses). Ibn 'Abbās said that he was Khiḍr. Meanwhile, Ubai bin Ka'b passed by them and Ibn 'Abbās called him, saying "My friend (Ḥur) and I have differed regarding Mūsa's companion whom he asked the way to meet. Have you heard the Prophet ﷺ mentioning something about him?" He said, "Yes. I heard Allāh's Messenger ﷺ saying, 'While Mūsa (عليه السلام) was sitting in the company of some Israelites, a man came and asked him: Do you know anyone who is more learned than you? Mūsa (عليه السلام) replied: No. So Allāh sent the Divine Revelation to Mūsa (عليه السلام): Yes, Our slave Khiḍr (is more learned than you). Mūsa (عليه السلام) asked (Allāh) how to meet him (Khiḍr). So Allāh made the fish as a sign for him and he was told that when the fish was lost, he should return (to the place where he had lost it) and there he would meet him (Al-Khiḍr). So Mūsa (عليه السلام) went on looking for the sign of the fish in the sea. The boy-servant of Mūsa (عليه السلام) said to him: Do you remember when we betook ourselves to the rock, I indeed forgot the fish, none but Satan made me forget to remember it. On that Mūsa (عليه السلام) said: That is what we have been seeking! (V.18:64) So they went back retracing their footsteps, and found Khiḍr. (And) what happened further to them is narrated by Allāh in His Book — the Qur'ān. (V.18:54 up to V.18:82)

إِبْرَاهِيمَ قَالَ: حَدَّثَنِي أَبِي، عَنْ صَالِحٍ، عَنِ ابنِ شِهَابٍ، حَدَّثَهُ أَنَّ عُبَيْدَاللهِ بنَ عَبْدِ اللهِ، أَخْبَرَهُ عَنِ ابنِ عَبَّاسٍ أَنَّهُ تَمارَى هُوَ وَالحُرُّ بنُ قَيْسِ بنِ حِصْنٍ الفَزَارِيُّ في صَاحِبِ مُوسَى: فَقَالَ ابْنُ عَبَّاسٍ: هُوَ خَضِرٌ، فَمَرَّ بِهِما أُبيُّ بنُ كَعْبٍ، فدعاهُ ابنُ عَبَّاسٍ، فَقَالَ: إنِّي تَمارَيْتُ أنا وصَاحِبي هٰذا في صاحِبِ مُوسَى الَّذي سأَلَ مُوسَى السَّبِيلَ إلَى لُقِيِّهِ: هَلْ سَمِعْتَ النَّبِيَّ ﷺ يَذْكُرُ شَأْنَهُ؟ قالَ: نَعَمْ، سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «بَيْنَما مُوسَى في مَلأٍ مِنْ بَنِي إسرائِيلَ، جاءَه رَجُلٌ، فَقَالَ: هَلْ تَعْلَمُ أحَداً أعْلَمَ مِنْكَ؟ قالَ موسَى: لا، فأوْحَى اللهُ إلى موسَى: بَلى عَبْدُنا خَضِرٌ، فَسَأَلَ مُوسَى السَّبِيلَ إلَيْهِ، فَجَعَلَ اللهُ لَهُ ٱلحُوتَ آيَةً وَقِيلَ لَهُ: إذَا فَقَدْتَ ٱلحُوتَ فارْجِعْ فإنَّكَ سَتَلْقاهُ، وكانَ يَتَّبِعُ أَثَرَ ٱلحوتِ في البَحْرِ، فَقالَ لِموسَى فَتاهُ: أرَأَيْتَ إذْ أوَيْنا إلى الصَّخْرَةِ فإنِّي نَسِيتُ ٱلحُوتَ وَما أنْسانيهُ إلَّا الشَّيْطانُ أنْ أذْكُرَهُ، قالَ: ذٰلِكَ ما كُنَّا نَبْغي، فارْتَدَّا على آثارِهِما قَصَصاً فَوَجدَا خَضِراً فَكانَ مِنْ شأنِهما الَّذي قَصَّ اللهُ عَزَّ وَجَلَّ في كِتابِهِ». [انظر: ٧٨، ١٢٢، ٢٢٦٧، ٢٧٢٨، ٣٢٧٨، ٣٤٠٠، ٣٤٠١، ٤٧٢٥،

٤٧٢٦، ٤٧٢٧، ٦٦٧٢، ٧٤٧٨]

(١٧) بابُ قَوْلِ النَّبِيِّ ﷺ: «اللَّهُمَّ عَلِّمْهُ الكِتابَ»

(17) CHAPTER. The statement of the Prophet ﷺ: "O Allāh! Bestow on him (Ibn 'Abbās) the knowledge of the Book (the Qur'ān)."

٧٥ - حدَّثَنا أبو مَعْمَرٍ قال: حدَّثَنا عَبْدُ الوارِثِ قال: حدَّثَنا خالدٌ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قالَ: ضَمَّنِي رَسُولُ اللهِ ﷺ وقالَ: «اللَّهُمَّ عَلِّمْهُ الكِتابَ». [انظر: ١٤٣، ٣٧٥٦، ٧٢٧٠]

75. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Once the Prophet ﷺ embraced me and said, "O Allāh! Bestow on him the knowledge of the Book (the Qur'ān)."

(١٨) بابٌ مَتَى يَصِحُّ سَماعُ الصَّغِيرِ

(18) CHAPTER. At what age may a youth be listened to (i.e. quotation of the *Hadīth* from a boy be acceptable).

٧٦ - حدَّثَنا إسماعِيلُ قال: حدَّثَني مالكٌ، عن ابْنِ شهابٍ، عَنْ عُبَيْدِ اللهِ بنِ عَبْدِ اللهِ بْنِ عُتْبَةَ، عَنْ عَبْدِ اللهِ بنِ عَبَّاسٍ قالَ: أَقْبَلْتُ راكِباً عَلى حِمارٍ أتانٍ وَأنا يَوْمَئِذٍ قَدْ ناهزْتُ الاحْتِلامَ ورَسُولُ اللهِ ﷺ يُصَلِّي بِمِنًى إلَى غَيْرِ جِدَارٍ فَمَرَرْتُ بَيْنَ يَدَيْ بَعْضِ الصَّفِّ، وَأَرْسَلْتُ الأتانَ تَرْتَعُ، وَدَخَلْتُ في الصَّفِّ فَلَمْ يُنْكِرْ ذلِكَ عَلَيَّ أَحَدٌ. [انظر: ٤٩٣، ٨٦١، ١٨٥٧، ٤٤١٢]

76. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Once I came riding a she-ass and had (just) attained the age of puberty. Allāh's Messenger ﷺ was offering *Ṣalāt* (prayer) at Minā. There was no wall in front of him and I passed in front of some of the rows while they were offering their *Ṣalāt*. There I let the she-ass loose to graze and entered the row, and nobody objected to it.

٧٧ - حدَّثَني مُحَمَّدُ بنُ يُوسُفَ قالَ: حدَّثَنا أبُو مُسْهِرٍ قالَ: حدَّثَني مُحَمَّدُ بنُ حَرْبٍ قالَ: حدَّثَني الزُّبَيْدِيُّ عَنِ الزُّهْرِيِّ، عَنْ مَحْمُودِ بنِ الرَّبِيعِ قالَ: عَقَلْتُ مِنَ النَّبِيِّ ﷺ مَجَّةً

77. Narrated Maḥmūd bin Rabī' رَضِيَ اللهُ عَنْهُ: When I was a boy of five, I remember, the Prophet ﷺ took water from a bucket (used for getting water out of a well) with his mouth and threw it on my face.

(19) CHAPTER. To go out in search of knowledge.

And Jābir bin 'Abdullāh travelled for one month to get a single *Ḥadīth* from 'Abdullāh bin Unais.

78. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا that he differed with Ḥur bin Qais bin Ḥiṣn Al-Fazārī regarding the companion of Prophet Mūsa (Moses). Meanwhile, Ubai bin Ka'b passed by them and Ibn 'Abbās called him saying, "My friend (Ḥur) and I have differed regarding Mūsa's (عليه السلام) companion whom he asked the way to meet. Have you heard Allāh's Messenger ﷺ mentioning something about him? Ubai bin Ka'b said: "Yes, I heard the Prophet ﷺ mentioning something about him (saying), 'While Mūsa (عليه السلام) was sitting in the company of some Israelites, a man came and asked him: 'Do you know anyone who is more learned than you? Mūsa (عليه السلام) replied: No. So Allāh sent the Divine Revelation to Mūsa (عليه السلام): Yes, Our slave Khiḍr is more learned than you. Mūsa (عليه السلام) asked Allāh how to meet him (Al-Khiḍr). So Allāh made the fish a sign for him and he was told when the fish was lost, he should return (to the place where he had lost it) and there he would meet him (Al-Khiḍr). So Mūsa (عليه السلام) went on looking for the sign of the fish in the sea. The boy-servant of Mūsa (عليه السلام) said: Do you remember when we betook ourselves to the rock, I indeed forgot the fish, none but Satan made me forget to remember it. On that Mūsa (عليه السلام) said: That is what we have been seeking. So they went back retracing their foot steps, and found Khiḍr (and) what

مجَّها في وَجْهِي وَأَنا ابنُ خَمْسِ سِنِينَ مِنْ دَلْوٍ. [انظر: ١٨٩، ٨٣٩، ١١٨٥، ٦٣٥٤، ٦٤٢٢]

(١٩) بابُ الخُرُوجِ في طَلَبِ العِلْمِ،

وَرَحَلَ جابِرُ بنُ عَبْدِ اللهِ مَسِيرَةَ شَهْرٍ، إلى عَبْدِ اللهِ بنِ أُنَيْسٍ في حَدِيثٍ وَاحِدٍ.

٧٨ - **حدَّثَنا** أبُو القاسِمِ خالِدُ بنُ خَلِيٍّ قالَ: حدَّثَنا مُحَمَّدُ بنُ حَرْبٍ: قالَ الأوْزاعِيُّ: أخبرَنا الزُّهْرِيُّ، عَن عُبَيْدِ اللهِ بنِ عَبْدِ اللهِ بنِ عُتْبَةَ بنِ مَسْعودٍ، عَن ابنِ عَبَّاسٍ أَنَّهُ تَمارَى هُوَ وَالحُرُّ بنُ قَيْسِ ابنِ حِصْنٍ الفَزَارِيُّ في صَاحِبِ مُوسَى، فَمَرَّ بِهِما أُبَيُّ بنُ كَعْبٍ فدعاه ابْنُ عَبَّاسٍ، فَقالَ: إنِّي تَمارَيْتُ أنا وصَاحِبِيْ هٰذا في صَاحِبِ مُوسَى الَّذِي سَأَلَ السَّبِيلَ إلى لُقِيِّهِ: هَل سَمِعْتَ رَسُولَ اللهِ ﷺ يَذْكُرُ شَأْنَهُ؟ فَقالَ أُبَيٌّ: نَعَمْ، سَمِعْتُ النَّبِيَّ ﷺ يَذْكُرُ شَأْنَهُ، يَقُولُ: «بَيْنَما مُوسَى في مَلأٍ مِن بَنِي إسْرائِيلَ إذْ جاءَهُ رَجُلٌ فَقالَ: أتَعْلَمُ أحَداً أعْلَمَ مِنْكَ؟ قالَ مُوسَى: لا، فأوْحَى اللهُ تَعالَى إلى مُوسَى: بَلَى، عَبْدُنا خَضِرٌ، فَسألَ السَّبِيلَ إلى لُقِيِّهِ، فَجَعَلَ اللهُ لَهُ الحُوتَ آيةً. وَقِيلَ لَهُ: إذا فَقَدْتَ الحُوتَ فارْجِعْ فَإنَّكَ سَتَلْقاهُ، فَكانَ مُوسَى يَتَّبِعُ أثَرَ الحُوتِ

happened further about them is narrated by Allāh in His Book – the Qur'ān." (V.18:54 up to V.18:82).

في البَحْرِ، فَقالَ فَتَى مُوسَى لِمُوسَى: أَرَأَيْتَ إِذْ أَوَيْنا إلى الصَّخْرَةِ فإنِّي نَسِيتُ ٱلحُوتَ وَما أَنْسانِيهُ إلَّا الشَّيْطانُ أَنْ أَذكُرَهُ. قالَ مُوسَى: ذلكَ ما كُنَّا نَبْغي، فارْتَدَّا عَلى آثارِهِمَا قَصَصاً، فَوجَدا خَضِراً، فكانَ مِنْ شَأْنِهِما مَا قَصَّ اللهُ في كِتابِهِ». [راجع: ٧٤]

(20) CHAPTER. The superiority of a person who learns (Islām, becomes a religious scholar) and then teaches it to others.

(٢٠) بابُ فَضْلِ مَنْ عَلِمَ وَعَلَّمَ

79. Narrated Abū-Mūsa رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The example of guidance and knowledge with which Allāh has sent me is like abundant rain falling on the earth, some of which was fertile soil that absorbed rain-water and brought forth vegetation and grass in abundance. (And) another portion of it was hard and held the rain-water and Allāh benefited the people with it and they utilized it for drinking, making their animals drink from it and to irrigate the land for cultivation. (And) a portion of it was barren which could neither hold the water nor bring forth vegetation (then that land gave no benefits). The first is the example of the person who comprehends Allāh's religion (Islām) and gets benefit (from the knowledge) which Allāh تعالى has revealed through me (the Prophet ﷺ) and learns and then teaches it to others. The (last example is that of a) person who does not care for it and does not take Allāh's guidance revealed through me (He is like that barren land.)"

٧٩ - حدَّثَنا مُحَمَّدُ بنُ العَلاءِ، قالَ: حدَّثَنا حمَّادُ بنُ أُسامَةَ، عَنْ بُرَيْدِ ابنِ عَبْدِ اللهِ، عَنْ أَبي بُرْدَةَ، عَنْ أبي مُوسَى عَنِ النَّبيِّ ﷺ قالَ: «مَثلُ ما بَعَثَني اللهُ مِنَ الهُدَى وَالعِلْمِ كَمَثَلِ الغَيثِ الكَثيرِ أَصَابَ أَرْضاً، فَكانَ مِنْها نَقِيَّةٌ قَبِلَتِ المَاءَ فأَنْبَتَتِ الكَلأَ وَالعُشْبَ الكَثِيرَ. وكانَتْ مِنْها أجادِبُ أَمْسَكَتِ الماءَ فَنَفَعَ اللهُ بِها النَّاسَ فَشَرِبُوا وَسَقَوْا وَزَرَعُوا، وَأَصَابَ مِنْها طائِفَةً أُخْرَى إنَّما هِيَ قِيعانٌ لا تُمْسِكُ ماءً وَلا تُنْبِتُ كَلأً، فَذلِكَ مَثَلُ مَنْ فَقُهَ فِي دِينِ اللهِ وَنَفَعَهُ ما بَعَثَني اللهُ بِهِ فَعَلِمَ وَعَلَّمَ، وَمَثَلُ مَنْ لَمْ يَرْفَعْ بِذلِكَ رَأساً وَلَمْ يَقْبَلْ هُدَى اللهِ الَّذي أُرْسِلْتُ بِهِ».

قالَ أبُو عَبْدِ اللهِ: قالَ إسحَاقُ: وَكانَ مِنْها طائِفَةٌ قَيَّلَتِ الماءَ، قاعٌ

يَعْلُوهُ المَاءُ، والصَّفْصَفُ المُسْتَوِي مِنَ الأَرْضِ.

(21) CHAPTER. (What is said regarding) the disappearance of the (religious) knowledge and the appearance of (religious) ignorance.

(٢١) بابُ رَفْعِ العِلْمِ وَظُهُورِ الجَهْلِ،

And Rabi'a said, "It is not wise for a person who has been gifted with a part of the (religious) knowledge to ruin himself (by abstaining from teaching it to others)."

وقَالَ رَبِيعَةُ: لا يَنْبَغِي لأَحَدٍ عِنْدَهُ شَيْءٌ مِنَ العِلْمِ أَنْ يُضَيِّعَ نَفْسَهُ.

80. Narrated Anas رَضِيَ الله عَنْهُ: Allāh's Messenger ﷺ said, "From among the portents of the Hour are (the following):
1. Religious knowledge will be taken away (by the death of religious learned men).
2. Ignorance (of religion) will prevail.
3. Drinking of alcoholic drinks (will be very common).
4. There will be prevalence of open illegal sexual intercourse.

٨٠ - **حدَّثَنا** عِمْرَانُ بْنُ مَيْسَرَةَ قالَ: حدَّثنا عَبْدُ الوَارِثِ، عَنْ أَبِي التَّيَّاحِ، عَنْ أَنَسٍ قالَ: قالَ رَسُولُ اللهِ ﷺ: «إِنَّ مِنْ أَشْرَاطِ السَّاعَةِ أَنْ يُرْفَعَ العِلْمُ، وَيَثْبُتَ الجَهْلُ، وَيُشْرَبَ الخَمْرُ، وَيَظْهَرَ الزِّنا». [انظر: ٨١، ٥٢٣١، ٥٥٧٧، ٦٨٠٨]

81. Narrated Anas رَضِيَ الله عَنْهُ: I will narrate to you a *Ḥadīth* which none will narrate to you after me. I heard Allāh's Messenger ﷺ saying: "From among the portents of the Hour are (the following):
1. (Religious) knowledge will decrease (by the death of religious learned men).
2. Ignorance (of religion) will prevail.
3. There will be prevalence of open illegal sexual intercourse.
4. Women will increase in number and men will decrease in number so much so that fifty women will be looked after by one man. (See *Ḥadīth* No.1036. Vol.2).

٨١ - **حدَّثَنا** مُسَدَّدٌ قالَ: حدَّثنا يَحْيَى، عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، قالَ: لأُحَدِّثَنَّكُمْ حَدِيثاً لا يُحَدِّثُكُمْ أَحَدٌ بَعْدِي، سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مِنْ أَشْرَاطِ السَّاعَةِ: أَن يَقِلَّ العِلْمُ، وَيَظْهَرَ الجَهْلُ، وَيَظْهَرَ الزِّنا، وتَكْثُرَ النِّساءُ، ويَقِلَّ الرِّجالُ، حتَّى يَكُونَ لِخَمسِينَ امْرَأَةً القَيِّمُ الوَاحِدُ». [راجع: ٨٠]

(22) CHAPTER. The superiority of (religious) knowledge.

(٢٢) بابُ فَضْلِ العِلْمِ

82. Narrated Ibn 'Umar رَضِيَ الله عَنْهُما: Allāh's Messenger ﷺ said, "While I was sleeping, I saw that a cup full of milk was

٨٢ - **حدَّثَنا** سَعِيدُ بْنُ عُفَيْرٍ قالَ: حدَّثَنِي اللَّيْثُ قالَ: حدَّثَني عُقَيْلٌ، عَنِ

brought to me and I drank my fill till I noticed its (the milk) wetness coming out of my nails. Then I gave the remaining milk to 'Umar bin Al-Khaṭṭāb." (The Companions of the Prophet ﷺ) asked, "What have you interpreted (about this dream)? O Allāh's Messenger!", He replied, "(It is religious) knowledge."

ابْنِ شِهابٍ، عَنْ حَمْزَةَ بْنِ عَبْدِ اللهِ بْنِ عُمَرَ أَنَّ ابْنَ عُمَرَ قالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ قالَ: «بَيْنا أنا نائِمٌ أُتِيتُ بِقَدَحِ لَبَنٍ فشَرِبْتُ حَتَّى إِنِّي لأَرَى الرِّيَّ يَخْرُجُ في أَظْفارِي، ثُمَّ أَعْطَيْتُ فَضْلِي عُمَرَ بْنَ الخَطَّابِ». قالُوا: فَما أَوَّلْتَهُ يا رَسُولَ اللهِ؟ قالَ: «العِلْمَ». [انظر: ٣٦٨١، ٧٠٠٦، ٧٠٠٧، ٧٠٢٧، ٧٠٣٢]

(23) CHAPTER. To give a religious verdict while riding an animal or standing on anything else.

(٢٣) بابُ الْفُتْيَا وَهُوَ وَاقِفٌ عَلَى الدَّابَّةِ وَغَيرِهَا

83. Narrated 'Abdullāh bin 'Amr bin Al 'Āṣ رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ stopped (for a while near the *Jimār*) at Minā during his last *Ḥajj* for the people and they were asking him questions. A man came and said, "I forgot and got my head shaved before slaughtering the *Hady* (sacrificing animal)." The Prophet ﷺ said, "There is no harm, go and do the slaughtering now." Then another person came and said, "I forgot and slaughtered (the camel) before *Ramy* (throwing of the pebbles at the *Jamra*)." The Prophet ﷺ said, "Do it now (the *Ramy*) and there is no harm."

The narrator added: So, on that day, when the Prophet ﷺ was asked about anything (as regards the ceremonies of *Ḥajj* during the days at Mina) performed before or after its due time, his reply was: "Do it (now) and there is no harm."

٨٣ - **حدَّثَنا** إِسماعِيلُ قالَ: حدَّثَني مالِكٌ، عَنِ ابْنِ شِهابٍ، عَنْ عِيسَى بْنِ طَلْحَةَ ابنِ عُبَيْدِ اللهِ، عَنْ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ العَاصِي أَنَّ رَسُولَ اللهِ ﷺ وقَفَ في حَجَّةِ الوَداعِ بِمِنًى لِلنَّاسِ يَسْأَلُونَهُ، فَجاءَهُ رَجُلٌ فَقالَ: لَمْ أَشْعُرْ فَحَلَقْتُ قَبْلَ أَنْ أَذْبَحَ؟ فقالَ: «اذْبَحْ وَلا حَرَجَ»، فَجاءَ آخَرُ فَقالَ: لَمْ أَشْعُرْ فَنَحَرْتُ قَبْلَ أَنْ أَرْمِيَ؟ قالَ: «ارْمِ وَلا حَرَجَ»، فَما سُئِلَ النَّبِيُّ ﷺ عَنْ شَيءٍ قُدِّمَ وَلا أُخِّرَ إِلَّا قالَ: افْعَلْ وَلا حَرَجَ. [انظر: ١٢٤، ١٧٣٦، ١٧٣٧، ١٧٣٨، ٦٦٦٥]

(24) CHAPTER. Whoever gave a religious verdict by beckoning or by nodding.

(٢٤) بابُ مَنْ أجابَ الفُتْيا بإشارَةِ اليَدِ وَالرأسِ

84. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Somebody said to the Prophet ﷺ (during his last *Ḥajj*), "I did the slaughtering before

٨٤ - **حدَّثَنا** مُوسَى بنُ إِسْمَاعِيلَ قالَ: حدَّثَنا وُهَيْبٌ قالَ: حدَّثَنا أَيُّوبُ

doing the *Ramy*."(1) The Prophet ﷺ beckoned with his hand and said, "There is no harm in that." Then another person said, "I got my head shaved before offering the sacrifice." The Prophet ﷺ beckoned with his hand saying, "There is no harm in that."

عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ أنَّ النَّبِيَّ ﷺ سُئِلَ في حَجَّتِهِ فَقالَ: ذَبَحْتُ قَبْلَ أَنْ أرْمِيَ؟ فَأَوْمَأَ بِيَدِهِ، قالَ: «لا حَرَجَ»، وَقالَ: حَلَقْتُ قَبْلَ أنْ أذْبَحَ؟ فَأَوْمَأَ بِيَدِهِ: «وَلا حَرَجَ». [انظر: ١٧٢١، ١٧٢٢، ١٧٢٣، ١٧٣٤، ٦٦٦٦]

85. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "(Religious) knowledge will be taken away (by the death of religious scholars), ignorance (in religion) and *Al-Fitn* (trials and afflictions) will appear; and *Harj* will increase." It was asked, "What is *Harj*, O Allāh's Messenger?" He replied by beckoning with his hand indicating "killing." (See *Fatḥ Al-Bārī*, Vol.I, page 192)

٨٥ - **حدَّثَنا** المَكِّيُّ بنُ إبْرَاهِيمَ قالَ: أخْبَرَنا حَنْظَلَةُ، عَنْ سالِمٍ قالَ: سَمِعْتُ أبا هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قالَ: «يُقْبَضُ العِلْمُ، وَيَظْهَرُ الجَهْلُ وَالفِتَنُ، وَيَكْثُرُ الهَرْجُ»، قِيلَ: يا رَسُولَ اللهِ وَما الهَرْجُ؟ فَقالَ هٰكَذا بِيَدِهِ، فَحَرَّفَها كأنَّهُ يُرِيدُ القَتْلَ. [انظر: ١٠٣٦، ١٤١٢، ٣٦٠٨، ٤٦٣٥، ٤٦٣٦، ٦٠٣٧، ٦٥٠٦، ٦٩٣٥، ٧٠٦١، ٧١١٥، ٧١٢١]

86. Narrated Asmā' (bint Abū Bakr) رَضِيَ اللهُ عَنْهُما: I came to 'Āishah رَضِيَ اللهُ عَنْها while she was offering *Ṣalāt* (prayer), and said to her, "What has happened to the people?" She pointed out towards the sky. (I looked towards the mosque), and saw the people offering *Ṣalāt* (the prayer). Āishah رَضِيَ اللهُ عَنْها said, "*Subḥān Allāh.*" I said to her, "Is there a sign?" She nodded with her head meaning, "Yes." I, too, then stood (for the prayer of eclipse) till I became (nearly) unconscious and later on I poured water on my head. After the prayer, the Prophet ﷺ praised and glorified Allāh and then said, "Just now at this place I have seen what I have never seen before, including Paradise and Hell. No

٨٦ - **حدَّثَنا** مُوسَى بْنُ إسْمَاعِيلَ قالَ: حدَّثَنا وُهَيْبٌ قالَ: حدَّثَنا هِشامٌ، عَنْ فاطِمَةَ، عَنْ أسماءَ قالَتْ: أتَيْتُ عائِشَةَ وَهِيَ تُصَلِّي فَقُلْتُ: مَا شَأْنُ النَّاسِ؟ فأشارَتْ إلى السَّماءِ، فَإِذَا النَّاسُ قِيامٌ، فَقالَتْ: سُبْحانَ اللهِ. قُلْتُ: آيَةٌ، فأشارَتْ بِرَأْسِها أيْ: نَعَمْ، فَقُمْتُ حَتَّى عَلانِيَ الغَشْيُ فَجَعَلْتُ أصُبُّ عَلى رَأْسِي المَاءَ، فَحَمِدَ اللهَ عَزَّ وجَلَّ النَّبِيُّ ﷺ وَأثْنَى عليهِ، ثُمَّ قالَ: «مَا مِنْ شَيءٍ

(1) (H.84) *Ramy*: i.e., throwing small stones at the *Jamarāt* and it is one of the ceremonies of *Hajj* during the days at Mina, the others are *Ḥalaq* (shaving of the head-hair), *Dhabḥ* (slaughtering of *Hady*), and *Mobīt* (to sleep at night there at Mina)..

doubt it has been revealed to me that you will be put to trials in your graves, and these trials will be like the trials of *Al-Masīh Ad-Dajjāl* or nearly like it (the subnarrator is not sure which expression Asmā' رَضِيَ اللهُ عَنْها used). You will be asked, 'What do you know about this man (Prophet Muhammad ﷺ)?' Then the faithful believer (or Asmā' رَضِيَ اللهُ عَنْها said a similar word) will reply, 'He is Muhammad ﷺ, Allāh's Messenger who came to us with clear evidences and guidance and so we accepted his teachings and followed him. And he is Muhammad ﷺ.' And he will repeat it thrice. Then the angels will say to him, 'Sleep in peace as we have come to know that you were a faithful believer.' On the other hand, a hypocrite or a doubtful person will reply, 'I do not know, but I heard the people saying something and so I said it' (the same)." [See Vol. 2, *Hadith* No. 1338]

(25) CHAPTER. The Prophet ﷺ urged the people (mission) of 'Abdul Qais to memorize the faith and the (religious) knowledge (as he explained to them) and to inform (convey) to their people whom they have left behind (at home).

Narrated Mālik bin Al-Huwairith that the Prophet ﷺ said to them, "Go back to your people and teach (religious knowledge) to them.

87. Narrated Abū Jamra رَضِيَ اللهُ عَنْهُ: I was an interpreter between the people and Ibn 'Abbās. Once Ibn 'Abbās said that a delegation of the tribe of 'Abdul Qais came to the Prophet ﷺ who asked them, "Who are the people (i.e. you)? (Or) who are the

لَمْ أَكُنْ أُرِيتُهُ إِلَّا رَأَيْتُهُ في مَقامِي حَتَّى الجَنَّةَ والنَّارَ. فأُوحِيَ إِلَيَّ أَنَّكُمْ تُفْتَنُونَ في قُبُورِكُمْ مِثْلَ أَوْ قَرِيباً - لَا أَدْرِي أَيَّ ذٰلِكَ قالَتْ أَسماءُ - مِنْ فِتْنَةِ المَسِيحِ الدَّجَّالِ: يُقالُ: مَا عِلْمُكَ بِهذَا الرَّجُلِ؟ فأمَّا المُؤْمِنُ أو المُوقِنُ - لا أَدْرِي بأيِّهِما قالَتْ أَسماءُ - فَيَقُولُ: هُوَ مُحَمَّدٌ هُوَ رَسُولُ اللهِ، جاءَنا بالبَيِّناتِ وَالهُدى، فأَجَبْنا واتَّبَعْنا، هُوَ مُحَمَّدٌ، ثَلاثاً، فَيُقالُ: نَمْ صَالِحاً، قَدْ عَلِمْنا إِنْ كُنْتَ لَمُوقِناً بِهِ، وأَمَّا المُنافِقُ أَوِ المُرتَابُ - لا أَدْرِي أَيَّ ذلِكَ قالَتْ أَسْمَاءُ - فَيَقُولُ: لا أَدْرِي، سَمِعْتُ النَّاسَ يَقُولُونَ شَيْئاً فَقُلْتُهُ». [انظر: ١٨٤، ٩٢٢، ١٠٥٣، ١٠٥٤، ١٠٦١، ١٢٣٥، ١٣٧٣، ٢٥١٩، ٢٥٢٠، ٧٢٨٧]

(٢٥) بابُ تَحْرِيضِ النَّبِيِّ ﷺ وَفْدَ عَبْدِ القَيْسِ عَلى أَنْ يَحْفَظُوا الإِيمانَ وَالعِلْمَ ويُخْبِرُوا بِهِ مَنْ وَراءَهُمْ،

وَقالَ مَالِكُ بنُ الحُوَيْرِثِ: قالَ لَنا النَّبِيُّ ﷺ: «ارْجِعُوا إِلى أَهْلِيكُمْ فَعَلِّمُوهُمْ».

٨٧ - **حدَّثَنَا** مُحَمَّدُ بْنُ بَشَّارٍ، قالَ: حدَّثَنا غُنْدَرٌ، قالَ: حدَّثَنا شُعْبَةُ، عَنْ أَبي جَمْرَةَ قالَ: كُنْتُ أُتَرْجِمُ بَيْنَ ابْنِ عَبَّاسٍ وَبَيْنَ النَّاسِ،

delegates?" They replied, "We are from the tribe of Rabī'a." Then the Prophet ﷺ said to them, "Welcome, O people [or said, "O delegation (of 'Abdul Qais)"]. Neither will you have disgrace nor will you regret." They said, "We have come to you from a distant place and there is the tribe of the infidels of Muḍar intervening between you and us and we cannot come to you except in the sacred month. So please order us to do something good (religious deeds), and that we may inform our people whom we have left behind (at home), and that we may enter Paradise (by acting on them.)" The Prophet ﷺ ordered them to do four things, and forbade them from four things. He ﷺ ordered them to believe in Allāh Alone, the Honourable the Majestic and said to them, "Do you know what is meant by believing in Allāh Alone?" They replied, "Allāh and His Messenger know better." Thereupon the Prophet ﷺ said, "That means to testify that *Lā ilāha illallāh wa anna Muḥammad-ar-Rasūl Allāh* (none has the right to be worshipped but Allāh and that Muḥammad is the Messenger of Allāh), *Iqāmat-aṣ-Ṣalāt* [to perform *As-Salāt* (the compulsory congregational prayers) perfectly], to pay *Zakāt*, to observe *Saum* [fasts (during the month of Ramaḍān)], (and) to pay *Al-Khumus* (one-fifth of the booty to be given in Allāh's Cause)." Then he forbade them four things, namely *Ad-Dubbā.' Al-Ḥantam*, *Al-Muzaffat* (and) *An-Naqīr* or *Al-Muqaiyar* (These were the names of pots in which alcoholic drinks used to be prepared). The Prophet ﷺ further said, "Memorize them (these instructions) and tell them to the people whom you have left behind."

فَقالَ: إنَّ وَفْدَ عَبْدِ القَيْسِ أتَوُا النَّبِيَّ ﷺ فَقالَ: «مَنِ الوَفْدُ؟ أوْ مَنِ القَوْمُ؟» قالُوا: رَبِيعَةُ، فقالَ: «مَرْحَباً بِالقَوْمِ أوْ بِالوَفْدِ غَيْرَ خَزايا ولَا نَدامَى»، قالُوا: إنَّا نَأتِيكَ مِنْ شُقَّةٍ بَعِيدَةٍ، وَبَيْنَنا وَبَيْنَكَ هذَا الحَيُّ مِنْ كُفَّارِ مُضَرَ، وَلا نَسْتَطِيعُ أنْ نَأتِيَكَ إلَّا في شَهْرٍ حَرَامٍ، فَمُرْنا بِأمْرٍ نُخْبِرْ بِهِ مَنْ وَرَاءَنا، نَدْخُلْ بِهِ الجَنَّةَ، فَأمَرَهُمْ بِأرْبَعٍ وَنهاهُمْ عَنْ أرْبَعٍ، أمَرَهُمْ بِالإيمانِ بِاللهِ عَزَّ وجَلَّ وَحْدَهُ، قالَ: «هَل تَدْرُونَ مَا الإيمانُ باللهِ وَحْدَهُ؟» قالُوا: اللهُ وَرَسُولُهُ أعْلَمُ، قالَ: «شَهادَةُ أنْ لا إلَهَ إلَّا اللهُ وأنَّ مُحَمَّداً رَسُولُ اللهِ، وَإقامُ الصَّلاةِ، وَإيتاءُ الزَّكاةِ، وَصَوْمُ رَمَضانَ، وَتُعْطُوا الخُمُسَ مِنَ المَغْنَمِ»، وَنهاهُمْ عَنِ: الدُّبَّاءِ، والحَنْتَمِ، وَالمُزَفَّتِ - قالَ شُعْبَةُ: رُبَّما قَالَ: «النَّقِيرِ»، ورُبَّما قالَ: «المُقَيَّرِ» - قالَ: «احْفَظُوهُ وَأخْبِروهُ مَنْ وَرَاءَكُمْ». [راجع:٥٣]

(26) CHAPTER. To travel seeking an answer to a problematic matter, and to teach it to one's family.

(٢٦) بابُ الرِّحْلَةِ في المَسْألَةِ النَّازِلَةِ وَتَعْلِيمِ أهْلِهِ

88. Narrated 'Abdullāh bin Abī Mulaika رَضِيَ اللهُ عَنْهُ: 'Uqba bin Al-Ḥārith said that he had married the daughter of Abī Ihāb bin 'Azīz. Later on a woman came to him and said, "I have suckled (nursed) Uqba and the woman whom he married (his wife at my breast)." 'Uqba said to her, "Neither I knew that you have suckled (nursed) me nor did you tell me." Then he rode over to see Allāh's Messenger ﷺ at Al-Madīna and asked him about it. Allāh's Messenger ﷺ said, "How can you keep her as a wife when it has been said (that she is your suckling foster-sister)?" Then Uqba divorced her, and she married another man.

٨٨ - حَدَّثَنَا مُحَمَّدُ بنُ مُقاتِلٍ قالَ: أخبَرَنا عَبْدُ اللهِ قالَ: أخبَرَنا عُمَرُ ابْنُ سَعِيدِ بنِ أبي حُسَيْنٍ قالَ: حدَّثَني عَبْدُ اللهِ بنُ أبي مُلَيْكَةَ، عَنْ عُقْبَةَ بنِ الحَارِثِ، أنَّهُ تَزَوَّجَ ابْنَةً لأبي إهابِ بنِ عَزيزٍ، فأتَتْهُ امْرَأةٌ فَقالَتْ: إنِّي قَدْ أرْضَعْتُ عُقْبَةَ، والَّتي تَزَوَّجَ بِهَا، فَقالَ لَها عُقْبَةُ: مَا أعْلَمُ أنَّكِ أرْضَعْتِني وَلا أخْبَرْتِني، فَرَكِبَ إلى رَسُولِ اللهِ ﷺ بالمَدِينَةِ فَسَألَهُ، فَقالَ رَسُولُ اللهِ ﷺ: «كَيْفَ وَقَدْ قيلَ؟» فَفارَقَها عُقْبَةُ وَنَكَحَتْ زَوْجاً غَيْرَهُ.

[انظر: ٢٠٥٢، ٢٦٤٠، ٢٦٥٩، ٢٦٦٠، ٥١٠٤]

(27) CHAPTER. To fix the duties in rotation for learning (religious) knowledge.

(٢٧) بابُ التَّناوُبِ في العِلْمِ

89. Narrated 'Umar رَضِيَ اللهُ عَنْهُ: My *Anṣārī* neighbour from Banī Umaiyya bin Zaid who used to live at *'Awālī* Al-Madīna and I, used to visit the Prophet ﷺ by turns. He used to go one day and I another day. When I went, I used to bring the news of that day regarding the Divine Revelation and other things, and when he went, he used to do the same for me. Once my *Anṣārī* friend, in his turn (on returning from the Prophet ﷺ), knocked violently at my door and asked if I was there. I became horrified and came out to him. He said, "Today a great thing has happened." I then went to Ḥafṣa and saw her weeping. I asked her, "Did Allāh's Messenger ﷺ divorce you all?" She replied, "I do not know." Then, I entered upon the Prophet ﷺ and said while standing, "Have you divorced

٨٩ - حَدَّثَنَا أبُو اليمانِ قَالَ: أخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ ح، قالَ أبُو عَبْدِ اللهِ: وقالَ ابْنُ وَهْبٍ: أخْبَرَنا يُونُسُ، عَنِ ابْنِ شِهابٍ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ أبي ثَوْرٍ، عَنْ عَبْدِ اللهِ بْنِ عَبَّاسٍ، عَنْ عُمَرَ قالَ: كُنْتُ أنا وَجارٌ لي مِنَ الأنْصارِ في بَني أُمَيَّةَ بْنِ زَيْدٍ، وَهِيَ مِنْ عَوالِي المَدِينَةِ، وكُنَّا نَتناوَبُ النُّزُولَ عَلى رَسُولِ اللهِ ﷺ يَنزِلُ يَوْماً وأنزِلُ يوماً، فإذا نَزَلْتُ جِئْتُهُ بِخَبَرِ ذٰلِكَ اليومِ مِنَ الوَحْيِ وغَيرِهِ، وإذا نَزَلَ فَعَلَ مِثْلَ

your wives?" The Prophet ﷺ replied in the negative. On that I said, "*Allāhu-Akbar* (Allāh is the Most Great)."

(See *Ḥadīth* No.5191, Vol.7 for details)

ذٰلكَ، فَنَزَلَ صَاحِبِي الأَنْصَارِيُّ يَوْمَ نَوْبَتِهِ، فَضَرَبَ بَابِي ضَرْباً شَدِيداً فَقالَ: أَثَمَّ هُوَ؟ فَفَزِعْتُ فَخَرَجْتُ إِلَيْهِ، فَقالَ: قَدْ حَدَثَ أَمْرٌ عَظِيم، فَدَخَلْتُ عَلى حَفْصَةَ فإذَا هِيَ تَبْكِي، فَقُلْتُ: أَطَلَّقَكُنَّ رَسُولُ اللهِ ﷺ؟ قالَتْ: لا أَدْرِي، ثُمَّ دَخَلْتُ عَلى النَّبِيِّ ﷺ فَقُلْتُ وأنا قائِمٌ: أَطَلَّقْتَ نِساءَكَ؟ قالَ: لا، فَقُلْتُ: اللهُ أَكْبرُ.

[انظر: ٢٤٦٨، ٤٩١٣، ٤٩١٥، ٥١٩١، ٥٢١٨، ٥٨٤٣، ٧٢٥٦، ٧٢٦٣]

(28) CHAPTER. To be furious while preaching or teaching if one sees what one hates.

(٢٨) بابُ الغَضَبِ في المَوْعِظَةِ والتَّعْلِيمِ إذَا رَأى مَا يَكْرَهُ

90. Narrated Abū Mas'ūd Al-Anṣārī رَضِيَ اللهُ عَنْهُ: Once a man said to Allāh's Messenger ﷺ "O Allāh's Messenger! I may not attend the (compulsory congregational) *Ṣalāt* (prayer) because so and so (the *Imām*) prolongs the *Ṣalāt* when he leads us for it." The narrator added: "I never saw the Prophet ﷺ more furious in giving advice than he was on that day. The Prophet ﷺ said, "O people! Some of you make others dislike good deeds (*Ṣalāt* etc.). So whoever leads the people in prayer should shorten it because among them there are the sick, the weak and the one who is in a state that requires urgent relief (having some urgent jobs to do)."

٩٠ - حَدَّثَنا مُحَمَّدُ بنُ كَثِيرٍ قالَ: أَخْبَرَنا سُفْيانُ عَنِ ابْنِ أَبي خالِدٍ، عَنْ قَيْسِ بنِ أَبي حازِمٍ، عَنْ أَبي مَسْعُودٍ الأَنْصارِيِّ قالَ: قالَ رَجُلٌ: يا رَسُولَ اللهِ، لا أَكادُ أُدْرِكُ الصَّلاةَ مِمَّا يُطَوِّلُ بِنا فُلانٌ، فَما رَأَيْتُ النَّبِيَّ ﷺ في مَوْعِظَةٍ أَشَدَّ غَضَباً مِنْ يَوْمِئِذٍ، فَقالَ: «يا أَيُّها النَّاسُ، إنَّكُمْ مُنَفِّرُونَ، فَمَنْ صَلَّى بِالنَّاسِ فَلْيُخَفِّفْ، فإنَّ فِيهِمُ المَرِيضَ والضَّعِيفَ وذَا الحَاجَةِ».

[انظر: ٧٠٢، ٧٠٤، ٦١١٠، ٧١٥٩]

91. Narrated Zaid bin Khālid Al-Juhanī رَضِيَ اللهُ عَنْهُ: A man asked the Prophet ﷺ about the picking up of a *Luqaṭa* (fallen lost thing). The Prophet ﷺ replied, "Recognise and get acquainted with its tying material and its container, and make public announcement

٩١ - حَدَّثَنا عَبْدُ اللهِ بنُ مُحَمَّدٍ قالَ: حَدَّثَنا أَبُو عامِرٍ، قالَ: حَدَّثَنا سُلَيْمانُ بْنُ بِلالٍ المَدِينِيُّ، عَنْ رَبِيعَةَ بْنِ أَبي عَبْدِ الرَّحمٰنِ، عَنْ يَزِيدَ مَوْلى

(about it) for one year, then utilize it but give it to its owner if he comes." Then the person asked about the lost camel. On that, the Prophet ﷺ got angry and his cheeks or his face became red and he said, "You have no concern with it as it has its water container, and its feet and it will reach water, and eat (the leaves) of trees, so leave it till its owner finds it." The man then asked about the (lost) sheep. The Prophet ﷺ replied, "It is either for you, for your brother (another person) or for the wolf."

الْمُنْبَعِثِ عَنْ زَيْدِ بْنِ خالِدٍ الجُهَنِيِّ أَنَّ النَّبِيَّ ﷺ سَأَلَهُ رَجُلٌ عَنِ اللُّقَطَةِ، فَقالَ: «اعْرِفْ وِكاءَها - أَوْ قالَ: وِعاءَها - وعِفاصَها، ثُمَّ عَرِّفْها سَنَةً ثُمَّ اسْتَمْتِعْ بِها، فإنْ جاءَ رَبُّها فأَدِّها إلَيْهِ»، قالَ: فَضالَّةُ الإبِلِ؟ فَغَضِبَ حَتَّى احْمَرَّتْ وَجْنَتاهُ - أَوْ قالَ: احْمَرَّ وَجْهُهُ - فَقالَ: «وَما لَكَ وَلَها؟ مَعَها سِقاؤُها وحِذاؤُها، تَرِدُ الماءَ وتَرْعَى الشَّجَر، فَذَرْها حَتَّى يَلْقاها رَبُّها»، قالَ: فَضالَّةُ الغَنَمِ؟ قالَ: «لَكَ أوْ لأخِيكَ أوْ لِلذِّئْبِ». [انظر: ٢٣٧٢، ٢٤٢٧، ٢٤٢٨، ٢٤٢٩، ٢٤٣٦، ٢٤٣٨، ٥٢٩٢، ٦١١٢]

92. Narrated Abū Mūsa رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ was asked about things which he did not like, but when the questioners insisted, the Prophet ﷺ got angry. He then said to the people, "Ask me anything you like." A man asked, "Who is my father?" The Prophet ﷺ replied, "Your father is Ḥuḏhāfa." Then another man got up and said, "Who is my father, O Allāh's Messenger?" He replied, "Your father is Salīm, *Maula* (the freed slave) of Shaiba." So when 'Umar saw that (the anger) on the face of the Prophet ﷺ he said, "O Allāh's Messenger! We repent to Allāh عزوجل (for offending you)."

٩٢ - **حدَّثنا** مُحَمَّدُ بنُ العَلاءِ قالَ: حدَّثَنا أَبُو أُسامَةَ عَنْ بُرَيْدٍ، عَنْ أَبي بُرْدَةَ، عَنْ أَبي مُوسَى قالَ: سُئِلَ النَّبِيُّ ﷺ عَنْ أشْياءَ كَرِهَها، فَلَمَّا أُكْثِرَ عليهِ غَضِبَ ثُمَّ قالَ لِلنَّاسِ: «سَلُونِي عَمَّا شِئْتُمْ»، قالَ رَجُلٌ: مَن أَبي؟ قالَ: «أَبُوكَ حُذَافَةُ»، فقامَ آخَرُ فَقالَ: مَنْ أَبي يا رَسُولَ اللهِ؟ فَقالَ: «أَبُوكَ سالِمٌ مَوْلَى شَيْبَةَ»، فَلَمَّا رَأَى عُمَرُ ما في وَجْهِهِ قالَ: يا رَسُولَ اللهِ، إنَّا نَتُوبُ إلَى اللهِ عَزَّ وجَلَّ. [انظر: ٧٢٩١]

(29) CHAPTER. Whoever knelt down before the *Imām* or a (religious) preacher.

(٢٩) بابُ مَنْ بَرَكَ عَلى رُكْبَتَيْهِ عِنْدَ الإمامِ أوِ المُحَدِّثِ

93. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: One day Allāh's Messenger ﷺ came out

٩٣ - **حدَّثنا** أبُو اليمانِ قالَ:

(before the people) and 'Abdullāh bin Ḥudhāfa stood up and asked (him) "Who is my father?" The Prophet replied, "Your father is Ḥudhāfa." The Prophet ﷺ told them repeatedly (in anger) to ask him anything they liked. 'Umar knelt down before the Prophet ﷺ and said thrice, "We accept Allāh as (our) Lord and Islām as (our) religion and Muḥammad as (our) Prophet." After that the Prophet ﷺ became silent.

أَخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَني أَنَسُ ابْنُ مالِكٍ: أَنَّ رَسُولَ اللهِ ﷺ خَرَجَ فَقامَ عَبْدُ اللهِ بْنُ حُذافَةَ فَقالَ: مَنْ أَبِي؟ فَقالَ: «أَبوكَ حُذافَةُ»، ثُمَّ أَكْثَرَ أَنْ يَقُولَ: «سَلُونِي»، فَبَرَكَ عُمَرُ عَلى رُكْبَتَيْهِ فَقالَ: رَضِينا بِاللهِ رَبًّا، وبالإِسْلامِ دِيناً، وبِمُحَمَّدٍ ﷺ نَبِيًّا، فَسَكَتَ.
[انظر: ٥٤٠، ٧٤٩، ٤٦٢١، ٦٣٦٢، ٦٤٦٨، ٦٤٨٦، ٧٠٨٩، ٧٠٩٠، ٧٠٩١، ٧٢٩٤، ٧٢٩٥]

(30) CHAPTER. Repeating one's talk thrice in order to make others understand.

(٣٠) بابُ مَنْ أَعادَ الحَدِيثَ ثَلاثاً لِيُفْهَمَ عَنْهُ،

The Prophet ﷺ said: "Beware from giving a false statement," and he kept on repeating it. (See *Ḥadīth* No.2654, Vol.3). Ibn 'Umar said that the Prophet ﷺ said thrice, "Haven't I conveyed Allāh's Message (to you?)"

فَقالَ: «أَلا وَقَوْلُ الزُّورِ» فما زالَ يُكَرِّرُها. وقالَ ابنُ عُمَرَ: قالَ النَّبِيُّ ﷺ: «هَلْ بَلَّغْتُ»؟ ثَلاثاً.

94. Narrated Anas رَضِيَ اللهُ عَنْهُ: Whenever the Prophet ﷺ asked permission to enter, he knocked the door thrice with greeting and whenever he spoke a sentence (said a thing) he used to repeat it thrice. (See *Ḥadīth* No.6244, Vol.8).

٩٤ - حَدَّثَنا عَبْدَةُ قالَ: حَدَّثَنا عَبْدُ الصَّمَدِ قالَ: حَدَّثَنا عَبْدُ اللهِ بنُ المُثَنَّى قالَ: حَدَّثَنا ثُمامَةُ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ: أَنَّهُ كانَ إذا سَلَّمَ سَلَّمَ ثَلاثاً، وَإِذا تَكَلَّمَ بِكَلِمَةٍ أَعادَها ثَلاثاً. [انظر: ٩٥، ٦٢٤٤]

95. Narrated Anas رَضِيَ اللهُ عَنْهُ: Whenever the Prophet ﷺ spoke a sentence (said a thing), he used to repeat it thrice so that the people could understand it properly from him and whenever he asked permission to enter, (he knocked the door) thrice with greeting.

٩٥ - حَدَّثَنا عَبْدَةُ بنُ عَبْدِ اللهِ قالَ: حَدَّثَنا عَبْدُ الصَّمَدِ قالَ: حَدَّثَنا عَبْدُ اللهِ ابْنُ المُثَنَّى قالَ: حَدَّثَنا ثُمامَةُ بْنُ عَبْدِ اللهِ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ: أَنَّهُ كانَ إذا تَكَلَّمَ بِكَلِمَةٍ أَعادَها ثَلاثاً

حَتى تُفْهَمَ، وَإِذَا أَتَى عَلى قَوْمٍ فَسَلَّمَ عَلَيْهِمْ سَلَّمَ عَلَيْهِمْ ثَلاثاً. [راجع: ٩٤]

٩٦ - حدَّثنا مُسَدَّدٌ قالَ: حدَّثنا أَبُو عَوانَةَ، عَنْ أَبِي بِشْرٍ، عَنْ يُوسُفَ بْنِ ماهَكَ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو قالَ: تَخَلَّفَ رَسُولُ اللهِ ﷺ في سَفَرٍ سافَرْناهُ، فأدْرَكَنا وقَد أرْهَقْنا الصَّلاةَ، صَلاةَ العَصْرِ، وَنَحْنُ نَتَوَضَّأُ، فَجَعَلْنا نَمْسَحُ عَلى أَرْجُلِنا، فَنادى بأعْلى صَوْتِهِ: «وَيْلٌ لِلأَعْقابِ مِنَ النَّارِ» مَرَّتَيْنِ أوْ ثَلاثاً. [راجع: ٦٠]

96. Narrated 'Abdullāh bin 'Amr رَضِيَ اللهُ عَنْهُما: Once Allāh's Messenger ﷺ remained behind us in a journey. He joined us while we were performing ablution for the *'Aṣr* prayer which was overdue. We were just passing wet hands over our feet (not washing them properly) so the Prophet ﷺ addressed us in a loud voice and said twice or thrice, "Save your heels from the fire."

(٣١) بابُ تعليمِ الرَّجُلِ أمَتَهُ وَأَهْلَهُ

(31) CHAPTER. A man teaching (religion to) his woman-slave and his family.

٩٧ - حَدَّثَنا مُحَمَّدُ بْنُ سَلامٍ قالَ: حدَّثنا الْمُحارِبِيُّ قالَ: حدَّثنا صالِحُ بْنُ حَيَّانَ قالَ: قالَ عامِرٌ الشَّعْبِيُّ: حدَّثني أبُو بُرْدَةَ، عَنْ أبيهِ قالَ: قالَ رَسُولُ اللهِ ﷺ: «ثَلاثَةٌ لَهُمْ أجْرانِ: رَجُلٌ مِنْ أهْلِ الكِتابِ آمَنَ بِنَبِيِّهِ وآمَنَ بِمُحَمَّدٍ ﷺ، والعَبْدُ المَمْلُوكُ إذا أدَّى حَقَّ اللهِ تَعالَى وحَقَّ مَوالِيهِ، وَرَجُلٌ كانَتْ عِنْدَهُ أمَةٌ فأدَّبَها فَأَحْسَنَ تَأدِيبَها وعَلَّمَها فَأَحْسَنَ تَعْلِيمَها ثُمَّ أعْتَقَها فَتَزَوَّجَها فَلَهُ أجْرانِ».

ثُم قالَ عامِرٌ: أعْطَيْناكَها بِغَيْرِ شَيءٍ، قَدْ كانَ يُرْكَبُ فِيما دُونَها إلى المَدِينَةِ. [انظر: ٢٥٤٤، ٢٥٤٧، ٢٥٥١، ٣٠١١، ٣٤٤٦، ٥٠٨٣]

97. Narrated Abū Burdā's father رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Three persons will have a double reward:

1. A person from the people of the Scriptures (a Jew or a Christian) who believed in his Prophet ['Iesa (Jesus) or Mūsa (Moses) عليهما السّلام] and then believed in Prophet Muḥammad ﷺ (i.e., has embraced Islām).
2. A slave who fulfils his duties to Allāh and also to his master.
3. A master of a woman-slave who teaches her good manners and educates her in the best possible way (the religion) and manumits her and then marries her."

(32) CHAPTER. The preaching (and teaching) of the (religious) knowledge to women by the *Imām* (Chief):

(٣٢) بَابُ عِظَةِ الإِمامِ النِّساءَ وتَعْلِيمِهِنَّ

98. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Once Allāh's Messenger ﷺ came out while Bilāl was accompanying him. He went towards the women thinking that they had not heard him (i.e. his religious talk). So he preached them and ordered them to give alms. (Hearing that) the women started giving alms; some donated their ear-rings, some gave their rings and Bilāl was collecting them in the corner of his garment.

٩٨ - حدَّثَنا سُلَيْمانُ بْنُ حَرْبٍ قالَ: حدَّثَنا شُعْبَةُ عَنْ أيُّوبَ قالَ: سَمِعْتُ عَطاءً، قالَ: سَمِعْتُ ابنَ عَبَّاسٍ قالَ: أَشْهَدُ عَلى النَّبِيِّ ﷺ - أوْ قالَ عَطاءٌ أَشْهَدُ عَلى ابنِ عَبَّاسٍ أنَّ رَسُولَ اللهِ ﷺ - خَرَجَ وَمَعَهُ بِلالٌ فَظَنَّ أنَّهُ لَمْ يُسْمِعِ النِّسَاءَ فَوَعَظَهُنَّ وَأمَرَهُنَّ بِالصَّدَقَةِ، فَجَعَلَتِ المَرْأةُ تُلْقِي القُرْطَ والخاتَمَ، وَبِلالٌ يَأخُذُ في طَرَفِ ثَوْبِهِ. وقَالَ إسماعِيلُ: عَنْ أيُّوبَ، عَنْ عَطاءٍ. وقالَ عَنِ ابْنِ عَبَّاسٍ: أشْهَدُ عَلى النَّبِيِّ ﷺ. [انظر: ٨٦٣، ٩٦٢، ٩٦٤، ٩٧٥، ٩٧٧، ٩٧٩، ٩٨٩، ١٤٣١، ١٤٤٩، ٤٨٩٥، ٥٢٤٩، ٥٨٨٠، ٥٨٨١، ٥٨٨٣، ٧٣٢٥]

(33) CHAPTER. Eagerness to (learn) the *Hadīth*.

(٣٣) بَابُ الحِرْصِ عَلى الحَدِيثِ

99. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: I said, "O Allāh's Messenger!, Who will be the luckiest person, who will gain your intercession on the Day of Resurrection?" Allāh's Messenger ﷺ said, "O Abū Hurairah! I have thought that none will ask me about it before you as I know your eagerness to (learn) the *Ahadīth*. The luckiest person who will have my intercession on the Day of Resurrection will be the one who said sincerely from (the bottom of) his heart '*Lā ilāha illallāh*' (none has the right to be worshipped but Allāh)."

٩٩ - حدَّثَنا عَبْدُ العَزِيزِ بنُ عَبْدِ اللهِ قالَ: حدَّثَني سُلَيْمانُ عَنْ عَمْرِو بْنِ أبي عَمْرٍو، عَنْ سَعِيدِ بْنِ أبي سَعِيدٍ المَقْبُرِيِّ، عَنْ أبي هُرَيْرَةَ أنَّهُ قالَ: قِيلَ: يا رَسُولَ اللهِ، مَنْ أسْعَدُ النَّاسِ بِشَفَاعَتِكَ يَوْمَ القِيامَةِ؟ قالَ رَسُولُ اللهِ ﷺ: «لَقَدْ ظَنَنْتُ يا أبا هُرَيْرَةَ أنْ لا يَسْألَني عن هذَا الحَدِيثِ أحَدٌ أوَّلَ مِنْكَ لِمَا رَأيْتُ مِنْ حِرْصِكَ عَلى

الحَدِيثِ، أَسْعَدُ النَّاسِ بِشَفَاعَتِي يَوْمَ القِيامَةِ مَنْ قالَ: لا إِلَهَ إِلَّا اللهُ خالِصاً مِنْ قَلْبِهِ أَوْ نَفْسِهِ». [انظر: ٦٥٧٠]

(٣٤) بابٌ كَيْفَ يُقْبَضُ العِلْمُ؟

(34) CHAPTER. How the (religious) knowledge will be taken away?

وكَتَبَ عُمَرُ بنُ عَبْدِ العَزيزِ إلى أَبِي بَكْرِ بْنِ حَزْمٍ: انْظُرْ مَا كانَ مِنْ حَدِيثِ رَسُولِ اللهِ ﷺ فاكْتُبْهُ، فإنِّي خِفْتُ دُرُوسَ العِلْمِ وَذَهابَ العُلَماءِ. وَلا يُقْبَلْ إلَّا حَدِيثَ النَّبِيِّ ﷺ، وَلْيُفْشُوا العِلمَ، وَلْيَجْلِسُوا حَتَّى يُعَلَّمَ مَنْ لا يَعْلَمُ، فإنَّ العِلمَ لا يَهْلِكُ حَتَّى يَكونَ سِرًّا.

And 'Umar bin 'Abdul 'Azīz wrote to Abū Bakr bin Ḥazm, "Look for the knowledge of *Ḥadīth* and get it written, as I am afraid that religious knowledge will vanish and the religious learned men will pass away (die). Do not accept anything save the *Ḥadīth* of the Prophet ﷺ. Spread knowledge and teach the ignorant, for knowledge does not vanish except when it is kept secretly (to oneself)."

١٠٠ - حَدَّثَنَا إسماعِيلُ بنُ أَبِي أُوَيْسٍ قالَ: حَدَّثَنِي مالِكٌ، عَنْ هِشامِ ابنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَبدِ اللهِ بنِ عَمْرِو بنِ العَاصِي قالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إنَّ اللهَ لا يَقْبِضُ العِلْمَ انْتِزاعاً يَنْتَزِعُهُ مِنَ العِبادِ، وَلكِنْ يَقْبِضُ العِلْمَ بِقَبْضِ العُلَماءِ حَتَّى إذَا لَمْ يَبْقَ عَالِمٌ اتَّخَذَ النَّاسُ رُؤُساً جُهَّالاً، فَسُئِلُوا فَأَفْتَوْا بِغَيرِ عِلْمٍ فَضَلُّوا وأَضَلُّوا».

قالَ الفِرَبْرِيُّ: حدَّثَنا عَبَّاسٌ قالَ: حدَّثَنا قُتَيْبَةُ قَالَ: حدَّثَنا جَرِيرٌ عَنْ هِشامٍ نَحْوَهُ. [انظر: ٧٣٠٧]

100. Narrated 'Abdullāh bin 'Amr bin Al-'Āṣi رَضِيَ اللهُ عَنْهُما: I heard Allāh's Messenger ﷺ saying, "Allāh does not take away the knowledge by taking it away from (the hearts of) the people, but takes it away by the death of the religious learned men till when none of the religious learned men remains, people will take as their leaders ignorant persons who when consulted will give their verdict without knowledge. So they will go astray and will lead the people astray."

(٣٥) بابٌ هَلْ يُجْعَلُ لِلنِّساءِ يَوْماً عَلى حِدَةٍ في العِلْمِ؟

(35) CHAPTER. Should a day be fixed for women in order to teach them religion (apart from men)?

١٠١ - حَدَّثَنا آدَمُ قالَ: حدَّثَنا

101. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: Some women requested the Prophet

ﷺ to fix a day for them as the men were taking all his time. On that he ﷺ promised them one day for religious lessons and commandments. Once during such a lesson the Prophet ﷺ said, "A woman whose three children die[1] will be shielded by them from the Hell-fire." On that a woman asked, "If only two die?" He replied, "Even two (will shield her from the Hell-fire)."

شُعْبَةُ قالَ: حدَّثني ابنُ الأَصْبهانيِّ قالَ: سَمِعْتُ أَبا صالِحٍ ذكْوانَ يُحَدِّثُ عَنْ أبي سَعِيدٍ الخُدْرِيِّ قَالَ: قَالَ النِّساءُ لِلنَّبيِّ ﷺ: غَلَبَنا عَلَيْكَ الرِّجالُ فَاجْعَلْ لنا يَوْماً مِنْ نَفْسِكَ، فَوَعَدَهُنَّ يَوْماً لَقِيَهُنَّ فِيهِ فَوَعَظَهُنَّ وَأَمَرَهُنَّ، فَكانَ فِيما قالَ لَهُنَّ «ما مِنْكُنَّ امْرَأَةٌ تُقَدِّمُ ثَلاثَةً مِنْ وَلَدِها إلَّا كانَ لَها حِجاباً مِنَ النَّارِ» فَقالَتِ امرأَةٌ: وَاثْنَيْنِ؟ فَقالَ: «واثْنَيْنِ».

[انظر: ١٢٤٩، ٧٣١٠]

102. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ as above (the subnarrators are different). Abū Hurairah رَضِيَ اللهُ عَنْهُ qualified the three children (referred to in the above mentioned *Hadīth*) as not having reached the age of committing sins (i.e., age of puberty).

١٠٢ - **حدَّثَنا** مُحَمَّدُ بنُ بَشَّارٍ قالَ: حدَّثَنا غُنْدَرٌ قالَ: حدَّثَنا شُعْبَةُ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ الأَصْبَهانيِّ، عَنْ ذكْوانَ، عَنْ أبي سَعِيدٍ الخُدْرِيِّ عَنِ النَّبيِّ ﷺ بهذا.

وَعَنْ عَبْدِ الرَّحْمٰنِ بنِ الأَصْبَهانِيِّ قالَ: سَمِعْتُ أَبا حازِمٍ، عَنْ أبي هُرَيْرَةَ قالَ: «ثَلاثَةٌ لَمْ يَبْلُغُوا الحِنْثَ». [انظر: ١٢٥٠]

(36) CHAPTER. Whoever heard something (but did not understand it) and then asked again till he understood it completely.

(٣٦) بابٌ مَنْ سَمِعَ شَيْئاً فَراجَعَ حَتَّى يَعْرِفَهُ

103. Narrated Ibn Abī Mulaika: Whenever 'Āishah رَضِيَ اللهُ عَنْها (the wife of the Prophet ﷺ) heard anything which she did not understand, she used to ask again till she understood it completely. ('Āishah said:) "Once the Prophet ﷺ said, "Whoever will be called to account (about his deeds on the Day

١٠٣ - **حدَّثَنا** سَعيدُ بْنُ أَبي مَرْيَمَ قالَ: أَخْبَرَنا نَافِعُ بْنُ عُمَرَ قالَ: حدَّثَني ابْنُ أَبي مُلَيْكَةَ أَنَّ عائِشَةَ زَوْجَ النَّبيِّ ﷺ كانَتْ لا تَسْمَعُ شَيْئاً لا تَعْرِفُهُ إلَّا رَاجَعَتْ فِيهِ حَتَّى تَعْرِفَهُ،

(1) (H.101) If she will bear their deaths with patience for getting reward from Allāh.

of Resurrection) will surely be punished." I said, "Doesn't Allāh say:

'He surely will receive an easy reckoning.' " (V.84:8)

The Prophet ﷺ replied, "This means only the presentation of the accounts, but whoever will be argued about his account, will certainly be perished (or ruined)".

وأنَّ النَّبيَّ ﷺ قالَ: «مَنْ حُوسِبَ عُذِّبَ» قالَتْ عَائِشَةُ: فَقُلْتُ: أَوَلَيْسَ يَقُولُ الله تَعالى: ﴿فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا﴾ [الانشقاق: ٨]؟ قالَتْ: فقالَ: «إنَّما ذلكَ العَرْضُ، ولكِنْ مَنْ نُوقِشَ الحِسابَ يَهْلِكْ». [انظر: ٤٩٣٩، ٦٥٣٦، ٦٥٣٧]

(37) CHAPTER. It is incumbent on those who are present [in a religious meeting (or conference)] to convey the knowledge to those who are absent.

(٣٧) بابٌ لِيُبَلِّغِ العِلْمَ الشَّاهِدُ الغائِبَ،

This statement has come from the Prophet ﷺ on the authority of Ibn 'Abbās رَضِيَ اللهُ عَنْهُما.

قالَهُ ابنُ عَبَّاسٍ عَنِ النَّبيِّ ﷺ.

104. Narrated Sa'īd رَضِيَ اللهُ عَنْهُ: Abū Shuraiḥ said, [When 'Amr bin Sa'īd was sending the troops to Makkah (to fight 'Abdullāh bin Az-Zubair)] I said to him ('Amr): O chief! Allow me to tell you what the Prophet ﷺ said on the day following the conquest of Makkah. My ears heard and my heart comprehended, and I saw him with my own eyes, when he said it. He ﷺ glorified and praised Allāh and then said, "Allāh تعالى and not the people has made Makkah a sanctuary. So anybody who has belief in Allāh and the Last Day (i.e. a Muslim) should neither shed blood in it nor cut down its trees. If anybody argues that fighting is allowed in Makkah as Allāh's Messenger ﷺ did fight (in Makkah), tell him that Allāh gave permission to His Messenger ﷺ, but He did not give it to you." The Prophet ﷺ added: "Allāh allowed me only for a few hours on that day (of the conquest) and today (now) its sanctity is the same (valid) as it was before. So it is incumbent upon those who are present to convey it (this information) to

١٠٤ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ قالَ: حدَّثَني اللَّيْثُ قالَ: حدَّثني سَعِيدٌ عَنْ أبي شُرَيْحٍ أَنَّهُ قالَ لِعَمْرِو بنِ سَعِيدٍ، وهُوَ يَبْعَثُ البُعُوثَ إلى مَكَّةَ: ائْذَنْ لي أيُّها الأميرُ أُحَدِّثْكَ قَوْلاً قامَ بِهِ النَّبيُّ ﷺ الغَدَ مِنْ يَوْمِ الفَتْحِ سَمِعَتْهُ أُذُناي، وَوَعاهُ قَلْبِي، وَأَبْصَرَتْهُ عَيْنايَ، حِينَ تَكَلَّمَ بِهِ حَمِدَ اللهَ وَأَثْنَى عَلَيْهِ ثُمَّ قالَ: «إنَّ مَكَّةَ حَرَّمَها اللهُ، ولَمْ يُحَرِّمْها النَّاسُ، فَلا يَحِلُّ لِامْرِئٍ يُؤْمِنُ باللهِ وَاليَوْمِ الآخِرِ أنْ يَسْفِكَ بِها دَماً، وَلا يَعْضِدَ بِها شَجَرَةً، فإنْ أحدٌ تَرَخَّصَ لِقِتالِ رَسُولِ اللهِ ﷺ فِيها فَقُولُوا: إنَّ اللهَ قَدْ أذِنَ لِرَسُولِهِ وَلَمْ يَأْذَنْ لَكُمْ، وَإِنَّما أَذِنَ لِي فِيها ساعَةً مِنْ نَهارٍ، ثُمَّ

those who are absent." Abū Shuraiḥ was asked, "What did 'Amr reply?" He said 'Amr said, "O Abū Shuraiḥ! I know better than you (in this respect). Makkah does not give protection to one who disobeys (Allāh) or runs after committing murder, or theft (and takes refuge in Makkah)."

عَادَتْ حُرْمَتُها اليَومَ كَحُرْمَتِها بِالأَمْسِ، وَلْيُبَلِّغِ الشَّاهِدُ الغائِبَ»، فَقِيلَ لأبي شُرَيْحٍ: مَا قالَ عَمْرٌو؟ قالَ: أنا أعلمُ مِنْكَ يا أبا شُرَيْحٍ، إنَّ مَكَّةَ لا تُعيذُ عاصِياً ولا فارًّا بِدَمٍ وَلا فارًّا بِخَرْبَةٍ. [انظر: ١٨٣٢، ٤٢٩٥]

105. Narrated Abū Bakrah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "No doubt your blood, property;'... the subnarrator Muḥammad thought that Abū Bakrah had also mentioned 'and your honour (chastity)'... are sacred to one another as is the sanctity of this day of yours in this month of yours. It is incumbent on those who are present to inform those who are absent." (Muḥammad the subnarrator used to say, "Allāh's Messenger ﷺ told the truth.") The Prophet ﷺ repeated twice: "No doubt! Haven't I conveyed Allāh's Message to you."

١٠٥ - **حدَّثنا** عَبْدُ اللهِ بنُ عَبْدِ الوَهَّابِ: حدَّثنا حَمَّادٌ، عَنْ أيُّوبَ، عَنْ مُحَمَّدٍ، عَنِ ابْنِ أَبي بَكْرَةَ عَنْ أَبي بَكْرَةَ: ذُكِرَ النَّبِيُّ ﷺ قال: «فإنَّ دِماءَكُمْ وأَمْوالَكُمْ - قالَ مُحَمَّدٌ: وأَحْسِبُهُ قالَ: وَأَعْرَاضَكُمْ - عَلَيْكُمْ حَرام، كَحُرْمَةِ يَوْمِكُمْ هذَا في شَهْرِكُمْ هذَا، أَلا لِيُبَلِّغِ الشَّاهِدُ الغائِبَ»، وكانَ مُحَمَّدٌ يقُولُ: صَدَقَ رَسُولُ اللهِ ﷺ كانَ ذٰلِكَ «أَلا هَلْ بَلَّغْتُ؟» مَرَّتَينِ. [راجع: ٦٨]

(38) CHAPTER. The sin of a person who tells a lie against the Prophet ﷺ.

(٣٨) **بابُ** إِثْمِ مَنْ كَذَبَ عَلى النَّبِي ﷺ

106. Narrated 'Alī رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Do not tell a lie against me for whoever tells a lie against me (intentionally) then he will surely enter the Hell-fire."

١٠٦ - **حدَّثنا** عَلِيُّ بنُ الجَعْدِ قالَ: أَخبرَنا شُعْبَةُ قالَ: أَخبرَني مَنْصُورٌ قالَ: سَمِعْتُ رِبْعِيَّ بنَ حِرَاشٍ يَقُولُ: سَمِعْتُ عَلِيًّا يَقُولُ: قالَ رَسُولُ اللهِ ﷺ: «لا تَكْذِبُوا عَلَيَّ فإنَّهُ مَنْ كَذَبَ عَلَيَّ فَلْيَلِجِ النَّارَ».

107. Narrated 'Abdullāh bin Az-Zubair رَضِيَ اللهُ عَنْهُما: I said to my father, "I do not hear from you any narration (*Ḥadīth*) of Allāh's Messenger ﷺ as I hear (his narrations) from so-and-so?" Az-Zubair

١٠٧ - **حدَّثنا** أَبُو الوَلِيدِ قالَ: حدَّثَنا شُعْبَةُ عَنْ جامِعِ بنِ شَدَّادٍ، عَنْ عامِرِ بْنِ عَبْدِ اللهِ بْنِ الزُّبَيْرِ، عَنْ أَبيهِ

replied, "I was always with him (the Prophet ﷺ) and I heard him saying, 'Whoever tells a lie against me (intentionally) then (surely) let him occupy his seat in Hell-fire.'"

قالَ: قُلْتُ لِلزُّبَيْرِ: إنِّي لا أسْمَعُكَ تُحَدِّثُ عَنْ رَسُولِ اللهِ ﷺ كما يُحَدِّثُ فُلانٌ وفُلانٌ، قالَ: أما إنِّي لم أُفارِقْهُ وَلكن سَمِعْتُهُ يَقُولُ: «مَنْ كَذَبَ عَليَّ فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ».

108. Narrated Anas رَضِيَ اللهُ عَنْهُ: The fact which stops me from narrating a great number of *Aḥādīth* to you is that the Prophet ﷺ said: "Whoever tells a lie against me intentionally, then (surely) let him occupy his seat in Hell-fire."

١٠٨ - **حدَّثَنَا** أبُو مَعْمَرٍ: حدَّثَنا عَبْدُ الوارِثِ، عَنْ عَبْدِ العَزِيزِ قَالَ: قالَ أنَسٌ: إنَّهُ لَيَمْنَعُنِي أن أُحَدِّثَكُمْ حَديثاً كَثيراً أنَّ النَّبيَّ ﷺ قالَ: «مَنْ تَعَمَّدَ عَليَّ كَذِباً فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ».

109. Narrated Salama رَضِيَ اللهُ عَنْهُ: I heard the Prophet ﷺ saying, "Whoever (intentionally) ascribes to me what I have not said, then (surely) let him occupy his seat in Hell-fire."

١٠٩ - **حدَّثَنَا** المَكِّيُّ بْنُ إبْرَاهِيمَ قالَ: حدَّثَنا يَزِيدُ بْنُ أبي عُبَيدٍ عَنْ سَلَمَةَ ابْنِ الأكوَعِ قالَ: سَمِعْتُ النَّبيَّ ﷺ يَقُولُ: «مَنْ يَقُلْ عَليَّ مَا لَمْ أقُلْ فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ».

110. Narrated Abu Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Name yourselves with my name (use my name) but do not name yourselves with my *Kunya* name (i.e., Abūl Qāsim). And whoever sees me in a dream then surely he has seen me for Satan cannot impersonate me. And whoever tells a lie against me intentionally, then (surely) let him occupy his seat in Hell-fire."

١١٠ - **حدَّثَنَا** مُوسَى قالَ: حدَّثَنا أبُو عَوَانَةَ عَنْ أبِي حَصِينٍ، عَنْ أبِي صَالِحٍ، عَنْ أبِي هُرَيْرَةَ عَنِ النَّبيِّ ﷺ قالَ: «تَسَمَّوْا بِاسْمِي وَلا تَكْتَنُوا بِكُنْيَتِي، وَمَنْ رَآني في المَنامِ فَقَدْ رآني، فإنَّ الشَّيْطانَ لا يَتَمَثَّلُ في صُورَتِي، وَمَنْ كَذَبَ عَلَيَّ مُتَعَمِّداً فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ». [انظر: ٣٥٣٩، ٦١٨٨، ٦١٩٧، ٦٩٩٣]

(39) CHAPTER. The writing of knowledge.

(٣٩) بابُ كِتابَةِ العِلْمِ

111. Narrated Ash-Sha'bī: Abū Juḥaifa said, "I asked 'Alī, 'Have you got any book (which has been revealed to the Prophet ﷺ

١١١ - **حدَّثَنَا** ابنُ سَلامٍ قالَ: أخْبَرَنا وكِيعٌ، عَنْ سُفْيانَ، عَنْ

مُطَرِّفٍ، عَنِ الشَّعْبِيِّ، عَنْ أَبِي جُحَيْفَةَ قالَ: قُلْتُ لِعَلِيٍّ: هَل عِنْدَكُمْ كِتابٌ؟ قالَ: لا، إِلَّا كِتابُ اللهِ، أَوْ فَهْمٌ أُعْطِيَهُ رَجُلٌ مُسْلِمٌ، أَوْ مَا فِي هذِهِ الصَّحِيفَةِ، قالَ: قُلْتُ: وَمَا فِي هذِهِ الصَّحِيفَةِ؟ قالَ: العَقْلُ، وَفَكاكُ الأَسيرِ، وَلا يُقْتَلُ مُسْلِمٌ بِكافِرٍ.

[انظر: ١٨٧٠، ٣٠٤٧، ٣١٧٢، ٣١٧٩، ٦٧٥٥، ٦٩٠٣، ٦٩١٥، ٧٣٠٠]

apart from the Qur'ān)?' 'Alī replied, 'No, except Allāh's Book or the power of understanding which has been bestowed (by Allāh) upon a Muslim, or what is (written) in this sheet of paper (with me).'" Abū Juḥaifa said, "I asked, 'What is (written) in this sheet of paper?' 'Alī replied, 'It deals with *Diya* [compensation (blood money) paid by the killer to the relatives of the victim in case of man slaughter only], the ransom for the releasing of the captives from the hands of the enemies, and the law that no Muslim should be killed in *Qisas* (equality in punishment) for the killing of (a disbeliever).'"

١١٢ - حدَّثَنا أَبُو نُعَيْمٍ الفَضْلُ بنُ دُكَيْنٍ قالَ: حدَّثَنا شَيْبانُ عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ أَنَّ خُزاعَةَ قَتَلُوا رَجُلاً مِنْ بَنِي لَيْثٍ عامَ فَتْحِ مَكَّةَ بِقَتِيلٍ مِنْهُمْ قَتَلُوهُ، فَأُخْبِرَ بِذٰلِكَ النَّبِيُّ ﷺ فَرَكِبَ راحِلَتَه فَخَطَبَ فَقالَ: «إِنَّ اللهَ حَبَسَ عَنْ مَكَّةَ القَتْلَ - أَوِ الفِيلَ، قالَ أَبُو عَبْدِ اللهِ كذا - قالَ أَبُو نُعَيم: وَسُلِّطَ عَلَيْهِمْ رَسُولُ اللهِ ﷺ وَالْمُؤْمِنُونَ، أَلا وَإِنَّها لَمْ تَحِلَّ لأَحَدٍ قَبْلِي، وَلَمْ تَحِلَّ لأَحَدٍ بَعْدِي، أَلا وَإِنَّها أُحِلَّتْ لِي ساعةً مِنْ نَهارٍ، أَلا وإِنَّها ساعَتِي هذِهِ، حَرامٌ لا يُخْتَلَى شَوْكُها، وَلا يُعْضَدُ شَجَرُها، ولا تُلْتَقَطُ ساقِطَتُها إِلَّا لِمُنْشِدٍ، فَمَنْ قُتِلَ فَهُوَ بِخَيْرِ النَّظَرَيْنِ: إِمَّا أَنْ يُعْقَلَ وَإِمَّا أَنْ يُقادَ أَهْلُ القَتِيلِ»، فَجاء رَجُلٌ مِنْ أَهْلِ اليَمَنِ

112. Narrated Abū Hurairah رَضِيَ الله عَنْهُ: In the year of the conquest of Makkah, the tribe of Khuza'a killed a man from the tribe of Bani Laith in revenge for a killed person belonging to them. They informed the Prophet ﷺ about it. So he rode his *Rāhila* (she-camel for riding) and addressed the people saying, "Allāh held back the elephant or killing from Makkah. (The sub narrator is in doubt whether the Prophet ﷺ said "elephant" or "killing," as the Arabic words standing for these words have great similarity in shape), but He (Allāh) let His Messenger ﷺ and the believers overpower the infidels of Makkah. Beware! (Makkah is a sanctuary) Verily! Fighting in Makkah was not permitted for anyone before me, nor will it be permitted for anyone after me. It (war) in it was made legal for me for few hours or so on that day. No doubt it is at this moment a sanctuary, it is not allowed to uproot its thorny shrubs or to uproot its trees or to pick up its *Luqata* (fallen things) except by a person who will look for its owner (announce it publicly). And if somebody is killed, then his closest relative has the right to choose one of the two — the blood money (*Diya*) or

retaliation, having the killer killed." In the meantime a man from Yemen came and said, "O Allāh's Messenger! Get that written for me." The Prophet ﷺ ordered his Companions to write that for him. Then a man from Quraish said, "Except *Al-Idhkhir* (a type of grass that has good smell) O Allāh's Messenger, as we use it in our houses and graves." The Prophet ﷺ said, "Except *Al-Idhkhir* i.e. *Al-Idhkhir* is allowed to be plucked."

فَقالَ: اكْتُبْ لي يا رَسُولَ اللهِ، فَقالَ: «اكتُبوا لِأبي فُلانٍ»، فَقالَ رَجُلٌ مِنْ قُرَيْشٍ: إلَّا الإذْخِرَ إلا الإذخِرَ يا رَسُولَ اللهِ، فإنَّا نَجْعَلُه في بُيوتِنا وقُبورِنا، فَقالَ النَّبيُّ ﷺ: «إلَّا الإذْخِرَ». [انظر: ٢٤٣٤، ٦٨٨٠]

113. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: There is none among the Companions of the Prophet ﷺ who has narrated more *Aḥādīth* than I except 'Abdullāh bin 'Amr (bin Al-'Āṣ) who used to write them and I never did the same.

١١٣ - **حدَّثَنا** عليُّ بنُ عَبْدِ اللهِ قالَ: حدَّثَنا سُفْيانُ قالَ: حدَّثَنا عَمْرٌو قالَ: أخْبَرَني وَهْبُ بنُ مُنَبِّهٍ عَنْ أخيهِ قالَ: سَمِعْتُ أبا هُرَيْرَةَ يَقُولُ: ما مِنْ أصْحابِ النَّبيِّ ﷺ أحَدٌ أكثَرَ حَديثاً عَنْهُ مِنِّي إلَّا ما كانَ مِنْ عَبْدِ اللهِ بنِ عَمْرٍو، فإنَّهُ كانَ يَكْتُبُ ولا أكْتُبُ. تَابَعَهُ مَعْمَرٌ، عَنْ هَمَّامٍ، عَنْ أبي هُرَيْرَةَ.

114. Narrated 'Ubaidullāh bin 'Abdullāh: Ibn 'Abbās رضى الله عنهما said, "When the ailment of the Prophet ﷺ became worse, he said, 'Bring for me (writing) paper and I will write for you a statement after which you will not go astray.' But 'Umar said, 'The Prophet ﷺ is seriously ill, and we have got Allāh's Book with us and that is sufficient for us.' But the Companions of the Prophet ﷺ differed about this and there was a hue and cry. On that the Prophet ﷺ said to them, 'Go away (and leave me alone). It is not right that you should quarrel in front of me.'"

Ibn 'Abbās came out saying, "It was most unfortunate (a great disaster) that Allāh's Messenger ﷺ was prevented from writing that statement for them because of their

١١٤ - **حدَّثَنا** يَحيَى بنُ سُلَيْمانَ بن سُلَيْمان قالَ: حدَّثَني ابنُ وَهْبٍ قال: أخْبَرَني يُونُسُ عَنِ ابنِ شِهابٍ، عَنْ عُبَيْدِ اللهِ بنِ عَبْدِ اللهِ، عَنِ ابنِ عَبَّاسٍ قالَ: لَمَّا اشْتَدَّ بالنَّبيِّ ﷺ وَجَعُهُ قالَ: «ائْتُوني بِكِتابٍ أكْتُبْ لكُمْ كِتاباً لا تَضِلُّوا بَعْدَهُ»، قالَ عُمَرُ: إنَّ النَّبيَّ ﷺ غَلَبَهُ الوَجَعُ وعِنْدَنا كِتابُ اللهِ حَسْبُنا، فاخْتَلَفُوا وكَثُرَ اللَّغَطُ، قالَ: قُومُوا عَنِّي وَلا يَنْبَغِي عِنْدِي التَّنازُعُ، فَخَرَجَ ابنُ

disagreement and noise."

(Note: It is apparent from this *Hadīth* that Ibn 'Abbās had witnessed the event and came out saying this statement. The truth is not so, for Ibn 'Abbās used to say this statement on narrating the *Hadīth* and he had not witnessed the event personally. See *Fath Al-Bārī*, Vol.I, p.220 footnote.) (See also *Hadīth* No.3168, Vol.4).

عَبَّاسٍ يَقُولُ: إِنَّ الرَّزِيَّةَ كُلَّ الرَّزِيَّةِ ما حالَ بَيْنَ رَسُولِ اللهِ ﷺ وبَيْنَ كِتابِهِ. [انظر: ٣٠٥٣، ٣١٦٨، ٤٤٣١، ٤٤٣٢، ٥٦٦٩، ٧٣٦٦]

(40) CHAPTER. The knowledge and its teaching and preaching at night.

(٤٠) بابُ العِلْمِ والعِظَةِ باللَّيْلِ

115. Narrated Umm Salama رَضِيَ اللهُ عَنْها: One night Allāh's Messenger ﷺ got up and said, *"Subhān Allāh*! How many *Al-Fitan* (trials and afflictions) have been descended tonight and how many treasures have been disclosed! Go and wake the sleeping lady occupants of these dwellings (his wives) up (for prayers). A well-dressed (person) in this world may be naked in the Hereafter."

١١٥ - **حدَّثَنا** صَدَقَةُ قالَ: أَخْبَرَنا ابنُ عُيَيْنَةَ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ هِنْدٍ، عَنْ أُمِّ سَلَمَةَ. وَعَمْرٍو وَيَحْيَى بْنِ سَعِيدٍ، عَنِ الزُّهْرِيِّ، عَنْ هِنْدٍ، عَنْ أُمِّ سَلَمَةَ، قالَتْ: اسْتَيْقَظَ النَّبِيُّ ﷺ ذاتَ لَيْلَةٍ فَقالَ: «سُبْحانَ اللهِ! ماذَا أُنْزِلَ اللَّيْلَةَ مِنَ الفِتَنِ، ومَاذَا فُتِحَ مِنَ الخَزائِنِ، أَيْقِظوا صَواحِبَ الحُجَرِ، فَرُبَّ كاسِيَةٍ في الدُّنْيا عارِيَةٌ في الآخِرَةِ». [انظر: ١١٢٦، ٣٥٩٩، ٥٨٤٤، ٦٢١٨، ٧٠٦٩]

(41) CHAPTER. To speak about (religious) knowledge at night.

(٤١) بابُ السَّمَرِ في العِلْمِ

116. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: Once the Prophet ﷺ led us in the *'Ishā'* prayer during the last days of his life and after finishing it [the *Salāt* (prayer) with *Taslīm*] he said: "Do you realize (the importance of) this night?" Nobody present on the surface of the earth tonight will be living after the completion of one hundred years from this night."

١١٦ - **حدَّثَنا** سَعِيدُ بنُ عُفَيْرٍ قالَ: حدَّثَني اللَّيْثُ قالَ: حدَّثَني عَبْدُ الرَّحْمٰنِ ابنُ خالِدٍ، عَنِ ابنِ شِهابٍ، عَنْ سالِمٍ، وأَبي بَكْرِ بنِ سُلَيْمانَ بْنِ أَبي حَثْمَةَ: أَنَّ عَبْدَ اللهِ ابْنَ عُمَرَ قالَ: صَلَّى بِنا النَّبِيُّ ﷺ العِشاءَ في آخِرِ حَياتِهِ، فَلَمَّا سَلَّمَ قامَ

فَقالَ: «أَرَأَيْتَكُمْ لَيْلَتَكُمْ هذِهِ، فإنَّ رَأسَ مائةِ سَنَةٍ مِنْها لا يَبْقى مِمَّنْ هُوَ على ظَهْرِ الأرْضِ أحَدٌ». [انظر: ٥٦٤، ٦٠١]

117. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: I stayed overnight in the house of my aunt Maimūna bint Al-Ḥārith (the wife of the Prophet ﷺ) while the Prophet ﷺ was there with her during her night turn. The Prophet ﷺ offered the *'Ishā'* prayer (in the mosque), returned home and after having prayed four *Rak'ā*, he slept. Later on he got up at night and then asked whether the boy (or he used a similar word) had slept? Then he got up for the *Ṣalāt* (prayer) and I stood up by his left side, but he made me stand to his right and offered five *Rak'ā* followed by two more *Rak'ā*. Then he slept and I heard him snoring and then (after a while) he left for the (*Fajr*) prayer.

١١٧ - **حدَّثنا** آدَمُ قالَ: حدَّثنا شُعْبَةُ قالَ: حدَّثنا الحَكَمُ قالَ: سَمِعْتُ سَعِيدَ ابنَ جُبَيرٍ، عَن ابْنِ عَبَّاسٍ قالَ: بِتُّ في بَيْتِ خالَتِي مَيْمُونَةَ بِنْتِ الحارِثِ زَوْجِ النَّبِيِّ ﷺ وكانَ النَّبِيُّ ﷺ عِنْدَها في لَيْلَتِها، فَصَلَّى النَّبِيُّ ﷺ العِشاءَ ثُمَّ جاءَ إلى مَنزِلِهِ فَصلَّى أرْبَعَ رَكَعاتٍ ثُمَّ نامَ، ثُمَّ قامَ، ثُمَّ قالَ: «نامَ الغُلَيِّمُ»، أوْ كَلِمَةً تُشْبِهُها، ثُمَّ قامَ فَقُمْتُ عَنْ يَسارِهِ فَجَعَلَنِي عَنْ يَمِينِهِ فَصلَّى خَمْسَ رَكَعاتٍ، ثُمَّ صَلَّى رَكْعَتينِ ثمَّ نامَ حتَّى سَمِعْتُ غَطِيطَهُ - أوْ خَطِيطَهُ - ثُمَّ خَرَجَ إلى الصَّلاةِ. [انظر: ١٣٨، ١٨٣، ٦٩٧، ٦٩٨، ٦٩٩، ٧٢٦، ٧٢٨، ٨٥٩، ١١٩٨، ٤٥٦٩، ٤٥٧٠، ٤٥٧١، ٤٥٧٢، ٥٩١٩، ٦٢١٥، ٦٣١٦، ٧٤٥٢]

(42) CHAPTER. (What is said regarding) the memorization of the (religious) knowledge.

(٤٢) بابُ حِفْظِ العِلْمِ

118. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: People say that I have narrated many *Aḥādīth* (the Prophet's narrations). Had it not been for two Verses in the Qur'ān, I would not have narrated a single *Ḥadīth*, and the Verses are:

"Verily, those who conceal the clear proofs, and evidences and the guidance,

١١٨ - **حدَّثنا** عَبْدُ العَزيزِ بنُ عَبْدِ اللهِ قالَ: حدَّثني مالكٌ، عَنِ ابْنِ شِهابٍ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ قالَ: إنَّ النَّاسَ يَقُولُونَ: أكْثَرَ أبُو هُرَيْرَةَ ولَوْلا آيَتانِ في كِتابِ اللهِ ما

which We have sent down, after We have made it clear for the people in the Book, they are the ones cursed by Allāh and cursed by the cursers. Except those who repent and do righteous deeds, and openly declare (the truth which they concealed). These, I will accept their repentance. And I am the One Who accept repentance, the Most Merciful." (V.2:159-160).

And no doubt our *Muhājir* (emigrant) brothers used to be busy in the market with their business (bargains) and our *Anṣārī* brothers used to be busy with their property (agriculture). But I (Abū Hurairah) used to stick to Allāh's Messenger, ﷺ contented with what will fill my stomach and I used to attend that which they used not to attend and I used to memorize that which they used not to memorize.

حَدَّثْتُ حَديثاً ثُمَّ يَتْلُو ﴿إِنَّ ٱلَّذِينَ يَكْتُمُونَ مَآ أَنزَلْنَا مِنَ ٱلْبَيِّنَٰتِ وَٱلْهُدَىٰ﴾ إلى قوله: ﴿ٱلرَّحِيمُ﴾ [البقرة: ١٥٩-١٦٠] إنَّ إِخْوَانَنا مِنَ المُهاجرينَ كانَ يَشْغَلُهُمُ الصَّفْقُ بالأسْواقِ، وَإِنَّ إِخْوانَنا مِنَ الأنْصارِ كانَ يَشْغَلُهُمُ العَمَلُ في أمْوالِهِمْ، وإنَّ أبا هُرَيرَةَ كانَ يَلْزَمُ رَسُولَ اللهِ ﷺ لِشِبَعِ بَطْنِهِ وَيَحْضُرُ مَا لَا يَحْضُرُونَ، وَيَحْفَظُ ما لَا يَحْفَظُونَ. [انظر: ١١٩، ٢٠٤٧، ٢٣٥٠، ٣٦٤٨، ٧٣٥٤]

119. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: I said to Allāh's Messenger ﷺ "I hear many narrations (*Aḥādīth*) from you but I forget them." Allāh's Messenger ﷺ said, "Spread your *Ridā'* (garment)."(1) I did accordingly and then he moved his hands as if filling them with something (and emptied them in my *Ridā'*) and then said, "Take and wrap this sheet over your body." I did it and after that I never forgot anything.

Narrated Ibrāhīm bin Al-Mundhir: Ibn Abī Fudaik narrated the same as above (*Ḥadīth* No. 119) but added that the Prophet ﷺ had moved his hands as if filling them with something.

١١٩ - حَدَّثَنَا أحْمَدُ بنُ أَبِي بَكْرٍ أبُو مُصْعَبٍ قالَ: حَدَّثَنا مُحَمَّدُ بْنُ إبْراهِيمَ ابنِ دِينارٍ، عَنِ ابنِ أَبِي ذِئْبٍ، عَنْ سَعِيدٍ المَقْبُرِيِّ، عَنْ أبي هُرَيْرَةَ قالَ: قُلْتُ: يا رَسُولَ اللهِ إنِّي أسمَعُ مِنْكَ حَدِيْثاً كَثِيراً أَنْساهُ، قالَ: «ابْسُطْ رِدَاءَكَ»، فَبَسَطْتُهُ، قالَ: فَغَرَفَ بِيَدَيْهِ، ثُمَّ قالَ: «ضُمَّ»، فَضَمَمْتُهُ، فَما نَسِيتُ شَيْئاً بَعْدُ. [راجع: ١١٨]

حدَّثَنا إبْراهِيمُ بْنُ المُنْذِرِ قالَ: أَخْبَرَنَا ابنُ أَبِي فُدَيْكٍ بِهٰذا، أَوْ قالَ: غَرَفَ بِيَدِهِ فِيهِ.

120. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: I have memorized two kinds of knowledge

١٢٠ - حَدَّثَنا إسماعِيلُ قالَ:

(1) (H.119) *Ridā*: A piece of cloth (sheet etc.) worn around the upper part of the body.

from Allāh's Messenger ﷺ. I have propagated one of them to you and if I propagate the second, then my pharynx (throat) will be cut off (i.e. killed).

حدَّثني أَخي، عَنِ ابنِ أَبي ذِئْبٍ، عَنْ سَعِيدٍ المَقْبُرِيِّ، عَنْ أَبي هُرَيْرَةَ، قالَ: حَفِظْتُ عَنْ رَسُولِ اللهِ ﷺ وِعاءَيْنِ، فأَمَّا أَحَدُهُما فَبَثَثْتُهُ، وأَمَّا الآخَرُ فَلَوْ بَثَثْتُهُ قُطِعَ هٰذَا البُلْعُومُ.

(43) CHAPTER. To be quiet (and listen) to religious learned men.

(٤٣) بابُ الإِنْصاتِ لِلْعُلَماءِ

121. Narrated Jarīr رَضِيَ الله عَنْهُ: The Prophet ﷺ said to me during *Hajjat-al-Widā'* (last pilgrimage of the Prophet ﷺ): "Let the people keep quiet and listen." Then he ﷺ said (addressing the people), "Do not become infidels (revert to disbelief) after me by cutting the necks of one another (killing each other)."

١٢١ - حدَّثَنا حَجَّاجٌ قالَ: حدَّثَنا شُعْبَةُ قالَ: أَخْبَرَني عَلِيُّ بْنُ مُدْرِكٍ، عَنْ أَبي زُرْعَةَ، عَنْ جَرِيرٍ، أَنَّ النَّبِيَّ ﷺ قالَ لَهُ في حَجَّةِ الوَدَاعِ: اسْتَنْصِتِ النَّاسَ، فَقالَ: «لا تَرْجِعُوا بَعدِي كُفَّاراً يَضْرِبُ بَعْضُكُم رِقابَ بَعضٍ». [انظر: ٤٤٠٥، ٦٨٦٩، ٧٠٨٠]

(44) CHAPTER. When a religious learned man is asked, "Who is the most learned person," it is better for him to attribute or entrust absolute knowledge to Allāh عز وجل and to say, "Allāh is the Most Learned (than anybody else)."

(٤٤) بابُ مَا يُسْتَحَبُّ لِلْعالِمِ إذَا سُئِلَ: أيُّ النَّاسِ أَعْلَمُ؟ فَيَكِلُ العِلْمَ إلى اللهِ

122. Narrated Sa'īd bin Jubair: I said to Ibn 'Abbās, "Nauf Al-Bakālī claims that Mūsa (Moses) (the companion of Khidr) was not the Mūsa of Banī Israel but he was another Mūsa." Ibn 'Abbās remarked that the enemy of Allāh (Nauf) has told a lie.[1]

Narrated Ubai bin Ka'b رَضِيَ الله عَنْهُ: The Prophet ﷺ said, "Once the Prophet Mūsa (Moses) عليه السلام stood up and addressed Banī Israel. He was asked, 'Who is the most learned man amongst the people.' He said, 'I

١٢٢ - حدَّثَنا عَبْدُ اللهِ بنُ مُحَمَّدٍ قالَ: حدَّثَنا سُفْيانُ قالَ: حدَّثَنا عَمْرٌو قالَ: أَخْبَرَني سَعِيدُ بنُ جُبَيْرٍ قالَ: قُلْتُ لابنِ عَبَّاسٍ: إنَّ نَوْفاً البِكالِيَّ يَزْعُمُ أَنَّ مُوسَى لَيْسَ بِمُوسَى بَني إسْرَائِيلَ، إنَّما هُوَ مُوسًى آخَرُ فقالَ: كَذَبَ عَدُوُّ اللهِ. حدَّثَنا أُبَيُّ بْنُ كَعْبٍ عَنِ النَّبِيِّ ﷺ قالَ: «قامَ موسَى النَّبِيُّ

(1) (H.122) Ibn Abbās said this in a state of anger without intending to abuse Nauf but to affirm that he did not tell the truth (see *Fath Al-Bāri.* Vol.I, P.229).

am the most learned.' Allāh admonished Mūsa as he did not attribute absolute knowledge to Him (Allāh). So Allāh revealed to him 'At the junction of the two seas there is a slave amongst my slaves who is more learned than you.' Mūsa said, 'O my Lord! How can I meet him?' Allāh said, 'Take a fish in a basket (and proceed) and you will find him at the place where you will lose the fish.' So Mūsa set out along with his (servant) boy, Yūsha' bin Nūn and carried a fish in a basket till they reached a rock, where they laid their heads (i.e., lied down) and slept. The fish came out of the basket and it took its way into the sea (straight) as in a tunnel. So it was an amazing thing for both Mūsa and his (servant) boy. They proceeded for the rest of that night and the following day. When the day broke, Mūsa said to his (servant) boy: 'Bring us our early meal. No doubt, we have suffered much fatigue in this journey.' Mūsa did not get tired till he passed the place about which he was told. There the (servant) boy told Mūsa, 'Do you remember when we betook ourselves to the rock, I indeed forgot the fish.' Mūsa remarked, 'That is what we have been seeking.' So they went back retracing their foot-steps, till they reached the rock. There they saw a man covered with a garment (or covering himself with his own garment). Mūsa greeted him. Al-Khidr (عليه السلام) replied saying, 'How do people greet each other in your land?' Mūsa said, 'I am Mūsa.' He asked, 'The Moses of Banī Israel?' Mūsa replied in the affirmative and added, 'May I follow you so that you teach me of that knowledge which you have been taught.' Al-Khidr replied, 'Verily! You will not be able to have patience with me, O Mūsa! I have some of the knowledge of Allāh عزوجل which He has taught me and which you do not know, while you have some

ﷺ خطيباً في بَني إسْرائيلَ، فَسُئِلَ: أيُّ النَّاسِ أعْلَمُ؟ فَقالَ: أنا أعْلَمُ، فَعَتَبَ اللهُ عَلَيْهِ، إذْ لَمْ يَرُدَّ العِلْمَ إلَيْهِ، فأوْحَى اللهُ إلَيْهِ أنَّ عَبداً مِنْ عِبادي بِمَجْمَعِ البَحْرَيْنِ هُوَ أعْلَمُ مِنْكَ، قالَ: رَبِّ، وكَيْفَ لِي بِهِ؟ فَقِيلَ لَهُ: احْمِلْ حُوتاً في مِكْتَلٍ فإذَا فَقَدْتَه فَهُوَ ثَمَّ، فانْطَلَقَ وانْطَلَقَ بِفَتاهُ يُوشَعَ بنِ نُونٍ وَحَمَلا حُوتاً في مِكْتَلٍ حتَّى كانا عِنْدَ الصَّخْرَةِ وَضَعا رؤُسَهُما وناما، فانْسَلَّ الحوتُ مِنَ المِكْتَلِ فاتَّخَذَ سَبِيلَه في البَحْرِ سَرَباً، وكانَ لِمُوسَى وفَتاهُ عَجَباً، فانْطَلَقا بَقِيَّةَ لَيْلَتِهِما وَيَوْمَهُمَا، فَلَمَّا أصْبَحَ قالَ مُوسَى لفتاهُ: آتِنا غَدَاءَنا لَقَدْ لَقِينا مِنْ سَفَرِنا هذا نَصَباً، وَلَمْ يَجِدْ مُوسَى مَسًّا مِنَ النَّصَبِ حتَّى جاوَزَ المَكانَ الَّذِي أُمِرَ بِهِ، فَقالَ لَهُ فَتاهُ: أرَأيْتَ إذْ أوَيْنا إلى الصَّخْرَةِ فإنِّي نَسِيتُ الحوتَ، قالَ مُوسَى: ذٰلِكَ ما كُنَّا نَبْغي، فارْتَدَّا عَلى آثارِهِما قَصَصاً، فَلَمَّا أتَيا إلى الصَّخْرَةِ إذا رَجُلٌ مُسَجًّى بِثَوْبٍ، أوْ قالَ: تَسَجَّى بِثَوْبِهِ، فَسَلَّمَ مُوسَى فَقالَ الخَضِرُ: وأنَّى بِأرْضِكَ السَّلامُ؟ فَقالَ: أنا مُوسَى، فَقالَ: مُوسَى بَني إسْرائِيلَ؟ قالَ: نَعَمْ، قالَ: هَلْ أتَّبِعُكَ عَلى أنْ تُعَلِّمَنِي مِمَّا عُلِّمْتَ رُشْداً، قالَ: إنَّكَ

knowledge which Allāh has taught you which I do not know.' Mūsa said, 'If Allāh will, you will find me patient and I will not disobey you in aught.' So, both of them set out walking along the sea-shore, as they did not have a boat. In the meantime a boat passed by them and they requested the (crew of the boat) to take them on board. The crew recognized Al-Khiḍr and took them on board without fare. Then a sparrow came and stood on the edge of the boat and dipped its beak once or twice in the sea. Al-Khiḍr said: 'O Mūsa! My knowledge and your knowledge have not decreased Allāh's Knowledge except like the amount of water taken by this sparrow from the sea with its beak.' Then Al-Khiḍr went to one of the planks of the boat and plucked it out. Mūsa said, 'These people gave us a free lift but you have broken their boat and scuttled it so as to drown its people.' Al-Khiḍr replied, 'Didn't I tell you that you will not be able to have patience with me.' Mūsa said, 'Call me not to account for what I forgot.' The first (excuse) of Mūsa was that he had forgotten. Then they proceeded further and found a boy playing with other boys. Al-Khiḍr took hold of the boy's head from the top and plucked it out with his hands (i.e. killed him). Mūsa said, 'Have you killed an innocent person who has killed none.' Al-Khiḍr replied, 'Did I not tell you that you cannot have patience with me?' Then they both proceeded till when they came to the people of a town, they asked them for food, but they refused to entertain them. There they found a wall on the point of collapsing. Al-Khiḍr repaired it with his own hands. Mūsa said, 'If you had wished, surely you could have taken wages for it.' Al-Khiḍr replied, 'This is the parting between you and me.' " The Prophet ﷺ added, "May Allāh be Merciful to Mūsa! Would that he could

لَنْ تَسْتَطِيعَ مَعِيَ صَبْراً، يا مُوسَى إنِّي عَلى عِلْمٍ مِنْ عِلْمِ اللهِ عَلَّمَنِيهِ، لا تَعْلَمُه أنتَ، وأنْتَ عَلى عِلْمٍ عَلَّمَكَهُ اللهُ لا أَعْلَمُهُ، قالَ: سَتَجِدُنِي إنْ شاءَ اللهُ صَابِراً ولا أَعْصِي لكَ أمْراً، فانْطَلَقا يَمْشِيانِ عَلى ساحِلِ البَحْرِ، لَيسَ لَهُما سَفِينَةٌ فَمَرَّتْ بِهِما سَفِينَةٌ، فَكلَّمُوهُمْ أَنْ يَحْمِلُوهُما فَعُرِفَ الخَضِرُ فحَمَلوهُمَا بِغَيْرِ نَوْلٍ، فَجاءَ عُصْفُورٌ فَوَقَعَ عَلى حَرْفِ السَّفِينَةِ فَنَقَرَ نَقْرَةً أوْ نَقْرَتَيْنِ في البَحْرِ، فَقالَ الخَضِرُ: يَا مُوسَى مَا نَقَصَ عِلْمِي وَعِلْمُكَ مِنْ عِلمِ اللهِ إلَّا كَنَقْرَةِ هذَا العُصْفُورِ في البَحْرِ، فَعَمَدَ الخَضِرُ إلى لَوْحٍ مِنْ ألْواحِ السَّفِيْنَةِ فَنَزَعَهُ، فَقالَ مُوسَى: قَوْمٌ حَمَلُونا بِغَيرِ نَوْلٍ عَمَدْتَ إلى سَفِينَتِهِمْ فَخَرَقْتَها لِتُغْرِقَ أهْلَها؟ قالَ: ألَمْ أقُلْ: إنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْراً؟ قالَ: لا تُؤاخِذْنِي بِما نَسِيتُ، فكانَتِ الأُولى مِنْ مُوسَى نِسْياناً، فانْطَلَقا فَإذَا غُلامٌ يَلْعَبُ مَعَ الغِلْمانِ فأخَذَ الخَضِرُ بِرَأسِهِ مِنْ أعْلاهُ فَاقْتَلَعَ رَأسَهُ بِيَدِه فَقالَ مُوسَى: أقَتَلْتَ نَفْساً زَكِيَّةً بِغَيْرِ نَفْسٍ؟ قالَ: ألَمْ أقُلْ لَكَ: إنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبراً؟» قالَ ابنُ عُيَيْنَةَ: وهذَا أوْكَدُ، «فانْطَلَقا حتَّى أتَيَا أهْلَ قَرْيَةٍ اسْتَطْعَما أهْلَها فأبَوْا أنْ

يُضَيِّفُوهُما، فَوَجَدَا فِيها جِداراً يُرِيدُ أَنْ يَنْقَضَّ، قالَ الخَضِرُ بِيَدِهِ، فأقامَه، قال مُوسَى: لَوْ شِئْتَ لاتَّخَذْتَ عَليهِ أجْراً؟ قالَ: هذَا فِراقُ بَيْنِي وَبَيْنِكَ»، قالَ النَّبيُّ ﷺ: «يَرْحَمُ اللهُ مُوسَى، لَوَدِدْنا لَوْ صَبَرَ حتَّى يُقَصَّ عَلَيْنا مِنْ أمْرِهِما». [راجع: ٧٤]

have been more patient to learn more about their story."

(٤٥) بابٌ مَنْ سَأَلَ وَهُوَ قائِمٌ عالِماً جَالِساً

(45) CHAPTER. Whosoever, while standing, asked a religious learned man who was sitting (on a pulpit or a similar thing, about something).

١٢٣ - حدَّثنا عُثْمانُ قالَ: أخْبَرَنِي جَرِيرٌ، عَنْ مَنْصورٍ، عَنْ أبي وَائِلٍ، عَنْ أبي مُوسَى قالَ: جاءَ رَجُلٌ إلى النَّبيِّ ﷺ فَقالَ: يا رَسُولَ اللهِ، مَا القتالُ في سَبيلِ اللهِ؟ فإنَّ أَحَدَنا يُقاتِلُ غَضَباً، وَيُقاتِلُ حَمِيَّةً، فَرَفَعَ إلَيْهِ رَأْسَهُ قالَ: وَما رَفَعَ إلَيْهِ رَأْسَهُ إلَّا أَنَّهُ كانَ قائِماً فَقالَ: «مَنْ قاتَلَ لِتَكونَ كَلِمَةُ اللهِ هِيَ العُلْيا، فَهُوَ في سَبيلِ اللهِ عَزَّ وجَلَّ». [انظر: ٢٨١٠، ٣١٢٦، ٧٤٥٨]

123. Narrated Abū Mūsa رَضِيَ اللهُ عَنْهُ: A man came to the Prophet ﷺ and asked, "O Allāh's Messenger! What kind of fighting is in Allāh's Cause? (I ask this), for some of us fight because of being enraged and angry and some for the sake of their pride and haughtiness." The Prophet ﷺ raised his head (as the questioner was standing) and said, "He who fights that Allāh's Word (i.e. Allāh's Religion of Islāmic Monotheism) should be superior, fights in Allāh's Cause."

(٤٦) بابُ السُّؤالِ والفُتْيا عِنْدَ رَمْيِ الجِمَارِ

(46) CHAPTER. To ask about a religious matter and to give a religious verdict (at Mina during *Hajj*) while doing the *Ramy* of *Jimār* (throwing of pebbles at the *Jimār* in Mina during *Hajj*).

١٢٤ - حدَّثنا أبُو نُعَيْم قالَ: حدَّثَنا عَبْدُ العَزِيْزِ بْنُ أَبِي سَلَمَةَ عَنِ

124. Narrated 'Abdūllah bin 'Amr رَضِيَ اللهُ عَنْهُ: I saw the Prophet ﷺ near the *Jamra* and the people were asking him questions (about

religious problems). A man asked, "O Allāh's Messenger! I have slaughtered the *Hady* (sacrificial animal) before doing the *Ramy*." The Prophet ﷺ replied, "Do the *Ramy* (now) and there is no harm." Another person asked, "O Allāh's Messenger! I got my head shaved before slaughtering the animal." The Prophet ﷺ replied, "Do the slaughtering (now) and there is no harm." So on that day, when the Prophet ﷺ was asked about anything as regards the ceremonies of *Ḥajj* performed before or after its due time his reply was, "Do it (now) and there is no harm."

الزُّهْرِيّ، عَنْ عِيسَى بنِ طَلْحَةَ، عَنْ عَبْدِ اللهِ بنِ عَمْرٍو، قالَ: رَأَيْتُ النَّبِيَّ ﷺ عِنْدَ الجَمْرَةِ وهُوَ يُسْأَلُ فقال رَجُلٌ: يا رَسُولَ اللهِ، نَحَرْتُ قَبْلَ أَنْ أَرْمِيَ؟ قَالَ: «ارْمِ وَلا حَرَجَ»، قالَ آخَرُ: يا رَسُولَ اللهِ حَلَقْتُ قَبْلَ أنْ أَنْحَرَ؟ قالَ: «انْحَرْ وَلا حَرَجَ»، فَما سُئِلَ عَنْ شَيْءٍ قُدِّمَ وَلا أُخِّرَ إلَّا قَالَ: «افْعَلْ وَلا حَرَجَ». [راجع: ٨٣]

(47) CHAPTER. The Statement of Allāh تعالى: "And of knowledge you (mankind) have been given only a little." (V.17:85)

(٤٧) بابُ قَوْلِ اللهِ تَعالَى: ﴿وَمَآ أُوتِيتُم مِّنَ ٱلْعِلْمِ إِلَّا قَلِيلًا﴾ [الإسراء: ٨٥]

125. Narrated 'Abdullāh (bin Ma'sūd) رَضِيَ اللهُ عَنْهُ: While I was walking along with the Prophet ﷺ through the ruins of Al-Madīna and he was reclining on a date-palm leaf stalk, some Jews passed by. Some of them said to the others: "Ask him (the Prophet ﷺ) about the *Rūḥ* (the spirit)." Some of them said that they should not ask him that question as he might give a reply which would displease them. But some of them insisted on asking, and so one of them stood up and asked, "O Abūl-Qāsim! What is the *Rūḥ*?" The Prophet ﷺ remained quiet. I thought he was being inspired Divinely. So I stayed till that state of the Prophet (while being inspired) was over. The Prophet ﷺ then said, "And they ask you (O Muḥammad ﷺ) concerning the *Rūḥ* (the Spirit); Say: *Rūḥ* (the spirit) is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little." (V.17:85)

١٢٥ - حدَّثنا قَيْسُ بنُ حَفْصٍ قَالَ: حدَّثنا عَبْدُ الواحِدِ قَالَ: حدَّثنا الأعْمَشُ سُلَيْمانُ، عَنْ إبْراهِيمَ، عَنْ عَلْقَمَةَ، عَن عَبدِ اللهِ قَالَ: بَيْنا أنا أَمْشِي مَعَ النَّبِيِّ ﷺ في خَرِبِ المَدِينَةِ وَهُوَ يَتَوَكَّأُ عَلى عَسِيبٍ مَعَهُ فَمَرَّ بِنَفَرٍ مِنَ اليَهُودِ، فَقالَ بَعْضُهُمْ لِبَعْضٍ: سَلُوهُ عَنِ الرُّوحِ، وَقالَ بَعْضُهُمْ: لا تَسْأَلُوهُ لا يَجِيءُ فِيهِ بِشَيءٍ تَكْرَهُونَهُ، فَقَالَ بَعْضُهُمْ: لَنَسْأَلَنَّهُ، فَقامَ رَجُلٌ مِنْهُمْ، فَقَالَ: يَا أَبَا القَاسِمِ، مَا الرُّوحُ؟ فَسَكَتَ، فَقُلْتُ: إنَّهُ يُوحَى إلَيْهِ، فَقُمْتُ، فَلَمَّا انْجلى عَنْهُ، فَقَالَ: ﴿وَيَسْـَٔلُونَكَ عَنِ ٱلرُّوحِ قُلِ ٱلرُّوحُ مِنْ أَمْرِ رَبِّي وَمَآ أُوتِيتُم مِّنَ ٱلْعِلْمِ إِلَّا قَلِيلًا﴾ [الإسراء: ٨٥] قَالَ

الأَعْمَشُ: هِيَ كَذَا فِي قِرَاءَتِنَا.

[انظر: ٤٧٢١، ٧٢٩٧، ٧٤٥٦، ٧٤٦٢]

(48) CHAPTER. Whosoever left some optional things simply for the fear that some people may not be able to understand them and may fall into something more difficult.

(٤٨) بابٌ مَنْ تَرَكَ بَعْضَ الاخْتِيارِ مَخَافَةَ أَنْ يَقْصُرَ فَهْمُ بَعْضِ النَّاسِ عَنْهُ فَيَقَعُوا فِي أَشَدَّ مِنْهُ

126. Narrated Aswad: Ibn Az-Zubair said to me, " 'Āishah رَضِيَ اللهُ عَنْها used to tell you secretly a number of things. What did she told you about the Ka'bah?" I replied, "She told me that once the Prophet ﷺ said, 'O 'Āishah! Had not your people been still close to the Pre-Islāmic Period of Ignorance (infidelity), I would have dismantled the Ka'bah and would have made two doors in it; one for entrance and the other for exit.'" Later on Ibn Az-Zubair did the same.

١٢٦ - **حَدَّثَنَا** عُبَيْدُ اللهِ بْنُ مُوسَى، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحاقَ، عَنِ الأَسْوَدِ قالَ: قالَ لِي ابنُ الزُّبَيْرِ: كانَتْ عائِشَةُ تُسِرُّ إِلَيْكَ كَثِيراً، فَما حَدَّثَتْكَ فِي الكَعْبَةِ؟ فَقُلْتُ: قَالَتْ لِي: قَالَ النَّبِيُّ ﷺ: «يا عائِشَةُ لَوْلا قَوْمُكِ حَدِيثٌ عَهْدُهُمْ - قالَ ابنُ الزُّبَيْرِ: بِكُفْرٍ - لَنَقَضْتُ الكَعْبَةَ فَجَعَلْتُ لها بَابَيْنِ: باباً يَدْخُلُ النَّاسُ وباباً يَخْرُجُونَ» فَفَعَلَهُ ابنُ الزُّبَيْرِ. [انظر: ١٥٨٣، ١٥٨٤، ١٥٨٥، ١٥٨٦، ٣٣٦٨، ٤٤٨٤، ٧٢٤٣]

(49) CHAPTER. Whoever selected some people to teach them (religious) knowledge preferring them over others for fear that the others may not understand it.

(٤٩) بابٌ مَنْ خَصَّ بالعِلْمِ قَوْماً دُونَ قَوْمٍ كَراهِيَةَ أَنْ لا يَفْهَمُوا،

And 'Alī said, "You should preach to the people according to their mental calibre so that they may not convey wrong things about Allāh and His Messenger ﷺ."

وقالَ عَلِيٌّ: حَدِّثُوا النَّاسَ بِما يَعْرِفُونَ أَتُحِبُّونَ أَنْ يُكَذَّبَ اللهُ وَرَسُولُهُ؟

127. Narrated Abū Aṭ-Ṭufail the above-mentioned statement of 'Alī.

١٢٧ - **حَدَّثَنَا** عُبَيْدُ اللهِ بنُ مُوسَى، عَنْ مَعْرُوفِ بنِ خَرَّبُوذٍ، عَنْ أَبِي الطُّفَيْلِ، عَنْ عَلِيٍّ بِذلِكَ.

128. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: "Once Mu'ādh was riding behind Allāh's

١٢٨ - **حَدَّثَنَا** إِسحَاقُ بنُ إِبْرَاهِيمَ

قالَ: حدَّثنا مُعاذُ بنُ هِشامٍ قالَ: حدَّثني أبي، عَنْ قَتادَةَ قالَ: حدَّثنا أنسُ بْنُ مالِكٍ أنَّ رَسُولَ اللهِ ﷺ وَمُعاذٌ رَدِيفُهُ عَلى الرَّحْلِ قالَ: «يا مُعَاذُ بنَ جَبَلٍ»، قالَ: لَبَّيْكَ يا رَسُولَ اللهِ وَسَعْدَيْكَ، قالَ: «يا مُعَاذُ»، قالَ: لَبَّيْكَ يا رَسُولَ اللهِ وَسَعْدَيْكَ، ثَلاثاً، قالَ: «مَا مِنْ أحَدٍ يَشْهَدُ أنْ لَا إلَهَ إلَّا اللهُ وأنَّ مُحَمَّداً رَسُولُ اللهِ، صِدْقاً مِنْ قَلْبِهِ إلَّا حَرَّمَهُ اللهُ عَلَى النَّارِ»، قالَ: يا رَسُولَ اللهِ، أفَلَا أُخْبِرُ بِهِ النَّاسَ فَيَسْتَبْشِرُوا؟ قالَ: «إذاً يَتَّكِلُوا» وَأَخْبَرَ بِها مُعاذٌ عِنْدَ مَوْتِهِ تَأَثُّماً. [انظر: ١٢٩]

Messenger as a companion rider. Allāh's Messenger said, "O Mu'ādh bin Jabal." Mu'ādh replied, *"Labbaik* and *Sa'daik*,[1] O Allāh's Messenger!" Again the Prophet ﷺ said, "O Mu'ādh!" Mu'ādh said thrice, "*Labbaik* and *Sa'daik*, O Allāh's Messenger!" Allāh's Messenger ﷺ said, "There is none who testifies sincerely from his heart that *Lā ilāha illallāh wa anna Muhammad-ar-Rasul Allāh*" (none has the right to be worshipped but Allāh and Muhammad ﷺ is the Messenger of Allāh), except that Allāh تعالى will save him from the Hell-fire." Mu'ādh said, "O Allāh's Messenger! Should I not inform the people about it, so that they may have glad tidings?" He replied, "When (the people hear about it), they will solely depend on it." Then Mu'ādh narrated the above mentioned *Hadīth* just before his death, being afraid of committing a sin (by concealing the knowledge).

١٢٩ - **حدَّثَنا** مُسَدَّدٌ قالَ: حدَّثنا مُعْتَمِرٌ قالَ: سَمِعْتُ أبي قالَ: سَمِعْتُ أنساً قالَ: ذُكِرَ لي أنَّ النَّبِيَّ ﷺ قالَ لِمُعَاذٍ: «مَنْ لَقِيَ اللهَ لا يُشْرِكُ بِهِ شَيْئاً دَخَلَ الجَنَّةَ»، قالَ: ألا أُبَشِّرُ النَّاسَ؟ قالَ: «لا، أخافُ أنْ يَتَّكِلُوا». [راجع: ١٢٨]

129. Narrated Anas رَضِيَ اللهُ عَنْهُ: I was informed that the Prophet ﷺ had said to Mu'ādh, "Whosoever will meet Allāh without associating anything in worship with Him will go to Paradise."

Mu'ādh asked the Prophet ﷺ "Should I not inform the people of this good news?" The Prophet ﷺ replied, "No, I am afraid, lest they should depend upon it (absolutely)."

(٥٠) بابُ الحَياءِ في العِلْمِ،

(50) CHAPTER. (What is said as regards): To be shy (*Al-Hayā*) while learning (religious) knowledge.

وَقالَ مُجاهِدٌ: لا يَتَعَلَّمُ العِلْمَ مُسْتَحيٍ وَلا مُسْتَكْبِرٌ، وَقالَتْ عائِشَةُ: نِعْمَ النِّساءُ نِساءُ الأنْصارِ لَمْ يَمْنَعْهُنَّ الحَياءُ أنْ يَتَفَقَّهْنَ في الدِّينِ.

And Mujāhid said, "Neither a shy nor a proud person can learn the religious knowledge." And 'Āishah رَضِيَ اللهُ عَنْها said, "How excellent the women of the *Ansār* are! They do not feel shy while learning sound knowledge in religion."

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(1) (H.128) See Glossary.

130. Narrated Umm Salama رَضِيَ اللهُ عَنْها: Umm Sulaim رَضِيَ اللهُ عَنْها came to Allāh's Messenger ﷺ and said, "Verily, Allāh is not shy to tell the truth. Is it necessary for a woman to take a bath after she has a wet dream (sexual discharge)?" The Prophet ﷺ replied, "Yes, if she notices a discharge." Umm Salama, then covered her face and asked, "O Allāh's Messenger! Does a woman get a discharge?" He replied, "Yes, let your right hand be in dust (an Arabic expression you say to a person when you contradict his statement meaning "You will not achieve goodness"), and that is why the son resembles his mother."

١٣٠ - حدَّثنا مُحَمَّدُ بنُ سَلاَمٍ قالَ: أَخْبَرَنا أَبُو مُعاوِيَةَ قالَ: حدَّثَنا هِشامٌ، عَنْ أَبِيهِ، عَن زَيْنَبَ ابْنَةِ أُمِّ سَلَمَةَ عَن أُمِّ سَلَمَةَ قالَت: جاءَتْ أُمُّ سُلَيمٍ إلى رَسُولِ اللهِ ﷺ فقالَتْ: يا رَسُولَ اللهِ، إنَّ اللهَ لا يَسْتَحْيِي مِنَ الحقِّ، فَهَلْ عَلى المَرأةِ مِنْ غُسْلٍ إذَا احْتَلَمَتْ؟ فقالَ رَسُولُ اللهِ ﷺ: «إذا رَأَتِ المَاءَ» فَغَطَّتْ أُمُّ سَلَمَةَ - تَعْنِي وَجْهَهَا - وَقالَتْ: يا رَسُولَ اللهِ وتَحْتَلِمُ المَرْأَةُ؟ قال: «نَعَمْ، تَرِبَتْ يَمِينُكِ، فَبِمَ يُشْبِهُها وَلَدُها؟». [انظر: ٢٨٢، ٣٣٢٨، ٦٠٩١، ٦١٢١]

131. Narrated 'Abdūllah bin 'Umar رَضِيَ اللهُ عَنْهُما: Once Allāh's Messenger ﷺ said, "Amongst the trees there is a tree, the leaves of which do not fall and is like a Muslim, tell me the name of that tree." Everybody started thinking about the trees of the desert areas and I thought of the date-palm tree but felt shy (to answer). The others asked, "O Allāh's Messenger! Inform us of it." He ﷺ replied, "It is the date-palm tree." I told my father what had come to my mind and on that he said, "Had you said it I would have preferred it to such and such a thing that I might possess."

١٣١ - حدَّثنا إسمَاعِيلُ قال: حدَّثَني مَالِكٌ، عَنْ عَبْدِ اللهِ بنِ دِينارٍ، عَنْ عَبْدِ اللهِ ابنِ عُمَرَ أَنَّ رَسُولَ اللهِ ﷺ قالَ: «إنَّ مِنَ الشَّجَرِ شَجَرَةً لا يَسْقُطُ وَرَقُها وَهِيَ مَثَلُ المُسْلِمِ، حدِّثُوني ما هِيَ؟» فَوَقَعَ النَّاسُ في شَجَرِ البادِيَةِ، وَوَقَعَ في نَفْسِي أنَّها النَّخْلَةُ، قالَ عَبْدُ اللهِ: فاسْتَحْيَيْتُ، فَقالُوا: يا رَسُولَ اللهِ أَخْبِرْنا بِها، فقالَ رَسُولُ اللهِ ﷺ: «هِيَ النَّخْلَةُ» قالَ عَبْدُ اللهِ: فَحَدَّثْتُ أَبي بِما وَقَعَ في نَفْسِي فَقال: لأَنْ تَكُونَ قُلْتَها أَحَبُّ إليَّ مِنْ أنْ يكونَ لِي كَذَا وكَذَا. [راجع: ٣١]

(51) CHAPTER. Whosoever felt shy (to ask something) and then requested another person to ask on his behalf.

(٥١) **بابٌ** مَنِ اسْتَحْيا فأَمَرَ غَيْرَهُ بالسُّؤال

132. Narrated 'Alī رَضِيَ اللهُ عَنْهُ: I used to get the emotional urethral discharge frequently so I requested Al-Miqdād to ask the Prophet ﷺ about it. Al-Miqdād asked him and he replied, "One has to perform ablution (after it)." (See *Ḥadīth* No.269).

١٣٢ - حدَّثنا مُسَدَّدٌ قالَ: حدَّثَنا عَبْدُ اللهِ بنُ داوُدَ، عَنِ الأَعمَشِ، عَنْ مُنْذِرٍ الثَّوْرِيِّ، عَنْ مُحمَّدِ بنِ الحَنَفِيَّةِ، عَنْ عَلِيٍّ قالَ: كُنْتُ رَجُلاً مَذَّاءً، فأَمَرْتُ المِقْدادَ أنْ يَسْأَلَ النَّبيَّ ﷺ فَسَأَلَهُ فَقالَ: «فِيهِ الوُضُوءُ».

[انظر: ١٧٨، ٢٦٩]

(52) CHAPTER. Teaching religious knowledge and giving religious verdicts in a mosque.

(٥٢) **بابُ** ذِكْرِ العِلْمِ والفُتيا في المَسْجِد

133. Narrated Nāfi': 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما said: "A man got up in the mosque and said: 'O Allāh's Messenger! At which place you order us that we should assume the *Iḥrām*?'

Allāh's Messenger ﷺ replied, 'The residents of Al-Madīna should assume the *Iḥrām* from Dhul-Ḥulaifa, the people of Syria from Al-Juḥfa and the people of Najd from Qarn.'" Ibn 'Umar further said, "The people claim that Allāh's Messenger also said, 'The residents of Yemen should assume *Iḥrām* from Yalamlam'." Ibn 'Umar used to say, "I do not remember whether Allāh's Messenger ﷺ had said the last statement or not."

١٣٣ - حدَّثنا قُتَيْبَةُ قالَ: حدَّثَنا اللَّيْثُ بنُ سَعدٍ قالَ: حدَّثَنا نافِعٌ مَوْلى عَبْدِ اللهِ بنِ عُمَرَ بنِ الخَطَّابِ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ أنَّ رَجُلاً قامَ في المَسْجِدِ فَقالَ: يا رَسُولَ اللهِ، مِنْ أيْنَ تَأْمُرُنا أنْ نُهِلَّ؟ فقالَ رَسُولُ اللهِ ﷺ: «يُهِلُّ أَهْلُ المَدِينَةِ مِنْ ذي الحُلَيْفَةِ، ويُهِلُّ أَهْلُ الشَّامِ مِنَ الجُحْفَةِ، وَيُهِلُّ أَهْلُ نَجْدٍ مِنْ قَرْنٍ» وقالَ ابْنُ عُمَرَ: وَيزعُمونَ أنَّ رَسُولَ اللهِ ﷺ قالَ: «وَيُهِلُّ أَهْلُ اليَمَنِ مِنْ يَلَمْلَمَ»، وكانَ ابْنُ عُمَرَ يَقُولُ: لَمْ أَفْقَهْ هذِهِ مِنْ رَسُولِ اللهِ ﷺ. [انظر: ١٥٢٢، ١٥٢٥، ١٥٢٧، ١٥٢٨]

(53) CHAPTER. Whosoever answered to the questioner more than what he asked.

(٥٣) **بابٌ** مَنْ أجابَ السَّائِلَ بأَكْثَرَ مِمَّا سَأَلَهُ

134. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: A man asked the Prophet ﷺ: "What (kinds of

١٣٤ - حدَّثنا آدَمُ قالَ: حدَّثَنا

ابنُ أَبِي ذِئْبٍ، عَنْ نافعٍ، عَنِ ابْنِ عُمَرَ رضي الله عنهما عَنِ النَّبِيِّ ﷺ، وابن أَبِي ذِئْبٍ، وَعَنِ الزُّهْرِيِّ، عَنْ سالِمٍ، عَنِ ابْنِ عُمرَ عَنِ النَّبِيِّ ﷺ أَنَّ رَجُلاً سَأَلَهُ: ما يَلبَسُ المُحرِمُ؟ فَقالَ: «لَا يَلْبَسُ القَمِيصَ وَلا العِمامَةَ وَلا السَّرَاويلَ وَلا البُرْنُسَ وَلا ثَوْباً مسَّه الوَرْسُ أوِ الزَّعْفَرانُ، فإنْ لَم يَجِد النَّعْلَيْنِ فلْيَلْبَسِ الخُفَّيْنِ وَلْيَقْطَعْهُما حتَّى يكُونَا تَحْتَ الكَعْبَيْنِ». [انظر: ٣٦٦، ١٥٤٢، ١٨٣٨، ١٨٤٢، ٥٧٩٤، ٥٨٠٣، ٥٨٠٥، ٥٨٠٦، ٥٨٤٧، ٥٨٥٢]

clothes) should a *Muhrim* (a Muslim intending to perform *'Umra* or *Hajj*) wear?" He replied, "He should not wear a shirt, a turban, trousers, a headcloak or a garment scented with saffron or *Wars* (kinds of perfumes). And if he has no slippers, then he can use *Khuff* (leather socks) but the socks should be cut short so as to make the ankles bare." (See *Hadīth* No.1542, Vol.2).

4 - THE BOOK OF *WUḌŪ'* (ABLUTION)

٤ - كِتاب الوضوء

(1) CHAPTER. What has been revealed regarding ablution?

And the Statement of Allāh جل جلاله : "O you who believe! When you intend to offer *Ṣalāt* (prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to the ankles..." (V.5:6) Abū 'Abdullāh said: The Prophet ﷺ had made clear that it is obligatory (while performing) ablution to wash the (above mentioned) body-parts once. And the Prophet ﷺ also did perform the ablution by washing (these) parts twice and thrice, but he never washed them more than three times.

And the religious learned men disliked exceeding the limits set by the Prophet ﷺ while performing ablution, and to surpass the action of the Prophet ﷺ.

(١) **بابٌ** ما جاءَ في الوُضُوءِ، وَقَوْلِ اللهِ عَزَّ وجَلَّ: ﴿إِذَا قُمْتُمْ إِلَى ٱلصَّلَوٰةِ فَٱغْسِلُوا۟ وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى ٱلْمَرَافِقِ وَٱمْسَحُوا۟ بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى ٱلْكَعْبَيْنِ﴾ [المائدة: ٦]، قالَ أبُو عَبْدِ اللهِ: وَبَيَّنَ النَّبِيُّ ﷺ أَنَّ فَرْضَ الوُضُوءِ مَرَّةً مَرَّةً، وتَوَضَّأَ أيْضاً مَرَّتَينِ مَرَّتَيْنِ وَثَلاثاً، ولَمْ يَزِدْ على ثَلاثٍ وَكَرِهَ أَهْلُ العِلْمِ الإسْرافَ فيْهِ، وأنْ يُجاوِزُوا فِعْلَ النَّبِيِّ ﷺ.

(2) CHAPTER. No *Ṣalāt* (prayer) is accepted without ablution (i.e. to remove, the small *Ḥadath*[1] by ablution or the big *Ḥadath* by taking a bath).

(٢) **بابٌ**: لا تُقْبَلُ صَلاةٌ بِغَيرِ طُهُورٍ

135. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The *Ṣalāt* (prayer) of a person who does *Ḥadath* (passes urine, stool or wind) is not accepted till he performs (repeats) the ablution."

A person from Ḥaḍaramout asked Abū Hurairah رَضِيَ اللهُ عَنْهُ, "What is *Ḥadath*?" Abū Hurairah replied, "*Ḥadath* means the passing of wind from the anus."

١٣٥ - حدَّثَنا إسحاقُ بنُ إبْرَاهِيمَ الحنْظَلِيُّ قالَ: أخْبَرَنا عَبْدُ الرَّزَّاقِ قالَ: أخْبَرَنا مَعْمَرٌ عَنْ هَمَّامِ بنِ مُنَبِّهٍ أَنَّهُ سَمِعَ أبا هُرَيْرَةَ يَقُولُ: قالَ رَسُولُ اللهِ ﷺ: «لا تُقْبَلُ صَلاةُ مَنْ أَحْدَثَ حتَّى يَتَوَضَّأَ»، قالَ رَجُلٌ مِنْ حَضْرَمَوْتَ: ما الحَدَثُ يا أبا هُرَيْرَةَ؟ قالَ: فُساءٌ أوْ ضُراطٌ. [انظر: ٦٩٥٤]

(3) CHAPTER. The superiority of ablution. And *Al-Ghurr-ul-Muḥajjalūn* (the parts of the

(٣) **بابٌ**: فَضلُ الوُضُوءِ والغُرُّ

(1) (Ch.2) See Glossary.

body of the Muslims washed in ablution will shine on the Day of Resurrection and the angels will call them by that name) from the traces of ablution.

الْمُحَجَّلُونَ مِنْ آثَارِ الْوُضُوءِ

136. Narrated Nu'aim Al-Mujmir: Once I went up the roof of the mosque, along with Abū Hurairah رَضِيَ اللهُ عَنْهُ. He performed ablution and said, "I heard the Prophet ﷺ saying, 'On the Day of Resurrection, my followers will be called *Al-Ghurr-ul-Muhajjalūn* from the traces of ablution and whoever can increase the area of his radiance[1] should do so (i.e. by performing ablution in the most perfect manner).'"

١٣٦ - **حدَّثنا** يَحْيَى بنُ بُكَيْرٍ قالَ: حدَّثنا اللَّيْثُ، عَنْ خالِدٍ، عَنْ سَعِيدِ بنِ أبي هِلالٍ، عَنْ نُعَيْمٍ ٱلْمُجْمِرِ قالَ: رَقيتُ مَعَ أبي هُرَيْرَةَ على ظَهْرِ المَسْجِد فَتَوَضَّأ فقالَ: إنِّي سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُولُ: «إنَّ أُمَّتي يُدْعَونَ يَوْمَ القِيامَةِ غُرًّا مُحَجَّلِيْنَ مِنْ آثارِ الوُضُوءِ، فَمنِ اسْتَطاعَ مِنْكُمْ أنْ يُطيلَ غُرَّتَهُ فَلْيَفْعَلْ».

(4) CHAPTER. One should not repeat ablution if in doubt unless and until he is convinced (that he has lost his ablution by having *Ḥadaṯẖ*).

(٤) **بابٌ** لا يَتَوَضَّأُ مِنَ الشَّكِّ حتَّى يَسْتَيْقِنَ

137. Narrated 'Abbād bin Tamīm رَضِيَ اللهُ عَنْهُ: My uncle asked Allāh's Messenger ﷺ about a person who imagined to have passed wind during *Ṣalāt* (prayer). Allāh's Messenger ﷺ replied: "He should not leave his *Ṣalāt* unless he hears sound or smells something."

١٣٧ - **حدَّثنا** عَليٌّ قالَ: حدَّثنا سُفْيانُ قالَ: حدَّثنا الزُّهْرِيُّ، عَنْ سَعِيدِ ابْنِ المُسَيَّبِ، عَنْ عَبَّادِ بنِ تَمِيْمٍ، عَنْ عَمِّهِ، أنَّهُ شَكا إلى رَسُولِ اللهِ ﷺ الرَّجُلُ الَّذي يُخَيَّلُ إلَيْهِ أنَّهُ يَجِدُ الشَّيءَ في الصَّلاةِ؟ فَقالَ: «لا يَنْفَتِلْ - أو: لا يَنْصَرِفْ - حتَّى يَسْمَعَ صَوْتاً أوْ يجدَ رِيحاً». [انظر: ١٧٧، ٢٠٥٦]

(5) CHAPTER. To perform a light ablution.

(٥) **بابُ** التَّخْفِيفِ في الوُضُوءِ

138. Narrated Kuraib: Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا said, "The Prophet ﷺ slept till he

١٣٨ - **حدَّثنا** عَليُّ بنُ عَبْدِ اللهِ قالَ: حدَّثنا سُفْيانُ عَنْ عَمْرٍو قالَ:

(1) (H.136) The Prophet ﷺ did not inrease the area more than what is washed of the body-parts while doing ablution as Allāh ordered to be washed in the Qur'ān.

snored and then offered *Ṣalāt* (prayer) (or probably lay till his breath sounds were heard and then got up and prayed)." Ibn 'Abbās added: "I stayed overnight in the house of my aunt, Maimūna, the Prophet ﷺ slept for a part of the night; and late in the night, he got up and performed ablution from a hanging water-skin, a light (perfect) ablution and stood up for *Ṣalāt*. I, too, performed a similar ablution, then I went and stood on his left. He drew me to his right and prayed as much as Allāh wished, and again lay and slept till his breath sounds were heard. Later on the *Mua'ḏh-ḏhin* (call-maker for the *Ṣalāt*) came to him and informed him that it was time for *Ṣalāt*. The Prophet ﷺ went with him for the *Ṣalāt* without performing a new ablution." (Sufyān said to 'Amr that some people said, "The eyes of Allāh's Messenger ﷺ sleep but his heart does not sleep." 'Amr replied, "I heard 'Ubaid bin 'Umair saying that the dreams of Prophets were Divine Revelations, and then he recited the Verse: ...(O my son! I have seen in a dream that I am slaughtering you (offer you in sacrifice to Allāh)..." (V.37:102). (See *Fatḥ Al-Bārī*, Vol.I, page 249).

(See *Ḥadīṯh* No.183)

أَخْبَرَنِي كُرَيْبٌ عَنِ ابنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ نامَ حتَّى نَفخَ ثُمَّ صَلَّى، وَرُبَّما قالَ: اضْطَجَعَ حتَّى نَفَخَ ثُمَّ قامَ فَصَلَّى، ثُمَّ حدَّثَنا بِهِ سُفْيانُ مَرَّةً بَعْدَ مَرَّةٍ عَنْ عَمْرٍو، عَنْ كُرَيْبٍ، عَنِ ابنِ عَبَّاسٍ قالَ: بِتُّ عِنْدَ خالَتِي مَيْمُونَةَ لَيْلَةً فَقامَ النَّبِيُّ ﷺ مِنَ اللَّيْلِ، فَلَمَّا كانَ فِي بَعْضِ اللَّيلِ قامَ النَّبِيُّ ﷺ فَتَوَضَّأَ مِنْ شَنٍّ مُعَلَّقٍ وُضُوءاً خَفِيفاً، يُخَفِّفُهُ عَمْرٌو ويُقَلِّلُهُ، وقامَ يُصَلِّي فَتَوَضَّأْتُ نَحْوًا مِمَّا تَوَضَّأ، ثُمَّ جِئْتُ فَقُمْتُ عَنْ يَسارِهِ - وَرُبَّما قالَ سُفْيانُ: عَنْ شِمالِهِ - فَحَوَّلَنِي فَجَعَلَنِي عَنْ يَمِينِهِ، ثُمَّ صَلَّى ما شاءَ اللهُ، ثُمَّ اضْطَجَعَ فَنامَ حتَّى نَفَخَ ثُمَّ أَتاهُ المُنادِي فَآذَنَهُ بالصَّلاةِ، فَقامَ مَعَهُ إلى الصَّلاةِ، فَصَلَّى وَلَمْ يَتَوَضَّأ، قُلْنا لِعَمْرٍو: إنَّ ناساً يَقُولُونَ إنَّ رَسُولَ اللهِ ﷺ تَنامُ عَيْنُهُ وَلا يَنامُ قَلْبُهُ قالَ عَمْرٌو: سَمِعْتُ عُبَيْدَ بْنَ عُمَيرٍ يَقُولُ: رُؤْيا الأنْبياءِ وَحْيٌ، ثُمَّ قَرَأَ: ﴿إِنِّىٓ أَرَىٰ فِى ٱلْمَنَامِ أَنِّىٓ أَذْبَحُكَ﴾ [الصافات: ١٠٢]. [راجع: ١١٧]

(6) CHAPTER. The completion (or perfection) of ablution (one should wash all the parts perfectly).

And Ibn 'Umar said, "The completion of ablution means to clean the parts perfectly."

(٦) بابُ إسْباغِ الوُضُوءِ.

وقالَ ابْنُ عُمَرَ: إسْباغُ الوُضُوءِ الإنْقاءُ.

139. Narrated Usāma bin Zaid رَضِيَ اللهُ عَنهُما: Allāh's Messenger ﷺ proceeded from

١٣٩ - حَدَّثَنا عَبْدُ اللهِ بنُ

'Arafāt till when he reached a mountain path, he dismounted, urinated and then performed ablution but not a perfect one. I said to him, ("Is it the time for) *Ṣalāt* (prayer), O Allāh's Messenger?" He said, "The (place of) *Ṣalāt* is ahead of you." He rode till when he reached Al-Muzdalifa, he dismounted and performed ablution – a perfect one. The (call for *Adhān* and) *Iqāma* was pronounced and he ﷺ led the *Maghrib* prayer. Then everybody made their camels kneel down at its place. Then the *Iqāma* was pronounced for the *'Ishā'* prayer which the Prophet ﷺ led and no (optional *Nawāfil* or *Sunna* etc.) prayer was offered in between the two *Ṣalāt* (*'Ishā'* and *Maghrib*).

مَسْلَمَةَ، عَنْ مالِكٍ، عَنْ مُوسَى بنِ عُقْبَةَ، عَنْ كُرَيْبٍ مَوْلَى ابْنِ عَبَّاسٍ، عَنْ أُسامَةَ بنِ زَيْدٍ، أنَّه سَمِعَهُ يقُولُ: دَفَعَ رَسُولُ اللهِ ﷺ مِنْ عَرَفَةَ حتَّى إذَا كانَ بالشِّعْبِ نَزَلَ فَبالَ. ثُمَّ تَوَضَّأَ وَلَمْ يُسْبغِ الوُضُوءَ فَقُلْتُ: الصَّلاةَ يا رَسُولَ اللهِ فقالَ: «الصَّلاةُ أمامَكَ»، فَرِكِبَ فَلَمَّا جاءَ المُزْدَلِفَةَ نَزَلَ فَتَوَضَّأَ فأسْبَغَ الوُضُوءَ. ثُمَّ أُقِيمَتِ الصَّلاةُ فَصَلَّى المَغْرِبَ ثُمَّ أناخَ كُلُّ إنْسانٍ بَعِيرَهُ فِي مَنْزِلِهِ، ثُمَّ أُقِيمَتِ العِشاءُ فَصَلَّى ولَمْ يُصَلِّ بَيْنَهُما. [انظر: ١٨١، ١٦٦٧، ١٦٦٩، ١٦٧٢]

(7) CHAPTER. To wash the face with both hands by a handful of water.

(٧) بابُ غَسْلِ الوَجْهِ باليَدَيْنِ مِنْ غَرْفَةٍ وَاحِدَةٍ

140. Narrated 'Aṭā' bin Yasār: Ibn 'Abbās رضي الله عنه performed ablution and washed his face (in the following way): He ladled out a handful of water, rinsed his mouth and washed his nose with it by putting in water and then blowing it out. He, then, took another handful (of water) and did like this (gesturing) joining both hands, and washed his face, took another handful of water and washed his right forearm. He again took another handful of water and washed his left forearm, and passed (wet) hands over his head and took another handful of water and poured it over his right foot (up to his ankles) and washed it thoroughly and similarly took another handful of water and washed thoroughly his left foot (up to the ankles) and said, "I saw Allāh's Messenger ﷺ performing ablution in this way."

١٤٠ - حدَّثنا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ قالَ: أخْبَرَنا أبُو سَلَمَةَ الخُزَاعِيُّ مَنْصُورُ ابنُ سَلَمَةَ قالَ: أخْبَرنا ابنُ بِلالٍ يَعْنِي سُلَيْمانَ عَنْ زَيْدِ بنِ أسْلَمَ، عَنْ عَطاءِ بنِ يَسارٍ، عَنِ ابنِ عَبَّاسٍ: أنَّهُ تَوَضَّأَ فَغَسَلَ وَجْهَهُ، أخَذَ غَرْفَةً مِنْ ماءٍ فَمَضْمَضَ بِها واسْتَنْشَقَ، ثُمَّ أخَذَ غَرْفَةً مِنْ ماءٍ فَجَعَلَ بِها هٰكَذا أضافَها إلى يَدِهِ الأُخْرَى، فَغَسَلَ بِهَا وَجْهَهُ ثُمَّ أخَذَ غَرْفَةً مِنْ ماءٍ فَغَسَلَ بِها يَدَهُ اليُمْنَى، ثُمَّ أخَذَ غَرْفَةً مِنْ ماءٍ فغَسَلَ بِها يَدَهُ اليُسْرَى، ثُمَّ مَسَحَ بِرأسِهِ ثُمَّ أخَذَ

غَرْفَةً مِنْ ماءٍ فَرَشَّ عَلى رِجْلِهِ اليُمْنى حَتَّى غَسَلَها، ثُمَّ أخَذَ غَرْفَةً أُخْرَى فَغَسَلَ بِها رِجْلَهُ يَعْني اليُسْرَى، ثُمَّ قالَ: هٰكَذا رَأيْتُ رَسُولَ اللهِ ﷺ يَتَوَضَّأُ.

(8) CHAPTER. To recite "In the Name of Allāh," during every action and on having sexual relations with one's wife.

(٨) بابُ التَّسْمِيَةِ عَلى كُلِّ حالٍ وعِنْدَ الوِقاعِ،

141. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "If anyone of you on having sexual relations with his wife said (and he must say it before starting) 'In the Name of Allāh. O Allāh! Protect us from Satan and also protect what You bestow upon us (i.e. the coming offspring) from Satan, and if it is destined that they should have a child then, Satan will never be able to harm that offspring."

١٤١ - **حدَّثَنا** عَلِيُّ بنُ عَبْدِ اللهِ قالَ: حدَّثَنا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ سالِمِ بْنِ أبي الجَعْدِ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبّاسٍ: يَبْلُغُ بِهِ النَّبِيَّ ﷺ قالَ: «لَوْ أنَّ أحدَكُمْ إذا أتى أهْلَهُ قالَ: بِسْمِ اللهِ اللَّهُمَّ جَنِّبْنا الشَّيطانَ، وجَنِّبِ الشَّيْطانَ ما رَزَقْتَنا، فَقُضِيَ بَيْنَهُما وَلَدٌ لَمْ يَضُرَّهُ». [انظر: ٣٢٧١، ٣٢٨٣، ٥١٦٥، ٦٣٨٨، ٧٣٩٦]

(9) CHAPTER. What to say while going to the lavatory (water closet).

(٩) بابُ ما يَقُولُ عِنْدَ الخَلاءِ

142. Narrated Anas رَضِيَ اللهُ عَنْهُ: Whenever the Prophet ﷺ went to answer the call of nature, he used to say, "*Allāh-umma innī a'ūdhu bika minal khubuthi wal khāba'ith* [i.e., O Allāh, I seek refuge with You from devils – males and females (or all offensive and wicked things, evil deeds etc.)]."

١٤٢ - **حدَّثَنا** آدَمُ قالَ: حدَّثَنا شُعْبَةُ عَنْ عَبْدِ العَزيزِ بنِ صُهَيْبٍ قالَ: سَمِعْتُ أنَساً يَقُولُ: كانَ النَّبِيُّ ﷺ إذا دَخَلَ الخَلاءَ قالَ: «اللَّهُمَّ إنِّي أعُوذُ بِكَ مِنَ الخُبُثِ والخَبائِثِ» تابَعَهُ ابْنُ عَرْعَرَةَ، عَنْ شُعْبَةَ، وَقالَ غُنْدَرٌ، عَنْ شُعْبَةَ: «إذا أتى الخَلاءَ». وَقالَ مُوسَى عَنْ حَمّادٍ: «إذا دَخَلَ»، وَقالَ سَعِيدُ بْنُ زَيْدٍ: حدَّثَنا عَبْدُ العَزِيزِ: «إذا أرادَ أنْ يَدْخُلَ». [انظر: ٦٣٢٢]

(10) CHAPTER. Providing water at lavatories (for washing the private parts after answering the call of nature).

(١٠) بابُ وَضْعِ المَاءِ عِنْدَ الخَلاءِ

143. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Once the Prophet ﷺ entered a lavatory and I placed water for his ablution. He asked, "Who placed it?" He was informed accordingly and so he said, "O Allāh! Make him (Ibn 'Abbās) a learned scholar in religion (Islām)."

١٤٣ - حدَّثَنا عَبْدُ اللهِ بْنُ مُحَمَّدٍ قالَ: حدَّثَنا هاشِمُ بنُ القاسِمِ قالَ: حدَّثَنا وَرْقاءُ، عَنْ عُبَيْدِ اللهِ بنِ أبي يَزِيدَ، عَنِ ابنِ عَبَّاسٍ أنَّ النَّبيَّ ﷺ دَخَلَ الخلاءَ فَوَضَعْتُ لَهُ وَضُوءاً، قالَ: مَنْ وَضَعَ هذَا؟ فأُخْبِرَ، فَقالَ: «اللَّهُمَّ فَقِّهْهُ في الدِّينِ». [راجع: ٧٥]

(11) CHAPTER. While urinating or defecating, never face the *Qiblah* except when you are screened by a building or a wall or something like that.

(١١) بابٌ لا تُسْتَقْبَلُ القِبْلَةُ بِبَوْلٍ وَلَا غائِطٍ إلَّا عِنْدَ البِناءِ، جِدَارٍ أَوْ نَحْوِهِ

144. Narrated Abū Ayyūb Al-Anṣārī رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "If anyone of you goes to an open space for answering the call of nature he should neither face nor turn his back towards the *Qiblah*; he should either face the east or the west."

١٤٤ - حدَّثَنا آدَمُ قالَ: حدَّثَنا ابنُ أبي ذِئْبٍ قالَ: حَدَّثَني الزُّهْرِيُّ، عَنْ عَطاءِ بْنِ يزيدَ اللَّيْثِيِّ، عَنْ أبي أيُّوبَ الأنْصارِيِّ قالَ: قالَ رَسُولُ اللهِ ﷺ: «إذا أتى أحَدُكُمُ الغائِطَ فَلا يَسْتَقْبِلِ القِبْلَةَ وَلا يُوَلِّها ظَهْرَهُ، شَرِّقُوا أوْ غَرِّبُوا». [انظر: ٣٩٤]

(12) CHAPTER. Defecating while sitting over two bricks.

(١٢) بابُ مَنْ تَبَرَّزَ عَلى لَبِنَتَيْنِ

145. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: People say, "Whenever you sit for answering the call of nature, you should not face the *Qiblah* or Bait-ul-Maqdis (Jerusalem)." I told them, "Once I went up the roof of our house and I saw Allāh's Messenger ﷺ answering the call of nature while sitting on two bricks facing Bait-ul-Maqdis [but there was a screen covering him. (*Fatḥ Al-Bārī*, Vol.I, page 258).].

١٤٥ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أخْبَرَنا مالِكٌ، عَنْ يَحْيى بنِ سَعِيدٍ، عَنْ مُحَمَّدِ بنِ يَحْيى بنِ حَبَّانَ، عَنْ عَمِّهِ واسِعِ بْنِ حَبَّانَ، عَنْ عَبْدِ اللهِ ابْنِ عُمَرَ أنَّهُ كانَ يَقُولُ: إنَّ ناساً يَقُولُونَ: إذا قَعَدْتَ عَلى حَاجَتِكَ فَلا تَسْتَقْبِلِ القِبْلَةَ وَلا بَيْتَ

المَقْدِسِ، فَقالَ عَبْدُ اللهِ ابنُ عُمَرَ: لَقَدِ ارْتَقَيْتُ يوماً على ظَهْرِ بَيْتٍ لَنا فَرَأَيْتُ رَسُولَ اللهِ ﷺ على لَبِنَتَيْنِ مُسْتَقْبِلاً بَيْتَ المَقْدِسِ لِحاجَتِه، وَقالَ: لَعَلَّكَ مِنَ الَّذِينَ يُصَلُّونَ عَلى أَوْرَاكِهِم، فَقُلْتُ: لا أَدْرِي وَاللهِ، قالَ مالِكٌ: يَعْني الَّذي يُصَلِّي وَلا يَرْتَفِعُ عَنِ الأَرْضِ يَسْجُدُ وَهُوَ لاصِقٌ بالأَرْضِ. [انظر: ١٤٨، ١٤٩، ٣١٠٢]

(13) CHAPTER. The going out of women for answering the call of nature.

(١٣) بابُ خُرُوجِ النِّساءِ إلى البَرَازِ

146. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The wives of the Prophet ﷺ used to go to Al-Manāṣi', a vast open place (near Baqī' at Al-Madīna) to answer the call of nature at night. 'Umar used to say to the Prophet ﷺ, "Let your wives be veiled," but Allāh's Messenger ﷺ did not do so. One night Sauda bint Zam'a the wife of the Prophet ﷺ went out at *'Iṣhā'* time and she was a tall lady. 'Umar addressed her and said, "I have recognized you, O Sauda." He said so, as he desired eagerly that the Verses of *Al-Ḥijāb* (the observing of veils by the Muslim women) may be revealed. So Allāh revealed the verses of *Al-Ḥijāb* (a complete body cover excluding the eyes).

١٤٦ - حَدَّثَنَا يَحْيى بنُ بُكَيرٍ، قالَ: حَدَّثَنا اللَّيْثُ قالَ: حَدَّثَني عُقَيْلٌ، عَنِ ابْنِ شِهابٍ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ: أَنَّ أَزْوَاجَ النَّبِيِّ ﷺ كُنَّ يَخْرُجْنَ بِاللَّيْلِ إِذَا تَبَرَّزْنَ إِلى المَناصِعِ، وَهُوَ صَعِيدٌ أَفْيَحُ فَكانَ عُمَرُ يَقُولُ لِلنَّبِيِّ ﷺ: احْجُبْ نِساءَكَ، فَلَمْ يَكُنْ رَسُولُ اللهِ ﷺ يَفْعَلُ، فَخَرَجَتْ سَوْدَة بِنْتُ زَمْعَةَ زَوْجُ النَّبِيِّ ﷺ لَيْلَةً مِنَ اللَّيالِي عِشاءً، وكانَت امْرَأَةً طَوِيلَةً، فَنادَاها عُمَرُ: أَلا قَدْ عَرَفْناكِ يا سَوْدَةُ، حِرصاً عَلى أَنْ يَنْزِلَ الحِجابُ، فأَنْزَلَ اللهُ الحِجابَ. [انظر: ١٤٧، ٤٧٩٥، ٥٢٣٧، ٦٢٤٠]

147. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The Prophet ﷺ said to his wives, "You are allowed to go out to answer the call of nature."

١٤٧ - حَدَّثَنا زَكَرِيَّا قالَ: حَدَّثَنا أَبُو أُسامَةَ، عَنْ هِشامِ بنِ عُرْوَةَ عَنْ

أبيه، عَنْ عائِشَةَ عَنِ النَّبِيِّ ﷺ قالَ: «قَدْ أُذِنَ أنْ تَخْرُجْنَ في حاجَتِكُنَّ» قالَ هِشامٌ: تَعْني البَرَازَ. [راجع: ١٤٦]

(14) CHAPTER. To defecate in houses.

(١٤) بابُ التَّبرُّزِ في البُيُوتِ

148. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: I went up to the roof of Ḥafṣa's house for some job and I saw Allāh's Messenger ﷺ answering the call of nature facing Shām (Syria, Jordan, Palestine and Lebanon regarded as one country) with his back towards the *Qiblah*. (See *Ḥadīth* No.145).

١٤٨ - **حدَّثني** إبراهيمُ بنُ المُنْذِرِ قالَ: حدَّثنا أنَسُ بنُ عِياضٍ، عَنْ عُبَيْدِ اللهِ، عَنْ مُحَمَّدِ بنِ يَحْيى بنِ حَبَّانَ، عَنْ وَاسِعِ بنِ حَبَّانَ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ، قالَ: ارْتَقَيْتُ فوقَ ظَهْرِ بَيْتِ حَفْصَةَ لِبَعْضِ حَاجَتِي، فَرأيْتُ رَسُولَ اللهِ ﷺ يَقْضِي حاجَتَهُ مُسْتَدبِرَ القِبْلَةِ مُسْتَقْبِلَ الشَّأمِ. [راجع: ١٤٥]

149. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: Once I went up the roof of our house and saw Allāh's Messenger ﷺ answering the call of nature while sitting over two bricks facing Bait-ul-Maqdis (Jerusalem). (See *Ḥadīth* No.145).

١٤٩ - **حدَّثَنا** يَعْقوبُ بنُ إبراهِيمَ قالَ: حدَّثَنا يزيدُ قالَ: أخْبَرَنا يَحْيى عَنْ مُحَمَّدِ بنِ يَحْيَى بنِ حَبَّانَ: أنَّ عَمَّهُ وَاسِعَ بنَ حَبَّانَ أخْبَرَهُ: أن عَبْدَ الله بنَ عُمَرَ أخْبَرَهُ، قالَ: لَقَدْ ظَهَرْتُ ذَاتَ يَوْمٍ عَلى ظَهْرِ بَيْتِنا فَرَأيْتُ رَسُولَ اللهِ ﷺ قاعِداً عَلى لَبِنَتَيْنِ، مُسْتَقْبِلَ بَيْتِ المَقْدِسِ. [راجع: ١٤٥]

(15) CHAPTER. To wash the private parts with water after answering the call of nature.

(١٥) بابُ الاسْتِنْجاءِ بالماءِ

150. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Whenever Allāh's Messenger ﷺ went to answer the call of nature, I along with another boy used to accompany him with a tumbler full of water. (Hishām commented, "So that he might wash his private parts with it.")

١٥٠ - **حدَّثَنا** أبُو الوَلِيدِ هِشامُ بنُ عَبدِ المَلِكِ قالَ: حدَّثنا شُعبةُ عَنْ أبي مُعاذٍ، وَاسمُهُ عَطاءُ بنُ أبي مَيْمُونَةَ قالَ: سَمِعْتُ أنَسَ بنَ مالِكٍ يَقُولُ: كانَ النَّبِيُّ ﷺ إذَا خَرَجَ لِحاجَتِهِ أَجيءُ أنا وَغُلامٌ مَعَنا إدَاوَةٌ

مِنْ ماءٍ، يَعني يَسْتَنجي بِهِ. [انظر: ١٥١، ١٥٢، ٢١٧، ٥٠٠]

(16) CHAPTER. Getting water carried by somebody else for purification (washing one's private parts).

(١٦) بابُ مَنْ حُمِلَ مَعَهُ الماءُ لِطُهُورِهِ،

And Abū Ad-Dardā' said (to the people of Irāq), "Is not the man whose nick-names are *Ṣāḥib An-Na'lain, Ṣāḥib Aṭ-Ṭahūr* and *Ṣāḥib Al-Wisād* ('Abdullāh bin Mas'ūd) amongst you?" ['Abdullāh bin Mas'ūd used to carry the *Na'lain* (shoes) and *Ṭahūr* (water for purification and ablution) and *Wisād* (carpet) for the Prophet ﷺ, so he was called by those names].

وَقالَ أبُو الدَّرْدَاءِ: ألَيْسَ فيكُمْ صَاحِبُ النَّعْلَينِ وَالطَّهُورِ وَالوِسادِ؟

151. Narrated Anas رَضِيَ اللهُ عَنْهُ: Whenever Allāh's Messenger ﷺ went to answer the call of nature, I along with another boy from us used to go behind him with a tumbler full of water.

١٥١ - حدَّثَنا سُلَيْمانُ بنُ حَرْبٍ قالَ: حدَّثَنا شُعْبَةُ، عَنْ عَطاءِ بنِ أبي مَيْمُونَةَ، قالَ: سَمِعْتُ أنَساً يَقُولُ: كانَ رَسُولُ اللهِ ﷺ إذا خَرَجَ لِحاجَتِهِ تَبِعْتُهُ أنا وَغُلامٌ مِنَّا مَعَنا إدَاوَةٌ مِنْ ماءٍ. [راجع: ١٥٠]

(17) CHAPTER. To carry an *'Anaza* (spear-headed stick) along with the water for washing the private parts after answering the call of nature.

(١٧) بابُ حَمْلِ العَنَزَةِ مَعَ المَاءِ في الاسْتِنْجاءِ

152. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Whenever Allāh's Messenger ﷺ went to answer the call of nature, I along with another boy used to carry a tumbler full of water (for cleaning the private parts) and an *'Anaza* (spear-headed stick).

١٥٢ - حدَّثَنا مُحَمَّدُ بنُ بَشَّارٍ قالَ: حدَّثَنا مُحَمَّدُ بنُ جَعْفَرٍ قالَ: حدَّثَنا شُعْبَةُ، عَنْ عَطاءِ بنِ أبي مَيْمُونَةَ، سَمِعَ أنَسَ بنَ مالِكٍ يَقُولُ: كانَ رَسُولُ اللهِ ﷺ يَدْخُلُ الخَلاءَ فأحْمِلُ أنا وغُلامٌ إدَاوَةً مِنْ ماءٍ وعَنَزَةً يَسْتَنْجي بِالمَاءِ. تابَعَهُ النَّضْرُ وَشاذانُ عَنْ شُعْبَةَ، العَنَزَةُ: عَصًا عَلَيْهِ زُجٌّ. [راجع: ١٥٠]

(18) CHAPTER. It is forbidden to clean the private parts with the right hand.

(١٨) بابُ النَّهيِ عَنِ الاسْتِنْجاءِ باليَمِين

153. Narrated Abū Qatāda رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Whenever anyone of you drinks water, he should not breathe in the drinking utensil, and whenever anyone of you goes to a lavatory, he should neither touch his penis with his right hand nor clean his private parts with his right hand."

١٥٣ - حدَّثنا مُعاذُ بنُ فَضالَةَ قالَ: حدَّثَنا هِشامٌ هُوَ الدَّسْتَوائيُّ، عَنْ يَحْيَى ابنِ أَبي كَثِيرٍ، عَنْ عَبْدِ اللهِ بنِ أَبي قَتادَةَ، عَنْ أَبيهِ قالَ: قالَ رَسُولُ اللهِ ﷺ: «إذا شَرِبَ أَحَدُكُمْ فَلَا يَتَنَفَّسْ في الإناءِ، وَإذَا أَتَى الخَلاءَ فَلاَ يَمَسَّ ذَكَرَهُ بِيَمِينِهِ، وَلا يَتَمَسَّحْ بِيَمِينِهِ». [انظر: ١٥٤، ٥٦٣٠]

(19) CHAPTER. While passing urine one should not hold his penis with his right hand.

(١٩) بابٌ لا يُمْسِكُ ذَكَرَهُ بِيَمِينِهِ إِذَا بالَ

154. Narrated Abū Qatāda رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Whenever anyone of you urinates, he should neither hold his penis with his right hand nor clean his private parts with his right hand. (And while drinking) one should not breathe in the drinking utensil."

١٥٤ - حدَّثَنا مُحَمَّدُ بنُ يُوسُفَ قالَ: حدَّثَنا الأَوْزاعِيُّ، عَنْ يَحْيَى بنِ أَبي كَثِيرٍ، عَنْ عَبْدِ اللهِ بنِ أَبي قَتادَةَ، عَنْ أَبيهِ عَنِ النَّبيِّ ﷺ قالَ: «إذَا بالَ أَحَدُكُمْ فَلا يَأْخُذَنَّ ذَكَرَهُ بِيَمِينِه، وَلا يَسْتَنْجِ بِيَمِينِهِ وَلا يَتَنَفَّسْ في الإناءِ». [راجع: ١٥٣]

(20) CHAPTER. To clean the private parts with stones.

(٢٠) بابُ الاسْتِنْجاءِ بالحِجارَة

155. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: I followed the Prophet ﷺ while he was going out to answer the call of nature. He used not to look this way or that. So, when I approached near him he said to me, "Fetch me some stones for cleaning the privates parts (or said something similar), and do not bring a bone or a piece of dung[1]." So I brought the stones in the corner of my garment and placed

١٥٥ - حدَّثَنا أَحْمَدُ بنُ مُحَمَّدٍ المَكِّيّ قالَ: حدَّثَنا عَمْرُو بنُ يَحْيى بنِ سَعِيدِ بنِ عَمْرٍو المَكِّيُّ، عَنْ جَدِّه، عَنْ أَبي هُرَيْرَةَ قالَ: اتَّبَعْتُ النَّبيَّ ﷺ وَخَرَجَ لِحاجَتِهِ فكانَ لا يَلْتَفِتُ، فَدَنَوْتُ مِنْهُ فَقالَ: «ٱبْغِنِي أَحْجاراً أَسْتَنْفِضْ بِها - أَوْ نَحْوَهُ -

(1) (H.155) The Arabic word *Rauth* means the dung of mules, horses, or donkeys only, but the camel's dung is called *Ba'r* in Arabic and the cow's dung in Arabic is called *Khithi*.

وَلا تَأْتِني بِعَظْمٍ وَلا رَوْثٍ»، فَأَتَيْتُهُ بأَحْجارٍ بِطَرَفِ ثِيابِي فَوَضَعْتُها إلى جَنْبِهِ وَأَعْرَضْتُ عَنْهُ، فَلَمّا قَضَى أَتْبَعَهُ بِهِنَّ. [انظر: ٣٨٦٠]

them by his side and I then went away from him. When he finished (from answering the call of nature) he used them.

(21) CHAPTER. Do not clean the private parts with dung.

(٢١) بابٌ لا يُسْتَنجى بِرَوثٍ

156. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ went out to answer the call of nature and asked me to bring three stones. I found two stones and searched for the third but could not find it. So, I took a dried piece of dung and brought it to him. He took the two stones and threw away the dung and said, "This is *Riksun* (a degenerative or a filthy thing)."

١٥٦ - **حدَّثَنا** أبو نُعْيم قالَ: حدَّثَنا زُهيرٌ عَنْ أبي إسحاقَ قالَ: لَيْسَ أبو عُبَيْدَةَ ذَكَرَهُ، ولكِنْ عَبْدُ الرَّحْمٰنِ بْنُ الأَسْوَدِ عَنْ أبيهِ: أَنَّهُ سَمعَ عَبْدَ اللهِ يَقُولُ: أَتى النَّبِيُّ ﷺ الغائِطَ فأمَرَني أنْ آتِيَهُ بِثَلاثةِ أَحْجارٍ، فَوَجَدْتُ حَجَرَيْنِ، والتَمَسْتُ الثَّالِثَ فَلَمْ أَجِدْ، فأَخَذْتُ رَوْثَةً فأَتَيْتُهُ بِها فأَخَذَ الحَجَرَيْنِ وأَلْقى الرَّوْثَة، وَقالَ: هٰذا رِكْسٌ. وَقالَ إبْراهيمُ ابن يُوسُفَ عَنْ أَبيْهِ عَنْ أَبي إِسْحاقَ: حَدَّثَني عَبْدُ الرَّحْمٰنِ.

(22) CHAPTER. The washing of the body parts (i.e., the parts which are washed in ablution) once only while performing ablution.

(٢٢) بابُ الوضوءِ مَرَّةً مَرَّةً

157. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ performed ablution by washing the body parts only once.

١٥٧ - **حدَّثَنا** مُحَمَّدُ بنُ يُوسُفَ قالَ: حدَّثَنا سُفْيانُ عَنْ زَيْدِ بنِ أَسْلَمَ، عَنْ عَطاءِ ابْنِ يَسارٍ، عَنِ ابنِ عَبَّاسٍ قالَ: تَوَضَّأَ النَّبِيُّ ﷺ مَرَّةً مَرَّةً.

(23) CHAPTER. The washing of the body parts twice while performing ablution.

(٢٣) بابُ الوضُوءِ مَرَّتَيْنِ مَرَّتَيْنِ

158. Narrated 'Abdullāh bin Zaid رَضِيَ اللهُ عَنْهُ : The Prophet ﷺ performed ablution by washing the body parts twice.

١٥٨ - حَدَّثَنَا الْحُسَيْنُ بنُ عِيسَى قالَ: حدَّثَنا يُونُسُ بنُ مُحَمَّدٍ قالَ: حدَّثَنا فُلَيْحُ بنُ سُلَيْمانَ، عَنْ عَبْدِ اللهِ بنِ أَبِي بَكْرِ بنِ عَمْرِو بنِ حَزْمٍ، عَنْ عَبَّادِ بنِ تَمِيمٍ، عَنْ عَبْدِ اللهِ بنِ زَيْدٍ أَنَّ النَّبِيَّ ﷺ تَوَضَّأَ مَرَّتَيْنِ مَرَّتَيْنِ.

(24) CHAPTER. The washing of the parts thrice while performing ablution.

(٢٤) بابُ الوضُوءِ ثَلاثاً ثَلاثاً

159. Narrated Ḥumrān, the slave of 'Uthmān رَضِيَ اللهُ عَنْهُ: I saw 'Uthmān bin 'Affān asking for a tumbler of water (and when it was brought), he poured water over his hands and washed them thrice and then put his right hand in the water container and rinsed his mouth, washed his nose by putting water in it and then blowing it out. Then he washed his face and forearms up to the elbows thrice, passed his (wet) hands over his head and washed his feet up to the ankles thrice. Then he said, "Allāh's Messenger said, 'If anyone performs ablution like that of mine and offers a two *Rak'ā Ṣalāt* (prayer) during which he does not think of anything else then his past sins will be forgiven.'"

١٥٩ - حَدَّثَنَا عَبْدُ العَزِيزِ بنُ عَبْدِ اللهِ الأُوَيْسِيُّ قالَ: حدَّثَني إبراهِيمُ بنُ سَعْدٍ، عَنِ ابنِ شِهابٍ أَنَّ عَطاءَ بنَ يَزِيدَ أَخْبَرَهُ أَنَّ حُمْرَانَ مَوْلَى عُثمانَ. أَخْبَرَهُ أَنَّه رَأى عُثمانَ بنَ عَفَّانَ دَعا بإناءٍ، فأَفْرَغَ على كَفَّيْهِ ثَلاثَ مِرارٍ فَغَسَلَهُما، ثُمَّ أَدْخَلَ يَمِينَه في الإناءِ فَمَضْمَضَ وَاسْتَنْثَرَ ثُمَّ غَسَلَ وَجْهَه ثَلاثاً وَيَدَيْهِ إلى المِرْفَقَيْنِ ثَلاثَ مِرارٍ، ثُمَّ مَسَحَ بِرَأْسِهِ، ثُمَّ غَسَلَ رِجْلَيْهِ ثَلاثَ مِرارٍ إلى الكَعْبَيْنِ، ثُمَّ قالَ: قالَ رَسُولُ اللهِ ﷺ: «مَنْ تَوَضَّأَ نَحْوَ وُضوئي هذَا ثُمَّ صَلَّى رَكْعَتَينِ لا يُحَدِّثُ فِيهِمَا نَفْسَه غُفِرَ لَه مَا تَقَدَّمَ مِنْ ذَنْبِهِ». [انظر: ١٦٠، ١٦٤، ١٩٣٤، ٦٤٣٣]

160. Narrated Humrān: When 'Uthmān performed the ablution, he said, "I am going to tell you a *Ḥadīth* which I would not have told you except for (had I not been compelled by) a certain Holy Verse. I heard the Prophet ﷺ saying, 'If a man performs ablution

١٦٠ - وعَنْ إبراهِيمَ قالَ: قالَ صَالِحُ بنُ كَيْسانَ: قالَ ابنُ شِهَابٍ: ولكِنْ عُرْوَةُ يُحَدِّثُ عَنْ حُمْرانَ: فَلَمَّا تَوَضَّأَ عُثمانُ قالَ: ألا أُحَدِّثُكُم

perfectly and then offers the compulsory congregational *Ṣalāt* (prayer), Allāh will forgive his sins committed between that (prayer) and the (next) prayer till he offers it.' " The subnarrator 'Urwa said: This Verse is: "Verily, those who conceal the clear proofs and evidences and the guidance which We have sent down..." (V.2:159).

حَدِيثاً لَوْلا آيَةٌ مَا حَدَّثْتُكُمُوهُ، سَمِعْتُ النَّبِيَّ ﷺ يقُولُ: «لا يَتَوَضَّأُ رَجُلٌ يُحْسِنُ وُضُوءَه، وَيُصَلِّي الصَّلاةَ إلَّا غُفِرَ لَهُ ما بَيْنَهُ وَبَيْنَ الصَّلاةِ حَتَّى يُصَلِّيَها». قالَ عُرْوَةُ: الآيَةُ ﴿إِنَّ ٱلَّذِينَ يَكْتُمُونَ مَآ أَنزَلْنَا﴾ [البقرة: ١٥٩].

[راجع: ١٥٩]

(25) CHAPTER. The cleaning of the nose by putting water in it and then blowing it out during ablution.

(٢٥) بابُ الاسْتِنْثارِ في الوُضُوءِ،

ذَكَرَهُ عُثمانُ، وَعَبْدُ اللهِ بنُ زَيْدٍ، وابنُ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ.

161. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Whoever performs ablution should clean his nose with water by putting the water in it and then blowing it out, and whoever cleans his private parts with stones should do it with odd number of stones."

١٦١ - حدَّثَنا عَبدانُ: أَخْبَرَنا عَبدُ اللهِ قالَ: أَخْبَرَنا يونُسُ عَنِ الزُّهْرِيِّ قالَ: أَخْبرَني أَبُو إِدْرِيسَ أَنَّهُ سَمِعَ أَبا هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قالَ: «مَنْ تَوَضَّأَ فَلْيَسْتَنْثِرْ وَمَنِ اسْتَجْمَرَ فَلْيُوتِرْ». [انظر: ١٦٢]

(26) CHAPTER. To clean the private parts with odd number of stones.

(٢٦) بابُ الاسْتِجْمارِ وِتْراً

162. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "If anyone of you performs ablution he should put water in his nose and then blow it out, and whoever cleans his private parts with stones should do so with odd numbers. And whoever wakes up from his sleep should wash his hands before putting them in the water for ablution, because nobody knows where his hands were during sleep."

١٦٢ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أَخْبرَنا مالِكٌ عَنْ أَبي الزِّنادِ، عَنِ الأَعْرَجِ، عَنْ أَبي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قالَ: «إذا تَوَضَّأَ أَحَدُكُمْ فَلْيَجْعَلْ في أَنْفِهِ ماءً ثُمَّ لِيَنْثِرْ، وَمَنِ اسْتَجْمَرَ فَلْيُوتِرْ. وَإِذا اسْتَيْقَظَ أَحَدُكُمْ مِنْ نَوْمِهِ فَلْيَغْسِلْ يَدَهُ قَبْلَ أَنْ يُدْخِلَها في وَضُوئِهِ فإنَّ أَحَدَكُمْ لا يَدْرِي أَيْنَ باتَتْ يَدُهُ».

[راجع: ١٦١]

(27) CHAPTER. Washing both feet, and it is not sufficient to pass wet hands over the feet.

(٢٧) **بابُ** غَسْلِ الرِّجْلَيْنِ وَلَا يَمْسَحُ عَلَى الْقَدَمَيْنِ

163. Narrated 'Abdullāh bin 'Amr رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ remained behind us on a journey. He joined us while we were performing ablution for the *'Aṣr* prayer which was over-due and we were just passing (wet) hands over our feet (not washing them thoroughly) so he ﷺ addressed us in a loud voice saying twice or thrice, "Save your heels from the fire."

١٦٣ - **حَدَّثَني** مُوسَى قالَ: حدَّثَنا أَبُو عَوانَةَ عَنْ أَبي بِشْرٍ، عَنْ يُوسُفَ بنِ ماهِكٍ، عَنْ عَبْدِ اللهِ بنِ عَمْرٍو قالَ: تَخَلَّفَ النَّبِيُّ ﷺ عَنَّا في سَفْرَةٍ فأدْرَكَنا وقَدْ أرْهَقْنا العَصْرَ فَجَعَلْنا نَتَوَضَّأُ ونَمْسَحُ عَلى أرْجُلِنا فَنادَى بِأَعْلَى صَوْتِهِ: «وَيْلٌ لِلأَعْقابِ مِنَ النَّارِ» مَرَّتَيْنِ أوْ ثَلاثاً.

[راجع: ٦٠]

(28) CHAPTER. To rinse the mouth with water while performing ablution.

This statement has come from the Prophet ﷺ on the authority of Ibn 'Abbās and 'Abdullāh bin Zaid رَضِيَ اللهُ عَنْهُم.

(٢٨) **بابُ** المَضْمَضَةِ في الوضوءِ،

قالَه ابْنُ عَبَّاسٍ، وعَبْدُ اللهِ بنُ زَيْدٍ عَنِ النَّبِيِّ ﷺ.

164. Narrated Ḥumrān, the freed slave of 'Uthmān bin 'Affān رَضِيَ اللهُ عَنْهُ: I saw 'Uthmān bin 'Affān asking (for a tumbler of water) to perform ablution (and when it was brought), he poured water from it over his hands and washed them thrice and then put his right hand in the water container and rinsed his mouth and washed his nose by putting water in it and then blowing it out. Then he washed his face thrice and (then) forearms up to the elbows thrice, then passed his (wet) hands over his head, and then washed each foot thrice. After that 'Uthmān said, "I saw the Prophet ﷺ performing ablution like this of mine, and he ﷺ said, 'If anyone performs ablution like that of mine and offers a two *Rak'ā* prayer during which he does not think of anything else then his past sins will be forgiven'."

١٦٤ - **حدَّثَنا** أَبُو اليَمانِ قالَ: أَخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قالَ: أَخْبَرَنِي عَطاءُ ابنُ يَزِيدَ، عَنْ حُمْرانَ مَوْلَى عُثْمانَ بنِ عَفَّانَ أَنَّهُ رَأَى عُثْمانَ بن عفان دَعا بِوَضُوءٍ فأَفْرَغَ عَلى يَدَيْهِ مِنْ إنائِهِ فَغَسَلَهُما ثلاثَ مَرَّاتٍ، ثُمَّ أَدْخَلَ يَمِينَهُ في الوَضوءِ، ثُمَّ مَضْمَضَ وَاسْتَنْشَقَ واسْتَنْثَرَ، ثُمَّ غَسَلَ وَجْهَه ثَلاثاً، وَيَدَيْهِ إلى المِرْفَقَيْنِ ثَلاثاً، ثُمَّ مَسَحَ بِرَأْسِهِ ثُمَّ غَسَلَ كُلَّ رِجْلٍ ثَلاثاً، ثُمَّ قالَ: رَأَيْتُ النَّبِيَّ ﷺ يَتَوَضَّأُ نَحْوَ وُضُوئِي هذَا، وَقالَ: «مَنْ تَوَضَّأَ نَحْوَ وُضُوئِي هذَا ثُمَّ صَلَّى رَكْعَتَيْنِ لا

يُحدِّثُ فِيهِما نَفْسَهُ غَفَرَ اللهُ لَهُ ما تَقَدَّمَ مِنْ ذَنْبِهِ». [راجع: ١٥٩]

(29) CHAPTER. The washing of heels during ablution.

(٢٩) بابُ غَسْلِ الأَعْقابِ،

Whenever Ibn Sīrīn performed ablution he used to wash the place that was under the ring.

وكان ابنُ سِيرِينَ يَغْسِلُ مَوْضِعَ الخاتَمِ إِذا تَوَضَّأ.

165. Narrated Muḥammad bin Ziyād: I heard Abū Hurairah رَضِيَ اللهُ عَنْهُ saying as he passed by us while the people were performing ablution from a utensil containing water, "Perform ablution perfectly and thoroughly for Abūl-Qāsim (the Prophet ﷺ) said, 'Save your heels from the Hell-fire."

١٦٥ - حدَّثَنَا آدَمُ بنُ أَبِي إِياسٍ قالَ: حدَّثنا شُعْبَةُ قالَ: حدَّثنا مُحَمَّدُ بنُ زِيادٍ قالَ: سَمِعْتُ أَبا هُرَيْرَةَ وكانَ يَمُرُّ بِنا والنَّاسُ يَتَوَضَّؤُونَ مِنَ المِطْهَرَةِ، قالَ: أَسْبِغُوا الوضوءَ، فَإِنَّ أَبا القاسِمِ ﷺ قالَ: «وَيْلٌ لِلأَعْقابِ مِنَ النَّارِ».

(30) CHAPTER. Washing the feet, when one is wearing shoes; and it is not sufficient for one to pass a wet hand over the shoes (but one should take off the shoes and wash one's feet).

(٣٠) بابُ غَسْلِ الرِّجْلَيْنِ في النَّعْلَيْنِ وَلا يَمْسَحُ عَلَى النَّعْلَيْنِ

166. Narrated 'Ubaid bin Juraij: I asked 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما "O Abū 'Abdur Raḥmān! I saw you doing four things which I never saw being done by anyone of your companions?" 'Abdullāh bin 'Umar said, "What are those, O Ibn Juraij?" I said, "I never saw you touching any corner (of the Ka'bah) except these (two) facing south (Yemen), and I saw you wearing shoes made of tanned leather and dyeing your hair with *Ḥinnā*; (a kind of dye). I also noticed that whenever you were in Makkah, the people assume *Ihlāl* on seeing the new moon crescent (1st of Dhul-Ḥijja) while you did not assume the *Ihlāl* (*Iḥrām* is also called *Iḥlāl* which means 'Loud calling' because a *Muḥrim* has to recite *Talbiya* aloud when assuming the state of *Iḥrām*) — till the 8th of

١٦٦ - حدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أَخْبَرَنا مالِكٌ عَنْ سَعِيدٍ المَقْبُرِيِّ، عَنْ عُبَيْدِ ابنِ جُرَيْجٍ أَنَّهُ قالَ لِعَبْدِ اللهِ بنِ عُمَرَ: يا أَبا عَبْدِ الرَّحْمٰنِ رَأَيْتُكَ تَصْنَعُ أَرْبَعًا لَمْ أَرَ أَحَداً مِنْ أَصحابِكَ يَصْنَعُها، قالَ: وما هِيَ يا ابنَ جُرَيجٍ؟ قالَ: رَأَيْتُكَ لا تَمَسُّ مِنَ الأَرْكانِ إِلَّا اليَمانِيَيْنِ، وَرَأَيْتُكَ تَلْبَسُ النِّعالَ السِّبْتِيَّةَ، وَرَأَيْتُكَ تَصْبُغُ بالصُّفْرَةِ، وَرَأَيْتُكَ إِذا كُنْتَ بِمَكَّةَ أَهَلَّ الناسُ إِذا رَأَوُا الهِلالَ وَلَمْ تُهِلَّ أَنْتَ حَتَّى كانَ يومُ التَّرْوِيَةِ، قالَ

D͟hul-Ḥijja (Day of *Tarwiya*).

'Abdullāh replied, "Regarding the corners (of Makkah), I never saw Allāh's Messenger ﷺ touching except those facing south (Yemen) and regarding the tanned leather shoes, no doubt I saw Allāh's Messenger ﷺ wearing non-hairy shoes, and he used to perform ablution while wearing the shoes (i.e. wash his feet and then put on the shoes). So I love to wear similar shoes. And about the dyeing of hair with *Ḥinnā*; no doubt I saw Allāh's Messenger ﷺ dyeing his hair with it and that is why I like to dye (my hair with it). Regarding *Ihlāl*, I did not see Allāh's Messenger ﷺ assuming *Ihlāl* till he set out for *Ḥajj*."

عَبْدُ اللهِ: أَمَّا الأَرْكَانُ فإنِّي لَمْ أَرَ رَسُولَ اللهِ ﷺ يَمَسُّ إلَّا اليَمَانِيَيْنِ، وَأَمَّا النِّعالُ السِّبْتِيَّةُ فإنِّي رَأَيْتُ رَسُولَ اللهِ ﷺ يَلْبَسُ النِّعَالَ التي لَيْسَ فِيها شَعَرٌ وَيَتَوَضَّأُ فِيها، فَإِنِّي أُحِبُّ أَنْ أَلْبَسَها، وأمَّا الصُّفْرَةُ فإنِّي رَأَيْتُ رَسُولَ اللهِ ﷺ يَصْبُغُ بِها، فَإِنِّي أُحِبُّ أَنْ أَصْبُغَ بِها، وأمَّا الإِهْلَالُ فإنِّي لَمْ أَرَ رَسُولَ اللهِ ﷺ يُهِلُّ حَتى تَنْبَعِثَ بِهِ راحِلَتُهُ. [انظر: ١٥١٤، ١٥٥٢، ١٦٠٩، ٢٨٦٥، ٥٨٥١]

(31) CHAPTER. While performing ablution or taking a bath one should start from the right side of the body.

(٣١) بابُ التَّيَمُّنِ في الوُضوءِ وَالغُسْلِ

167. Narrated Umm-'Aṭiyyā رَضِيَ اللهُ عَنْها that the Prophet ﷺ at the time of washing his deceased daughter had said to them, "Start from the right side beginning with those parts which are washed in ablution."

١٦٧ - **حدَّثَنا** مُسَدَّدٌ قالَ: حدَّثَنا إسمَاعِيلُ قالَ: حدَّثَنا خالِدٌ، عَنْ حَفْصَةَ بِنْتِ سِيرِينَ، عَنْ أُمِّ عَطِيَّةَ قالَتْ: قالَ رَسُولُ اللهِ ﷺ لَهُنَّ في غَسْلِ ابْنَتِهِ: «ابْدَأْنَ بَمَيامِنِها وَمَواضِعِ الوُضوءِ مِنْها». [انظر: ١٢٥٣، ١٢٥٤، ١٢٥٥، ١٢٥٦، ١٢٥٧، ١٢٥٨، ١٢٥٩، ١٢٦٠، ١٢٦١، ١٢٦٢، ١٢٦٣]

168. Narrated 'Āis͟hah رَضِيَ اللهُ عَنْها: The Prophet ﷺ used to like to start from the right side on wearing shoes, combing his hair and cleaning or washing himself and on doing anything else.

١٦٨ - **حدَّثَنا** حَفْصُ بنُ عُمَرَ قالَ: حدَّثَنا شُعْبَةُ قالَ: أخْبَرَنِي أشْعَثُ بنُ سُلَيمٍ قالَ: سَمِعْتُ أَبِي، عَنْ مَسْرُوقٍ، عَنْ عائِشَةَ قالَتْ: كانَ النَّبِيُّ ﷺ يُعْجِبُهُ التَّيَمُّنُ في تَنَعُّلِهِ، وَتَرَجُّلِهِ، وَطُهُورِهِ، وفي شَأْنِهِ كُلِّهِ. [انظر: ٤٢٦، ٥٣٨٠، ٥٨٥٤، ٥٩٢٦]

(32) CHAPTER. To look for water (for ablution) when the time for the prayer is due.

(٣٢) **بابُ** التماسِ الوَضوءِ إذا حانَتِ الصَّلاةُ،

'Āishah رَضِيَ اللهُ عَنْها said: Once the *Fajr* prayer was due and water was searched for (for ablution) but it was not found. Thereupon the Divine Revelation of *Ṭayammum* was revealed. (*Ṭayammum* means to put or strike lightly on clean earth with one's hands and then pass the palm of each on the back of the other, blow off the dust and then pass them on the face).

وقالَتْ عائِشَةُ: حَضَرَتِ الصُّبْحُ فالتُمِسَ الماءُ فلَم يُوجَدْ فنَزَلَ التيَمُّمُ.

169. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: I saw Allāh's Messenger ﷺ when the *'Asr* prayer was due and the people searched for water to perform ablution but they could not find it. Later on (a vessel full of) water for ablution was brought to Allāh's Messenger ﷺ. He put his hand in that vessel and ordered the people to perform ablution from it. I saw the water springing out from underneath his fingers till all of them performed the ablution (it was one of the miracles of the Prophet ﷺ).

١٦٩ - **حدَّثَنا** عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أخبَرَنا مالِكٌ، عَنْ إسحاقَ بنِ عبدِ اللهِ بنِ أبي طَلْحَةَ، عَنْ أنَسِ بنِ مالِكٍ قالَ: رَأيْتُ النَّبِيَّ ﷺ، وَحانَتْ صلاةُ العَصْرِ فالتَمَسَ النَّاسُ الوَضوءَ فلَم يَجِدُوا، فأُتِيَ رَسُولُ اللهِ ﷺ بوَضوءٍ فوَضَعَ رَسُولُ اللهِ ﷺ في ذلكَ الإناءِ يدَهُ، وأمرَ النَّاسَ أنْ يتوضَّؤُوا مِنْهُ، قالَ: فرَأيْتُ الماءَ يَنْبُعُ مِنْ تحتِ أصابِعِهِ حتَّى توَضَّؤوا مِنْ عندِ آخرِهِمْ. [انظر: ١٩٥، ٢٠٠، ٣٥٧٢، ٣٥٧٣، ٣٥٧٤، ٣٥٧٥]

(33) CHAPTER. What is said regarding the water with which human hair has been washed.

(٣٣) **بابُ** الماءِ الذي يُغْسَلُ بِهِ شَعَرُ الإنسانِ،

'Aṭā' saw no harm in making threads and ropes out of the human hair. The utilization of the thing which is licked or eaten by a dog, and the passing of dogs through the mosque. Az-Zuhrī said, "It is permissible for one to perform ablution with water which has been licked by a dog provided that there is no water except that." (See *Ḥadīth* No.172). Sufyān said, "This is the true religious

وكانَ عَطاءٌ لا يَرَى بِهِ بَأساً: أنْ يتَّخذَ منها الخُيُوطُ والحِبالُ، وسُؤْرِ الكلابِ وممَرِّها في المَسْجِدِ، وقالَ الزُّهريُّ: إذا وَلَغَ الكَلْبُ في إناءٍ ليسَ لَهُ وَضوءٌ غَيْرُه يتَوَضَّأُ بِهِ، وقالَ سُفيانُ: هذا الفِقْهُ بعَيْنِهِ، بقَوْلِ اللهِ

verdict: Allāh جل جلاله said: And you find no water then perform *Tayammum*." (V.4:43).

تَعالى: ﴿فَلَمْ تَجِدُوا مَآءً فَتَيَمَّمُوا﴾ [النساء:٤٣] وَهذَا ماءٌ وَفي النَّفْسِ مِنْه شَيْءٌ يَتَوَضأ بِهِ وَيَتَيَمَّمُ.

170. Narrated Ibn Sīrīn: I said to 'Abīda, "I have some of the hair of the Prophet ﷺ which I got from Anas or from his family." 'Abīda replied. "No doubt if I had a single hair of that it would have been dearer to me than the whole world and whatever is in it."

١٧٠ - **حدَّثَنا** مالِك بنُ إسمَاعِيل قالَ: حدَّثنا إسْرائِيلُ، عَنْ عاصِم، عَنِ ابنِ سيرين قالَ: قُلْت لِعَبِيدَةَ: عِنْدَنا مِنْ شَعَرِ النَّبِيِّ ﷺ أصَبْناه مِنْ قِبَلِ أنَسٍ، أوْ مِنْ قِبَلِ أهْلِ أنَسٍ، فَقالَ: لأنْ تَكُونَ عِنْدي شَعَرَةٌ مِنْهُ أحَبُّ إليَّ مِنَ الدُّنيا وَما فيها. [انظر: ١٧١]

171. Narrated Anas رَضِيَ اللهُ عَنْهُ: When Allāh's Messenger ﷺ got his head shaved, Abū Ṭalḥa was the first to take some of his hair.

١٧١ - **حدَّثَنا** مُحَمَّدُ بنُ عَبْدِ الرَّحِيمِ قالَ: حَدَّثَنا سَعِيدُ بنُ سُلَيمانَ قالَ: حدَّثنا عَبَّادٌ عَنِ ابْنِ عَوْنٍ، عَن ابنِ سِيرِينَ، عَنْ أنَسٍ أنَّ النَّبِيَّ ﷺ لَمَّا حَلَقَ رَأسَهُ كانَ أبُو طَلْحَةَ أوَّلَ مَنْ أخَذَ مِنْ شَعَرِهِ. [راجع: ١٧٠]

CHAPTER. If a dog drinks from the utensil of any one of you then it is essential to wash it seven times.

بابٌ إذَا شَرِبَ الكَلْبُ في إناءِ أحَدِكُمْ فَلْيَغْسِلْهُ سَبْعاً

172. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "If a dog drinks from the utensil of anyone of you it is essential to wash it seven times."

١٧٢ - **حدَّثَنا** عَبْدُ اللهِ بنُ يُوسُفَ، عَنْ مالِكٍ، عَنْ أبي الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «إذَا شَرِبَ الكَلْبُ في إناءِ أحَدِكُمْ فَلْيَغْسِلْهُ سَبْعًا».

173. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "A man saw a dog eating mud from (the severity of) thirst. So, that man took a shoe (and filled it) with water and kept on pouring the water for the dog till

١٧٣ - **حدَّثَنا** إسحاقُ قالَ: أخْبَرَنا عَبْدُ الصَّمَدِ قالَ: حدَّثَنا عَبْدُ الرَّحْمٰنِ بنُ عَبْدِ اللهِ بنِ دينارٍ قالَ:

it quenched its thirst. So Allāh approved of his deed and made him to enter Paradise."

سَمِعْتُ أَبِي، عَنْ أَبِي صالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ «أَنَّ رَجُلاً رَأى كَلْباً يأكُلُ الثَّرَى مِنَ العَطَشِ، فأَخَذَ الرَّجُلُ خُفَّهُ فَجَعَلَ يَغْرِفُ لَهُ بِهِ حتَّى أرْوَاهُ فَشَكَرَ اللهُ لَهُ فأَدْخَلَهُ الجَنَّةَ». [انظر: ٢٣٦٣، ٢٤٦٦، ٦٠٠٩]

174. Narrated Ḥamza bin 'Abdullāh: My father said. "During the lifetime of Allāh's Messenger ﷺ, the dogs used to urinate, and pass through the mosque (come and go), nevertheless they never used to sprinkle water on it (i.e. urine of the dog.)"

١٧٤ - وقالَ أحْمدُ بنُ شَبِيبٍ: حدَّثنا أَبي، عَنْ يُونُسَ، عَنِ ابنِ شِهابٍ قالَ: حدَّثَني حَمْزَةُ بنُ عَبدِ اللهِ، عَنْ أبِيهِ قالَ: كانَتِ الكِلابُ تُقْبِلُ وَتُدْبِرُ في المَسْجِدِ في زَمانِ رَسُولِ اللهِ ﷺ فَلَمْ يَكُونُوا يَرُشُّونَ شَيْئاً مِنْ ذٰلِكَ.

175. Narrated 'Adī bin Ḥātim رَضِيَ اللهُ عَنْهُ: I asked the Prophet ﷺ (about the hunting dogs) and he replied, "If you let loose (with Allāh's Name) your tamed dog after a game and it hunts it, you may eat it, but if the dog eats of (that game) then do not eat it because the dog has hunted it for itself." I further said, "Sometimes I send my dog for hunting and find another dog with it."

He said, "Do not eat the game for you have mentioned Allāh's Name only on sending your dog and you did not mentioned Allāh's Name on the other dog."

١٧٥ - **حدَّثَنا** حَفْصُ بنُ عُمَرَ قالَ: حدَّثنا شُعْبَةُ، عَنِ ابْنِ أبي السَّفَرِ، عَنِ الشَّعْبِيِّ، عَنْ عَدِيِّ بنِ حاتِمٍ قالَ: سَأَلْتُ النَّبِيَّ ﷺ فَقالَ: «إذَا أرْسَلْتَ كَلْبَكَ المُعَلَّمَ فَقَتَلَ فَكُلْ، وإذَا أكَلَ فَلا تَأْكُلْ فإنَّما أمْسَكَ عَلى نَفْسِهِ»، قُلْتُ: أُرْسِلُ كَلْبِي فأجِدُ مَعَه كَلْباً آخَرَ؟ قالَ: «فَلا تَأكُلْ، فإنَّما سَمَّيْتَ عَلى كَلْبِكَ ولَمْ تُسَمِّ عَلى كَلْبٍ آخَرَ». [انظر: ٢٠٥٤، ٥٤٧٥، ٥٤٧٦، ٥٤٧٧، ٥٤٨٣، ٥٤٨٤، ٥٤٨٥، ٥٤٨٦، ٥٤٨٧، ٧٣٩٧]

(34) CHAPTER. Whosoever considers not to repeat ablution except if something is discharged or passed from either exit (front or back private parts)

As is mentioned in the Statement of

(٣٤) بابُ مَنْ لَمْ يَرَ الوُضُوءَ إلَّا مِنَ المَخْرَجَيْنِ مِنَ القُبُلِ والدُّبُرِ،

لِقَوْلِهِ تَعالى: ﴿أَوْ جَآءَ أَحَدٌ

Allāh تعالى: "...Or any of you comes from answering the call of nature..." (V.5:6). And 'Aṭā' said, "If a worm comes out of one's anus or if a drop of discharge equal to the size of a louse comes out of one's penis (then it is essential to repeat the ablution.)" Jābir bin 'Abdullāh said, "If one laughs in *Ṣalāt* (prayer), he must repeat his *Ṣalāt* and not the ablution." Al-Ḥasan said, "If someone takes out (cut) some of his hair, cuts his nails or removes his leather socks, he is not to repeat his ablution." Abū Hurairah said, "It is not necessary to repeat ablution except on *Ḥadaṯẖ*." And Jābir stated, "The Prophet ﷺ was in the battle of Ḏẖāt-ur-Riqā' and a person was shot with an arrow and he bled profusely, but he bowed and prostrated and continued his *Ṣalāt*." Al-Ḥasan said, "The Muslims used to offer *Ṣalāt* regularly with their wounds," Ṭawūs, Muḥammad bin 'Alī, 'Aṭā and the people of Ḥijāz say, "Bleeding does not necessitate the repetition of ablution." Ibn 'Umar squeezed one of his pimples and blood came out but he did not repeat his ablution. Ibn Abī Aūfa spat out blood but he carried on with his *Ṣalāt*. Ibn 'Umar and Al-Ḥasan said, "If any one lets his blood out then it is necessary for him to wash the cut area only."

176. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "A person is considered in *Ṣalāt* (prayer) as long as he is waiting for the prayer in the mosque and as long as he does not do *Ḥadaṯẖ*." A non-Arab man asked, "O Abū Hurairah! What is *Ḥadaṯẖ*?" I replied, "It is the passing of wind (from the anus) (that is one of the types of *Ḥadaṯẖ*)."

مِّنكُم مِّنَ ٱلْغَآئِطِ﴾ [المائدة:٦] وقالَ عَطاءٌ فِيمَنْ يَخْرُجُ مِنْ دُبُرِهِ الدُّودُ، أَوْ مِنْ ذَكَرِهِ نَحْوُ القَمْلَةِ: يُعِيدُ الوُضُوءَ، وَقالَ جابِرُ ابنُ عَبْدِ اللهِ: إِذَا ضَحِكَ فِي الصَّلاةِ أَعادَ الصَّلاةَ لَا الوُضُوءَ، وقالَ الحَسَنُ: إِنْ أَخَذَ مِنْ شَعَرِهِ أَوْ أَظْفارِهِ أَوْ خَلَعَ خُفَّيْهِ فَلا وُضُوءَ عَلَيْهِ، وَقالَ أَبو هُرَيْرَةَ: لَا وُضُوءَ إِلَّا مِنْ حَدَثٍ، وَيُذْكَرُ عَنْ جابِرٍ أَنَّ النَّبِيَّ ﷺ كانَ فِي غَزْوَةِ ذاتِ الرِّقاعِ فَرُمِيَ رَجُلٌ بِسَهْمٍ فَنَزَفَهُ الدَّمُ، فَرَكَعَ وَسَجَدَ، وَمَضَى فِي صَلاتِهِ، وَقالَ الحَسَنُ: مَا زالَ المُسْلِمُونَ يُصَلُّونَ فِي جِراحَاتِهِمْ، وَقالَ طَاوُسٌ، وَمُحَمَّدُ بنُ عَلِيٍّ، وَعَطاءٌ وَأَهْلُ الحِجازِ: لَيْسَ فِي الدَّمِ وُضُوءٌ، وَعَصَرَ ابْنُ عُمَرَ بَثْرَةً فَخَرَجَ مِنْها الدَّمُ وَلَمْ يَتَوَضَّأْ، وَبَزَقَ ابْنُ أَبِي أَوْفَى دَماً فَمَضَى فِي صَلاتِهِ، وَقالَ ابنُ عُمَرَ والحَسَنُ فِيمَنْ يَحْتَجِمُ: لَيْسَ عَلَيْهِ إِلَّا غَسْلُ مَحاجِمِهِ.

١٧٦ - **حدَّثنا** آدَمُ بنُ أَبِي إِياسٍ قالَ: حدَّثنا ابنُ أبي ذِئْبٍ قالَ: حَدَّثَنا سَعِيد المَقْبُرِيُّ، عَنْ أَبي هُرَيْرَةَ رضي الله عنه قالَ: قالَ رَسُولُ اللهِ ﷺ: «لا يَزالُ العَبْدُ فِي صَلاةٍ ما كانَ فِي المَسْجِدِ يَنْتَظِرُ الصَّلاةَ ما لَمْ يُحْدِثْ» فَقالَ رَجُلٌ أَعْجَمِيٌّ: مَا

الحَدَثُ يا أبا هُرَيْرَةَ؟ قالَ: الصَّوْتُ، يَعني الضَّرْطَةَ. [انظر: ٤٤٥، ٤٧٧، ٦٤٧، ٦٤٨، ٦٥٩، ٢١١٩، ٣٢٢٩، ٤٧١٧]

177. Narrated 'Abbād bin Tamīm: My uncle said, the Prophet ﷺ said, "One should not leave (his prayer) unless he hears sound or smells something."

١٧٧ - **حدَّثَنا** أبو الوَليدِ قالَ: حدَّثَنا ابن عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَن عَبَّادِ بنِ تميمٍ عَنْ عَمِّهِ عَنِ النَّبيِّ ﷺ قالَ: «لا يَنْصَرِفْ حتَّى يَسْمَعَ صَوْتاً أوْ يَجِدَ رِيحاً». [راجع: ١٣٧]

178. Narrated 'Alī رضي الله عنه: I used to get emotional urethral discharges frequently and felt shy to ask Allāh's Messenger ﷺ about it. So I requested Al-Miqdād bin Al-Aswad to ask (the Prophet ﷺ) about it. Al-Miqdād asked him and he replied, "One has to perform ablution (after it)."

١٧٨ - **حدَّثَنا** قُتَيْبَةُ قالَ: حدَّثَنا جَرِيرٌ، عَنِ الأعمَشِ، عَنْ مُنْذِرٍ أبي يَعْلى الثَّوريِّ، عَنْ مُحَمَّدِ بنِ الحَنَفِيَّةِ، قالَ: قالَ عَليٌّ: كُنتُ رَجُلاً مَذَّاءً فاسْتَحْيَيْتُ أنْ أسْألَ رَسُولَ اللهِ ﷺ فأمَرتُ المِقدادَ بنَ الأسْوَدِ فَسَألَه فَقالَ: «فِيه الوُضوءُ». وَرَواهُ شُعْبَةُ عَنِ الأعمَشِ. [راجع: ١٣٢]

179. Narrated Zaid bin Khālid: I asked 'Uthmān bin 'Affān رضي الله عنه about a person who engaged in intercourse but did not discharge. 'Uthmān replied, "He should perform ablution like the one for an ordinary *Ṣalāt* (prayer), but he must wash his penis." 'Uthmān added, "I heard it from Allāh's Messenger ﷺ." I asked 'Alī, Az-Zubair, Ṭalḥa and Ubai bin Ka'b رضي الله عنهم about it and they, too, gave the same reply. (This order was cancelled later on and taking a bath became compulsory for such cases).

١٧٩ - **حدَّثَنا** سَعْدُ بنُ حَفْصٍ قالَ: حدَّثَنا شَيْبانُ، عَنْ يَحْيى، عَن أبي سَلَمَةَ أنَّ عَطاءَ بنَ يَسارٍ، أخْبَرَه أنَّ زَيْدَ بْنَ خالِدٍ أخْبَرَهُ أنَّه سَألَ عُثمانَ بنَ عَفَّانَ قُلْتُ: أرَأيْتَ إذا جامَعَ فَلَمْ يُمْنِ؟ قالَ عُثمانُ: يَتَوَضَّأُ كَما يَتَوَضَّأُ لِلصَّلاةِ. وَيَغْسِلُ ذَكَرَه قالَ عُثمانُ: سَمِعْتُهُ مِنَ النَّبيِّ ﷺ فَسَألْتُ عَنْ ذَلِكَ عَليًّا، والزُّبَيرَ، وَطَلْحَةَ، وَأُبَيَّ ابنَ كَعبٍ، فَأمَرُوهُ بِذَلِكَ. [انظر: ٢٩٢]

١٨٠ - حدَّثنا إسحاقُ هُوَ ابنُ مَنْصُورٍ قَالَ: أخْبرَنا النَّضْرُ قالَ: أخْبرَنا شُعْبَةُ، عَنِ الحَكَمِ، عَنْ ذَكْوَانَ أَبِي صالحٍ، عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ أَنَّ رَسُولَ اللهِ ﷺ أَرْسَلَ إِلى رَجُلٍ مِنَ الأَنْصارِ فَجاءَ وَرَأْسُه يَقْطُرُ، فَقَالَ النَّبِيُّ ﷺ: «لَعَلَّنا أَعْجَلْناكَ». فَقالَ: نَعَمْ، فَقالَ رَسُولُ اللهِ ﷺ: «إِذَا أُعْجِلْتَ أَوْ قُحِطْتَ فَعَلَيْكَ الوُضُوءُ» تابَعَه وَهْبٌ قالَ: حدَّثنا شُعْبَةُ. قالَ أبو عَبْدِ اللهِ: وَلَمْ يَقُلْ غُنْدَرٌ وَيحْيى عَنْ شُعْبَةَ: «الوُضُوءُ»

180. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ sent for an *Anṣārī* man who came with water dropping from his head. The Prophet ﷺ said, "Perhaps we have forced you to hurry up, haven't we?" The *Anṣārī* replied, "Yes." Allāh's Messenger ﷺ further said, "If you are forced to hurry up (during intercourse) or you do not discharge then you should perform ablution."

(This order was cancelled later on, i.e. one has to take a bath).

(٣٥) بابُ الرَّجُلِ يُوضِّئُ صَاحِبَهُ

(35) CHAPTER. (What is said regarding) a man who helps his companion to perform ablution (by pouring water for him).

١٨١ - حدَّثنا مُحَمَّدُ بنُ سَلامٍ قالَ: أخْبَرَنا يَزِيدُ بن هارُونَ، عَنْ يَحْيى، عَنْ مُوسَى بنِ عُقْبَةَ، عَنْ كُرَيْبٍ مَوْلى ابنِ عَباسٍ، عَنْ أُسَامَةَ بن زيدٍ: أنَّ رَسُولَ اللهِ ﷺ لَمَّا أفاضَ مِنْ عَرَفَةَ عَدَلَ إلى الشِّعْبِ فَقَضَى حاجَتَه، قالَ أُسامَةُ: فَجَعَلْتُ أَصُبُّ عَلَيْهِ ويَتَوَضَّأُ، فَقُلْتُ: يا رَسُولَ اللهِ، أَتُصَلِّي؟ فَقالَ: «المُصَلَّى أمامَكَ». [راجع: ١٣٩]

181. Narrated Usāma bin Zaid رَضِيَ اللهُ عَنْهُما: "When Allāh's Messenger ﷺ departed from 'Arafāt, he turned towards a mountain path where he answered the call of nature. (After he had finished) I poured water and he performed ablution and then I said to him, "O Allāh's Messenger! Will you offer *Ṣalāt* (prayer)?" He replied, "The *Muṣallā* (place of the prayer) is ahead of you (in Al-Muzdalifa)."

١٨٢ - حدَّثنا عَمْرُو بنُ عَلِيّ قالَ: حدَّثنا عَبْدُ الوَهَّابِ قالَ: سَمِعْتُ يَحْيَى ابنَ سَعِيد قالَ: أَخْبرَني سَعْدُ بنُ إبرَاهِيمَ أنَّ نافعَ بنَ جُبَيْرِ بنِ

182. Narrated Al-Mughīra bin Shu'ba رَضِيَ اللهُ عَنْهُ: I was in the company of Allāh's Messenger ﷺ on one of the journeys and he went out to answer the call of nature (and after he finished) I poured water and he performed ablution; he washed his face,

forearms and passed his (wet) hand over his head and over the two *Khuffain* (two leather socks).

مُطْعِمٍ أَخْبَرَهُ أَنَّهُ سمعَ عُرْوَةَ ابنَ المُغِيرَةِ بنِ شُعْبَةَ، يُحَدِّثُ عَنِ المُغِيرَةِ بنِ شُعْبَةَ، أَنَّهُ كانَ مَعَ رَسُولِ اللهِ ﷺ في سَفَرٍ، وَأَنَّهُ ذَهبَ لِحاجَةٍ لَهُ وَأَنَّ مُغِيرَةَ جَعَلَ يَصُبُّ المَاءَ عَلَيْهِ وَهُوَ يَتَوَضَّأُ، فَغَسَلَ وَجْهَهُ وَيَدَيْهِ وَمَسَحَ بِرَأْسِهِ وَمَسَحَ عَلى الخُفَّينِ. [انظر: ٢٠٣، ٢٠٦، ٣٦٣، ٣٨٨، ٢٩١٨، ٤٤٢١، ٥٧٩٨، ٥٧٩٩]

(36) CHAPTER. The recitation of Qur'ân or doing other invocations etc. after *Hadath*.

(٣٦) بابُ قِراءَةِ القُرْآنِ بَعْدَ الحَدَثِ وَغَيرِهِ،

And Manṣūr quoted Ibrāhīm, "There is no harm in reciting anything in bathrooms (without closets) and in writing letters without ablution." And Ḥammād quoted from Ibrāhīm, "Greet them if they are wearing their *Izār* (waist covers) otherwise do not greet them."

وَقالَ مَنْصُورٌ عَنْ إبْراهِيمَ: لَا بَأسَ بالقِراءَةِ في الحَمَّامِ وَيَكْتُبُ الرِّسالَةَ عَلى غَيرِ وُضوءٍ، وَقالَ حَمَّادٌ عَنْ إبْرَاهِيمَ: إنْ كانَ عَلَيْهِمْ إزارٌ فَسَلِّمْ وَإلَّا فَلا تُسَلِّمْ.

183. Narrated 'Abdullāh bin 'Abbās رَضِيَ اللهُ عَنْهُما that he stayed overnight in the house of Maimūna رَضِيَ اللهُ عَنْها the wife of the Prophet ﷺ, his aunt. He added: I lay on the cushion transversally in its breadthwise direction while Allāh's Messenger ﷺ and his wife lay in its lengthwise direction. Allāh's Messenger ﷺ slept till the middle of the night, either a bit before or a bit after it and then woke up, rubbing the traces of sleep off his face with his hands. He ﷺ then recited the last ten Verses of *Sūrat Āl-'Imrān*, got up and went to a hanging water-skin. He then performed the ablution from it and it was a perfect ablution, and then stood up to offer *Ṣalāt* (prayer). I, too, got up and did as the Prophet ﷺ had done. Then I went and stood by his side (on his left side). He placed his

١٨٣ - **حدَّثَنا** إسماعِيلُ قالَ: حدَّثَني مَالِكٌ، عَنْ مَخْرَمَةَ بنِ سُلَيمانَ، عَنْ كُرَيْبٍ مولى ابْنِ عَبَّاسٍ: أَنَّ عَبْدَ اللهِ بنَ عبَّاسٍ أَخْبَرَهُ أَنَّهُ باتَ لَيلَةً عِنْدَ مَيْمُونَةَ زَوْجِ النَّبِيِّ ﷺ وَهيَ خالَتُهُ، فاضْطَجَعْتُ في عَرْضِ الوِسادَةِ، واضْطَجَعَ رَسُولُ اللهِ ﷺ وَأَهْلُهُ في طُولِها، فَنامَ رَسُولُ اللهِ ﷺ حَتَّى انْتَصَفَ اللَّيْلُ، أَوْ قَبْلَهُ بِقَلِيلٍ أَوْ بَعْدَهُ بِقَلِيلٍ، اسْتَيْقَظَ رَسُولُ اللهِ ﷺ فَجَلَسَ يَمْسَحُ النَّوْمَ عَنْ وَجْهِهِ بِيَدِهِ، ثُمَّ قَرَأَ العَشْرَ الآياتِ الخَوَاتِيمَ

right hand on my head and caught my right ear and twisted it (pulled me, and made me to stand by his right side). He prayed two *Rak'ā*, then two *Rak'ā*, and then two *Rak'ā*, and then two *Rak'ā*, and then two *Rak'ā* and then two *Rak'ā* (separately six times), and finally one *Rak'a* (the *Witr*). Then he lay down again in the bed till the *Mu'adh-dhin* came to him whereupon the Prophet ﷺ got up, offered a light two *Rak'ā* prayer and went out and led the *Fajr* prayer.

مِنْ سُورَةِ آلِ عِمْرانَ، ثُمَّ قامَ إلى شَنٍّ مُعَلَّقةٍ فَتَوَضَّأَ مِنها فأحْسَنَ وُضوءَهُ ثُمَّ قامَ يُصَلِّي. قالَ ابْنُ عَبَّاسٍ: فَقُمْتُ فَصَنَعْتُ مِثْلَ ما صَنَعَ، ثُمَّ ذَهَبْتُ فَقُمْتُ إلى جَنْبِهِ فَوَضَعَ يَدَهُ اليُمْنى عَلى رَأسِي وَأَخَذَ بأُذني اليُمْنى يَفْتِلُها فَصَلَّى رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ ثُمَّ أوْتَرَ، ثُمَّ اضْطَجَعَ حتَّى أتاهُ المُؤذِّنُ، فَقامَ فَصَلَّى رَكْعَتَيْنِ خَفيفَتينِ ثُمَّ خَرَجَ فَصَلَّى الصُّبْحَ.

[راجع: ١١٧]

(37) CHAPTER. Whoever does not repeat ablution except after falling into deep sleep — losing consciousness completely.

(٣٧) بابُ مَنْ لَمْ يَتَوَضَّأْ إلَّا مِنَ الغَشْيِ المُثْقِلِ

184. Narrated Asmā' bint Abī Bakr رَضِيَ اللهُ عَنْهُما: I came to 'Āishah رَضِيَ اللهُ عَنْهُما the wife of the Prophet ﷺ during the solar eclipse. The people were standing and offering the *Ṣalāt* (prayer) and she was also praying. I asked her, "What is wrong with the people?" She beckoned with her hand towards the sky and said, "*Subḥān Allāh.*"(1) I asked her, "Is there a sign?" She pointed out, "Yes." So, I too, stood for the *Ṣalāt* till I fell unconscious and later on I poured water on my head. After the *Ṣalāt*, Allāh's Messenger ﷺ praised and glorified Allāh تعالى and said, "Just now I have seen something which I never saw before at this place of mine, including Paradise and Hell. And it has been revealed to me that you will be put to trials in your graves and these trials will be like the trials of *Ad-Dajjāl*, or nearly like it (the

١٨٤ - حَدَّثَنا إسماعِيلُ قالَ: حَدَّثَني مالِكٌ، عَنْ هِشامِ بنِ عُرْوَةَ، عَنِ امْرَأتِهِ فاطِمَةَ، عَنْ جَدَّتِها أسماءَ بِنْتِ أبي بَكْرٍ أنَّها قالَتْ: أتَيْتُ عائِشَةَ زَوْجَ النَّبِيِّ ﷺ حِينَ خَسَفَتِ الشَّمْسُ فإذا النَّاسُ قِيامٌ يُصَلُّونَ. وَإذا هِيَ قائِمَةٌ تُصَلِّي فَقُلْتُ: ما لِلنَّاسِ؟ فأشارَتْ بِيَدِها نَحْوَ السَّماءِ، وقالَتْ: سُبْحانَ اللهِ، فَقُلْتُ: آيَةٌ؟ فَأشارَتْ: أنْ نَعَمْ، فَقُمْتُ حتَّى تَجَلَّاني الغَشْيُ وَجَعَلْتُ أصُبُّ فَوْقَ رَأسِي ماءً، فَلَمَّا انْصَرَفَ رَسُولُ اللهِ ﷺ حَمِدَ اللهَ وَأثْنى عَلَيْهِ، ثُمَّ قالَ:

(1) (H.184) See glossary.

subnarrator is not sure of what Asmā' said). Angels will come to every one of you and ask, 'What do you know about this man?' A believer will reply, 'He is Muḥammad, Allāh's Messenger (ﷺ), and he came to us with self-evident truth and guidance. So we accepted his teaching, believed and followed him.' Then the angels will say to him to sleep in peace as they have come to know that he was a believer. On the other hand a hypocrite or a doubtful person will reply, 'I do not know but heard the people saying something and so I said the same'."

«ما مِنْ شَيْءٍ كُنْتُ لَمْ أَرَهُ إِلَّا قَدْ رَأَيْتُهُ في مَقامِي هذا حتَّى الجَنَّةَ وَالنارَ، وَلَقَدْ أُوحِيَ إِلَيَّ أَنَّكُمْ تُفْتَنُونَ في القُبُورِ مِثْلَ أوْ قَرِيباً مِنْ فِتْنَةِ الدَّجَّالِ» - لا أَدْري أيَّ ذٰلِكَ قالَتْ أسماءُ - يُؤْتَىٰ أحَدُكُمْ فَيُقالُ لَهُ: ما عِلْمُكَ بِهذَا الرَّجُلِ؟ فأمَّا المُؤمِنُ أوِ المُوقِنُ - لا أدْرِي أيَّ ذٰلِكَ قالَتْ أسْماءُ - فَيَقولُ: هُوَ مُحَمَّدٌ رَسُولُ اللهِ جاءَنا بالبَيِّناتِ وَالهُدَى فأجَبْنا وَآمَنَّا وَاتَّبَعْنا، فَيُقالُ: نَمْ صالِحاً فَقَدْ عَلِمْنا إنْ كُنْتَ لَمُوقِناً. وأمَّا المُنافِقُ أوِ المُرْتابُ - لا أدْرِي أيَّ ذٰلِكَ قالَتْ أسْماءُ - فَيَقُولُ: لا أدْرِي، سمِعْتُ النَّاسَ يَقُولُونَ شَيْئاً فَقُلْتُهُ».

[راجع: ٨٦]

(38) CHAPTER. To pass wet hands over the whole head during ablution.

(٣٨) بابُ مَسْحِ الرَّأسِ كُلِّهِ،

As is referred to by the Statement of Allāh تعالى : "...Rub (by passing wet hands over) your heads..." (V.5:6). And Ibn Al-Musaiyab said, "This order is both for men and women." And Mālik was asked, "Is the passing of a wet hand over a part of the head sufficient (and that is not sufficient)?" He took his verdict from the narration of 'Abdullāh bin Zaid which follows.

لِقَوْلِهِ تَعالى: ﴿وَٱمْسَحُوا۟ بِرُءُوسِكُمْ﴾ [المائدة:٦] وَقالَ ابْنُ المسَيَّبِ: المَرْأةُ بِمَنزلَةِ الرَّجُلِ، تَمْسَحُ عَلى رَأسِها، وسُئِلَ مالِكٌ: أَيُجْزِئُ أنْ يَمْسَحَ بَعْضَ الرَّأْسِ؟ فاحْتَجَّ بِحَديثِ عَبْدِ اللهِ بنِ زَيْدٍ.

185. Narrated Yaḥyā Al-Māzinī: A person asked 'Abdullāh bin Zaid رضي الله عنه, who was the grandfather of 'Amr bin Yaḥyā, "Can you show me how Allāh's Messenger ﷺ used to perform ablution?" 'Abdūllah bin Zaid replied in the affirmative and asked for

١٨٥ - **حدَّثَنا** عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أَخْبرَنا مالِكٌ، عَنْ عَمرِو بنِ يَحيى المَازِنِيِّ، عَنْ أَبيهِ أنَّ رَجُلاً قالَ لِعَبْدِ اللهِ ابنِ زَيْدٍ، وَهُوَ جَدُّ

water. He poured it on his hands and washed them twice, then he rinsed his mouth thrice and washed his nose with water thrice by putting water in it and blowing it out. He washed his face thrice and after that he washed his forearms up to the elbow twice and then passed his wet hands over his head from its front to its back and vice versa (beginning from the front and taking them to the back of his head up to the nape of the neck and then brought them to the front again from where he had started) and then washed his feet (up to the ankles).

عَمْرِو بنِ يَحْيى: أتَسْتَطِيعُ أنْ تُرِيَنِي كَيْفَ كانَ رَسُولُ اللهِ ﷺ يَتَوَضَّأُ؟ فَقالَ عَبْدُ اللهِ بْنُ زَيْدٍ: نَعَمْ، فَدَعا بِماءٍ فأفْرَغَ عَلى يَدَيْهِ فَغَسَلَ مَرَّتَينِ، ثُمَّ مَضْمَضَ وَاسْتَنْثَرَ ثَلاثاً، ثُمَّ غَسَلَ وَجْهَهُ ثَلاثاً، ثُمَّ غَسَلَ يَدَيْهِ مَرَّتَيْنِ مَرَّتَيْنِ إلى المِرْفَقَيْنِ، ثُمَّ مَسَحَ رَأسَهُ بِيَدَيهِ فأقْبَلَ بهما وَأدْبَرَ، بَدَأ بِمُقَدَّمِ رأسِهِ حتَّى ذَهَبَ بِهِما إلى قَفاهُ، ثُمَّ رَدَّهما إلى المَكانِ الذي بَدَأ مِنْهُ، ثُمَّ غَسَلَ رِجْلَيْهِ. [انظر: ١٨٦، ١٩١، ١٩٢، ١٩٧، ١٩٩]

(39) CHAPTER. The washing of feet up to the ankles.

(٣٩) بابُ غَسْلِ الرِّجْلَينِ إلى الكَعْبَينِ

186. Narrated 'Amr: My father saw 'Amr bin Abī Ḥasan asking 'Abdullāh bin Zaid رَضِيَ اللهُ عَنْهُ about the ablution of the Prophet ﷺ. 'Abdullāh bin Zaid asked for earthen ware pot containing water and performed ablution like that of the Prophet ﷺ in front of them. He poured water from the pot over his hand and washed his hands thrice and then he put his hands in the pot and rinsed his mouth and washed his nose by putting water in it and then blowing it out with three handfuls of water. Again he put his hand in the water and washed his face thrice and washed his forearms up to the elbows twice; and then put his hands in the water and then passed them over his head by bringing them to the front and then to the rear of the head once, and then he washed his feet up to the ankles.

١٨٦ - حَدَّثَنا مُوسَى بنُ إسمَاعِيلَ قالَ: حدَّثَنا وُهَيْبٌ، عَنْ عَمْرٍو، عَنْ أبيهِ: شَهِدْتُ عَمْرَو بنَ أبي حَسَنٍ سَألَ عَبْدَ اللهِ بنَ زَيْدٍ عَنْ وُضُوءِ النَّبيِّ ﷺ فَدَعا بِتَوْرٍ مِنْ ماءٍ، فَتَوَضَّأَ لَهُمْ وَضُوءَ النَّبيِّ ﷺ فَأكْفَأَ عَلى يَدِهِ مِنَ التَّوْرِ فَغَسَلَ يَدَيْهِ ثَلاثاً، ثُمَّ أدْخَلَ يَدَهُ في التَّوْرِ فَمَضْمَضَ وَاسْتَنْشَقَ واسْتَنْثَرَ ثَلاثَ غَرَفاتٍ، ثُمَّ أدْخَلَ يَدَه فَغَسَلَ وَجْهَه ثَلاثاً، ثُمَّ غَسَلَ يَدَيْهِ مَرَّتَينِ إلى المِرْفَقَيْنِ، ثُمَّ أدْخَلَ يَدَهُ فَمَسَحَ رَأسَهُ فَأقْبَلَ بِهِما وَأدْبَرَ مَرَّةً واحِدَةً، ثُمَّ غَسَلَ رِجْلَيْهِ إلى الكَعْبَيْنِ. [راجع: ١٨٥]

(40) CHAPTER. The using of the remaining water after ablution.

(٤٠) بابُ اسْتِعْمالِ فَضْلِ وَضُوءِ النَّاسِ،

And Jarīr bin 'Abdullāh ordered the members of his family to perform ablution with the water in which he had put his *Siwāk* (a piece of a root of a tree called *Al-Arāk* used as a tooth-brush).

وَأَمَرَ جَرِيرُ بنُ عَبْدِ اللهِ أَهْلَهُ أَنْ يَتَوَضَّؤوا بِفَضْلِ سِوَاكِهِ.

187. Narrated Abū Juḥaifa رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ came to us at noon and water for ablution was brought to him. After he had performed ablution, the remaining water was taken by the people and they started smearing their bodies with it (as a blessed thing). The Prophet ﷺ offered two *Rak'ā* of the *Ẓuhr* prayer and then two *Rak'ā* of the *'Aṣr* prayer while an *'Anaza* (spear-headed stick) was there (as a *Sutra*) in front of him.

١٨٧ - حَدَّثَنَا آدَمُ قالَ: حدَّثنا شُعْبَةُ قالَ: حدَّثنا الحَكَمُ قالَ: سَمِعْتُ أَبا جُحَيْفَةَ يَقُولُ: خَرَجَ عَلَيْنا رَسُولُ اللهِ ﷺ بِالهاجِرَةِ فَأُتِيَ بِوَضُوءٍ، فَتَوَضَّأَ فَجَعَلَ النَّاسُ يَأْخُذونَ مِنْ فَضْلِ وَضوئِهِ فَيَتَمَسَّحُونَ بِهِ، فَصلَّى النَّبِيُّ ﷺ الظُّهْرَ رَكْعَتَيْنِ والعَصْرَ رَكْعَتَيْنِ وبينَ يَديهِ عَنَزَةٌ. [انظر: ٣٧٦، ٤٩٥، ٤٩٩، ٥٠١، ٦٣٣، ٦٣٤، ٣٥٥٣، ٣٥٦٦، ٥٧٨٦، ٥٨٥٩]

188. Abū Mūsa said: The Prophet ﷺ asked for a tumbler containing water and washed both his hands and face in it and then threw a mouthful of water in the tumbler and said to both of us (Abū Mūsā and Bilāl), "Drink from the tumbler and pour some of its water on your faces and chests."

١٨٨ - وقالَ أَبو مُوسَى: دعَا النَّبِيُّ ﷺ بِقَدَحٍ فيهِ ماءٌ فَغَسَلَ يَديهِ وَوَجهَهُ فيهِ ومَجَّ فيهِ ثُمَّ قالَ لَهُما: «اشْرَبا مِنْهُ وأَفْرِغا عَلى وُجُوهِكُما وَنُحورِكُما». [انظر: ١٩٦، ٤٣٢٨]

189. Narrated Ibn Shihāb: Maḥmūd bin Ar-Rabī' رَضِيَ اللهُ عَنْهُ who was the person on whose face the Prophet ﷺ had ejected a mouthful of water from his family's well while he was a boy, and 'Urwa (on the authority of Al-Miswar and others) who testified each other, said, "Whenever the Prophet ﷺ, performed ablution, his Companions were nearly fighting for the remains of that water."

١٨٩ - حَدَّثَنَا عَلِيُّ بنُ عَبْدِ اللهِ قالَ: حدَّثَنا يَعقُوبُ بنُ إبراهِيمَ بنِ سَعْدٍ قالَ: حدَّثَنا أَبِي، عَنْ صالِحٍ، عَنِ ابنِ شِهابٍ، قالَ: أَخْبَرَنِي مَحْمُودُ بنُ الرَّبِيعِ قالَ: وهُوَ الَّذي مَجَّ رَسُولُ اللهِ ﷺ في وَجْهِهِ وهُوَ غُلامٌ مِنْ بِئرِهِمْ، وَقالَ عُرْوَةُ عَنِ

الِمسوَرِ وغَيْرِهِ يصَدِّق كُلُّ واحِدٍ مِنهُما صاحِبَهُ: وَإِذَا تَوَضَّأَ النَّبِيُّ ﷺ كانُوا يَقْتَتِلُونَ عَلى وَضوئِهِ.

[راجع: ٧٧]

بابٌ:

CHAPTER.

١٩٠ - **حدَّثنا** عَبْدُ الرَّحْمٰنِ بنُ يُونُسَ قالَ: حدَّثنا حاتِمُ بنُ إسمَاعِيلَ عَنِ الجَعْدِ قالَ: سَمِعْتُ السَّائِبَ بنَ يَزِيدَ يَقُولُ: ذَهَبَتْ بِي خالَتِي إِلى النَّبِيِّ ﷺ فَقالَتْ: يا رَسُولَ اللهِ، إنَّ ابنَ أُخْتِي وَقِعٌ، فَمَسَحَ رَأْسِي وَدَعا لِي بالبَرَكَةِ، ثُمَّ تَوَضَّأَ فَشَرِبْتُ مِنْ وَضوئِهِ، ثُمَّ قُمْتُ خَلْفَ ظَهْرِهِ فَنَظَرْتُ إِلى خاتَمِ النُّبُوَّةِ بَيْنَ كَتِفَيْهِ مِثْلَ زِرِّ الحَجَلَةِ. [انظر: ٣٥٤٠، ٣٥٤١، ٥٦٧٠، ٦٣٥٢]

190. Narrated Aṣ-Ṣā'ib bin Yazīd رَضِيَ اللهُ عَنْهُ: My aunt took me to the Prophet ﷺ and said, "O Allāh's Messenger! This son of my sister has got a disease in his legs." So he ﷺ passed his hands on my head and prayed for Allāh's Blessings for me; then he performed ablution and I drank from the remaining water. I stood behind him and saw the seal of Prophethood between his shoulders, and it was like the *Zirril-Hajala*" (means the button of a small tent, but some said 'egg of a partridge.' etc.)

(٤١) **بابُ** مَنْ مَضْمَضَ وَاسْتَنْشَقَ مِنْ غَرْفَةٍ وَاحِدَةٍ

(41) CHAPTER. Rinsing one's mouth and putting water in one's nose and cleaning it by blowing the water out with a single handful of water.

١٩١ - **حدَّثنا** مُسَدَّدٌ، قالَ: حدَّثنا خالِدُ بنُ عَبدِ اللهِ، قالَ: حدَّثنا عَمْرُو بنُ يَحْيَى عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بنِ زَيْدٍ: أَنَّهُ أَفْرَغَ مِنَ الإناءِ عَلى يَدَيْهِ فَغَسَلَهُما، ثُمَّ غَسَلَ أَوْ مَضْمَضَ وَاسْتَنْشَقَ مِنْ كَفَّةٍ واحِدَةٍ، فَفَعَلَ ذٰلِكَ ثَلاثاً فَغَسَلَ وَجْهَهُ ثَلاثاً ثُمَّ غَسَلَ يَدَيْهِ إِلى المِرْفَقَيْنِ مَرَّتَيْنِ مَرَّتَيْنِ، وَمَسَحَ بِرَأْسِهِ ما أَقْبَلَ وَمَا أَدْبَرَ، وَغَسَلَ

191. Narrated 'Amr bin Yaḥya on the authority of his father: 'Abdullāh bin Zaid رَضِيَ اللهُ عَنْهُ poured water on his hands from a utensil containing water and washed them and, then, with one handful of water he rinsed his mouth and cleaned his nose by putting water in it and then blowing it out. He repeated it thrice. He, then, washed his hands and forearms up to the elbows twice and passed (wet) hands over his head, both forwards and backwards, and washed his feet up to the ankles and said, "Thus was the ablution of Allāh's Messenger ﷺ."

رِجْلَيْهِ إلى الكَعْبَيْنِ. ثُمَّ قالَ: هكَذا وُضُوءُ رَسُولِ اللهِ ﷺ. [راجع: ١٨٥]

(٤٢) بابٌ مَسْحِ الرَّأسِ مَرَّةً

(42) CHAPTER. The passing of wet hands over the head once only (while performing ablution).

١٩٢ - حدَّثَنا سُلَيْمانُ بنُ حَرْبٍ قالَ: حدَّثَنا وُهَيْبٌ قالَ: حدَّثَنا عَمْرُو بنُ يَحْيَى عَنْ أبِيهِ قالَ: شَهِدْتُ عَمْرَو بنَ أبي حَسَنٍ سَألَ عَبْدَ اللهِ بنَ زَيْدٍ عَنْ وُضُوءِ النَّبِيِّ ﷺ فَدَعا بِتَوْرٍ مِنْ ماءٍ فَتَوَضَّأَ لَهُمْ، فَكَفَأَ عَلى يَدَيْهِ فَغَسَلَهُما ثَلاثاً ثُمَّ أدْخَلَ يَدَه في الإناءِ، فَمَضْمَضَ وَاسْتَنْشَقَ وَاسْتَنْثَرَ ثَلاثاً بِثَلاثِ غَرَفاتٍ مِنْ ماءٍ، ثُمَّ أدْخَلَ يَدَه فَغَسَلَ وَجْهَهُ ثَلاثاً، ثُمَّ أدْخَلَ يَدَهُ في الإناءِ فَغَسَلَ يَدَيْهِ إلى المِرْفَقَيْنِ مَرَّتَيْنِ مَرَّتَيْنِ، ثُمَّ أدْخَلَ يَدَهُ فَمَسَحَ بِرَأسِهِ، فَأقْبَلَ بِيَدِهِ وَأدْبَرَ بِها، ثُمَّ أدْخَلَ يَدَهُ فِي الإناءِ فَغَسَلَ رِجْلَيْه. حدَّثَنا مُوسَى قالَ: حدَّثَنا وُهَيْبٌ قالَ: مَسَحَ رَأسَهُ مَرَّةً. [راجع: ١٨٥]

192. Narrated 'Amr bin Yaḥya رَضِيَ اللهُ عَنْهُ: My father said, "I saw 'Amr bin Abī Ḥasan asking 'Abdullāh bin Zaid about the ablution of the Prophet ﷺ. 'Abdullāh bin Zaid asked for an earthenware pot containing water and performed ablution in front of them. He poured water over his hands and washed them thrice. Then he put his (right) hand in the pot and rinsed his mouth and washed his nose by putting water in it and, then, blowing it out thrice with three handfuls of water. Again he put his hand in the water and washed his face thrice. After that he put his hand in the pot and washed his forearms up to the elbows twice, and then again put his hand in the water and passed (wet) hands over his head by bringing them from the front to the back (and returned them) and once more he put his hand in the pot and washed his feet (up to the ankles.)"

Narrated Wuhaib رَضِيَ اللهُ عَنْهُ that he (the Prophet ﷺ as in narration 191 above) had passed his wet hands on the head once only.

(٤٣) بابٌ وُضُوءِ الرَّجُلِ مَعَ امْرَأتِهِ، وفَضْلِ وَضُوءِ المَرْأةِ، وتَوَضَّأ عُمَرُ بالحَمِيمِ مِنْ بَيْتِ نَصْرانِيَّةٍ.

(43) CHAPTER. The performance of ablution by a man along with his wife. The utilization of water remaining after a woman has performed ablution. 'Umar performed ablution with warm water and with water brought from the house of a Christian woman.

١٩٣ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أخْبَرَنا مالِكٌ عَنْ نافِعٍ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ، أنَّه قالَ: كانَ

193. And narrated 'Abdullāh bin 'Umar, "During the lifetime of Allāh's Messenger ﷺ men and women used to perform ablution together."

الرِّجالُ والنِّساءُ يَتَوَضَّؤُنَ في زَمانِ رَسُولِ اللهِ ﷺ جَميعاً.

(44) CHAPTER. The sprinkling of remaining water after performing ablution on an unconscious person by the Prophet ﷺ.

(٤٤) بابُ صَبِّ النَّبِيِّ ﷺ وَضُوءَهُ عَلى المُغْمَى عَلَيْهِ

194. Narrated Jābir رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ came to visit me while I was sick and unconscious. He performed ablution and sprinkled the remaining water on me and I became conscious and said, "O Allāh's Messenger! To whom will my inheritance go as I have neither ascendents nor descendants?" Then the Divine Verses regarding *Farā'iḍ* (inheritance) were revealed.

١٩٤ - **حدَّثَنا** أبُو الوَلِيدِ قالَ: حدَّثَنا شُعْبَةُ، عَنْ مُحَمَّدِ بنِ المُنْكَدِرِ، قالَ: سَمِعْتُ جابِراً يَقُولُ: جاءَ رَسُولُ اللهِ ﷺ يَعُودُنِي وأَنا مَرِيضٌ لا أعْقِلُ، فَتَوَضَّأَ وَصَبَّ عَلَيَّ مِنْ وَضُوئِهِ فَعَقَلْتُ فَقُلْتُ: يا رَسُولَ اللهِ لِمَنِ المِيرَاثُ؟ إنما يَرِثُنِي كَلالَةٌ، فَنَزَلَتْ آيَةُ الفَرَائِضِ. [انظر: ٤٥٧٧، ٥٦٥١، ٥٦٦٤، ٥٦٧٦، ٦٧٢٣، ٦٧٤٣، ٧٣٠٩]

(45) CHAPTER. To take a bath or perform ablution from a *Mikhḍab* (utensil), a tumbler, or a wooden or stone pot.

(٤٥) بابُ الغُسْلِ وَالوُضُوءِ في المِخْضَبِ، وَالقَدَحِ، والخَشَبِ، والحِجارَةِ

195. Narrated Anas رَضِيَ اللهُ عَنْهُ: It was the time for *Ṣalāt* (prayer), and those whose houses were near got up and went to their people (to perform ablution), and there remained some people (sitting). Then a painted stone pot (*Mikhḍab*) containing water was brought to Allāh's Messenger ﷺ. The pot was small, not broad enough for one to spread one's hand in; yet all the people performed ablution. (The subnarrator said, "We asked Anas, 'How many persons were you?' Anas replied, 'We were eighty or more'"). (It was one of the miracles of Allāh's Messenger).

١٩٥ - **حدَّثَنا** عَبْدُ اللهِ بنُ مُنِيرٍ، سَمِعَ عَبْدَ اللهِ بنَ بَكْرٍ قالَ: حدَّثَنا حُمَيْدٌ، عَنْ أَنَسٍ قالَ: حَضَرَتِ الصَّلاةُ فَقامَ مَنْ كانَ قَرِيبَ الدَّارِ إلى أهْلِهِ، وبَقِيَ قَوْمٌ فَأُتِيَ رَسُولُ اللهِ ﷺ بِمِخْضَبٍ مِنْ حِجارَةٍ فِيهِ ماءٌ، فَصَغُرَ المِخْضَبُ أنْ يَبْسُطَ فِيهِ كَفَّهُ، فَتَوَضَّأَ القَوْمُ كُلُّهُمْ قُلْنا: كَمْ كُنْتُمْ؟ قالَ: ثَمانِينَ وَزِيادَةً. [راجع: ١٦٩]

196. Narrated Abū Mūsa رَضِيَ اللهُ عَنْهُ: Once the Prophet ﷺ asked for a tumbler

١٩٦ - **حدَّثَنا** مُحَمَّدُ بنُ العَلاءِ

containing water. He washed his hands and face in it and also threw a mouthful of water in it.

قالَ: حدَّثَنا أبُو أُسامَةَ، عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى أَنَّ النَّبِيَّ ﷺ دَعا بِقَدَحٍ فيهِ ماءٌ فَغَسَلَ يَدَيْهِ وَوَجْهَهُ فِيهِ، وَمَجَّ فِيهِ. [راجع: ١٨٨]

197. Narrated 'Abdullāh bin Zaid رَضِيَ الله عَنْهُ: Once Allāh's Messenger ﷺ came to us and we brought out water for him in a brass pot. He performed ablution thus: He washed his face thrice, and his forearms to the elbows twice, then passed his (wet) hands lightly over the head from front to rear and brought them to front again and washed his feet (up to the ankles).

١٩٧ - **حدَّثَنَا** أَحْمَدُ بنُ يُونُسَ قالَ: حدَّثَنا عَبدُ العَزِيزِ بنُ أبي سَلَمَةَ قالَ: حدَّثَنا عَمْرُو بنُ يَحْيَى، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بنِ زَيْدٍ قالَ: أَتى رَسُولُ اللهِ ﷺ فأَخْرَجْنا لَهُ ماءً في تَوْرٍ مِنْ صُفْرٍ، فَتَوَضَّأَ فَغَسَلَ وَجْهَهُ ثَلاثاً، وَيَدَيْهِ مَرَّتَيْنِ مَرَّتَيْنِ، وَمَسَحَ بِرَأْسِهِ، فَأَقْبَلَ بِهِ وَأَدْبَرَ، وَغَسَلَ رِجْلَيْهِ. [راجع: ١٨٥]

198. Narrated 'Āishah رَضِيَ الله عَنْها: When the ailment of the Prophet ﷺ aggravated and his disease became worse, he asked his wives to permit him to be nursed (treated) in my house. So they gave him the permission. Then the Prophet ﷺ came (to my house) with the support of two men, and his legs were dragging on the ground, between 'Abbās, and another man." 'Ubaid-Ullāh (the subnarrator) said, "I informed 'Abdullāh bin 'Abbās of what 'Āishah said, Ibn 'Abbās said: 'Do you know who was the other man?' I replied in the negative. Ibn 'Abbās said, 'He was 'Alī (bin Abī Ṭālib)'."

'Āishah رَضِيَ الله عَنْها further said, "When the Prophet ﷺ came to my house and his sickness became worse he ordered us to pour seven skins full of water on him, so that he might give some advice to the people. So he was seated in a *Mikhdab* (brass tub) belonging to Ḥafṣa, the wife of the Prophet

١٩٨ - **حدَّثَنَا** أبُو اليمانِ قالَ: أَخْبَرَنا شُعَيْبٌ عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَني عُبَيْدُ اللهِ ابنُ عَبْدِ اللهِ بنِ عُتْبَةَ، أنَّ عائِشَةَ قالَتْ: لما ثَقُلَ النَّبِيُّ ﷺ وَاشْتَدَّ بِهِ وَجَعُه اسْتَأْذَنَ أَزْوَاجَه في أنْ يُمَرَّضَ في بَيْتِي فَأَذِنَّ لَهُ، فَخَرَجَ النَّبِيُّ ﷺ بَيْنَ رَجُلَيْنِ تَخُطُّ رِجْلاهُ في الأَرْضِ، بَيْنَ عَبَّاسٍ وَرَجُلٍ آخَرَ، قالَ عُبَيْدُ اللهِ: فأَخْبَرْتُ عَبْدَ اللهِ بنَ عَبَّاسٍ فَقالَ: أَتَدْرِي مَنِ الرَّجُلُ الآخَرُ؟ قُلْتُ: لا، قالَ: هُوَ عَلِيٌّ، وَكانَتْ عائِشَةُ تُحَدِّثُ أنَّ النَّبِيَّ ﷺ قالَ بَعْدَ ما دَخَلَ بَيْتَهُ وَاشْتَدَّ وَجَعُهُ: «هَرِيقُوا عَلَيَّ مِنْ سَبْعِ قِرَبٍ

ﷺ. Then, all of us started pouring water on him from the water-skins till he beckoned to us to stop and that we have done (what he wanted us to do). After that he went out to the people."

لَمْ تُحْلَلْ أَوْكِيَتُهُنَّ، لَعَلِّي أَعْهَدُ إِلى النَّاسِ»، وَأُجْلِسَ فِي مِخْضَبٍ لِحفْصَةَ زَوْجِ النَّبِيِّ ﷺ ثُمَّ طَفِقْنا نَصُبُّ عَلَيْهِ مِنْ تِلْكَ القِرَبِ حتَّى طَفِقَ يُشِيرُ إِلَيْنا أَنْ قدْ فَعَلْتُنَّ، ثُمَّ خَرَجَ إِلى النَّاسِ. [انظر: ٦٦٤، ٦٦٥، ٦٧٩، ٦٨٣، ٦٨٧، ٧١٢، ٧١٣، ٧١٦، ٢٥٨٨، ٣٠٩٩، ٣٣٨٤، ٤٤٤٢، ٤٤٤٥، ٥٧١٤، ٧٣٠٣]

(46) CHAPTER. To perform ablution from an earthen-ware pot.

(٤٦) بابُ الوُضوءِ مِنَ التَّوْرِ

199. Narrated 'Amr bin Yaḥya on the authority of his father: My uncle used to perform ablution extravagantly and once he asked 'Abdullāh bin Zaid to tell him how he had seen the Prophet ﷺ performing ablution. He asked for an earthen-ware pot containing water, and poured water from it on his hands and washed them thrice, and then put his hand in the earthen-ware pot and rinsed his mouth and washed his nose by putting water in it and then blowing it out thrice with one handful of water; he again put his hand in the water and took a handful of water and washed his face thrice, then washed his hands up to the elbows twice, and took water with his hand, and passed it over his head from front to back and then from back to front, and then washed his feet (up to the ankles) and said, "I saw the Prophet ﷺ performing ablution in that way."

١٩٩ - حدَّثَنا خالدُ بنُ مَخْلَدٍ قالَ: حدَّثَنا سُلَيْمانُ قالَ: حدَّثَني عَمْرُو بن يَحْيى، عَنْ أبيهِ، قالَ: كانَ عَمِّي يُكْثِرُ مِنَ الوُضُوءِ، قالَ لِعَبْدِ اللهِ بنِ زَيْدٍ: أَخْبِرْنِي كَيْفَ رَأَيْتَ النَّبِيَّ ﷺ يَتَوَضَّأُ؟ فَدَعا بِتَوْرٍ مِنْ ماءٍ، فَكَفَأَ عَلى يَدَيْهِ فَغَسَلَهُما ثَلاثَ مَرَّاتٍ، ثُمَّ أَدْخَلَ يدهُ في التَّوْرِ فَمَضْمَضَ وَاسْتَنْثَرَ ثَلاثَ مَرَّاتٍ مِنْ غَرْفَةٍ واحِدَةٍ، ثُمَّ أَدْخَلَ يَدَه فاغْتَرَفَ بها فَغَسَلَ وَجْهَهُ ثَلاثَ مَرَّاتٍ، ثُمَّ غَسَلَ يَدَيْهِ إِلى المِرْفَقَيْنِ مَرَّتَيْنِ مَرَّتَيْنِ، ثُمَّ أَخَذَ بِيَدِهِ ماءً فَمَسَحَ بِهِ رَأْسَهُ فَأَدْبَرَ بِهِ وَأَقْبَلَ، ثُمَّ غَسَلَ رِجْلَيْهِ، فَقالَ: هٰكَذا رَأَيْتُ النَّبِيَّ ﷺ يَتَوَضَّأُ. [راجع: ١٨٥]

200. Narrated Thābit: Anas رَضِيَ اللهُ عَنْهُ said: "The Prophet ﷺ asked for water and a tumbler with a broad base and not so deep,

٢٠٠ - حدَّثَنا مُسَدَّدٌ قالَ: حدَّثَنا حَمَّادٌ، عَنْ ثابِتٍ، عَنْ أَنَسٍ أَنَّ

containing a small quantity of water, was brought to him whereby he put his fingers in it." Anas further said, "I noticed the water springing out from amongst his fingers." Anas added, "I estimated that the people who performed ablution with it numbered between seventy to eighty."

رَسُولَ اللهِ ﷺ دَعَا بِإِنَاءٍ مِنْ ماءٍ، فَأُتِيَ بِقَدَحٍ رَحْرَاحٍ فِيهِ شَيْءٌ مِنْ ماءٍ فَوَضَعَ أَصَابِعَهُ فِيهِ، قالَ أَنَسٌ: فَجَعَلْتُ أَنْظُرُ إلى الماءِ يَنْبُعُ مِنْ بَيْنِ أصابعِهِ، قالَ أَنَسٌ: فَحَزَرْتُ مَنْ تَوَضَّأَ مِنْهُ مَا بَيْنَ السَّبْعِيْنَ إلى الثَّمانينَ. [راجع: ١٦٩]

(47) CHAPTER. To perform ablution with one *Mudd* of water. (*Mudd* is practically 2/3 of a Kilogram):

(٤٧) بابُ الوُضُوءِ بالمُدِّ

201. Narrated Anas (رَضِيَ اللهُ عَنْهُ): The Prophet ﷺ used to take a bath with one *Sā'* or up to five *Mudd* (1 *Ṣā'* = 4 *Mudd*) of water and used to perform ablution with one *Mudd* of water.

٢٠١ - **حدَّثَنَا** أَبُو نُعَيْمٍ قالَ: حدَّثَنا مِسْعَرٌ قالَ: حدَّثَني ابْنُ جَبْرٍ قالَ: سَمِعْتُ أَنَساً يَقُولُ: كانَ النَّبِيُّ ﷺ يَغْسِلُ أَوْ كانَ يَغْتَسِلُ بالصَّاعِ إلى خَمْسَةِ أَمْدَادٍ وَيَتَوَضَّأُ بِالمُدِّ.

(48) CHAPTER. To pass wet hands over *Khuffain* [two leather socks covering the ankles].

(٤٨) بابُ المَسْحِ عَلى الخُفَّيْنِ

202. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: Sa'd bin Abī Waqqāṣ said, "The Prophet ﷺ passed wet hands over his *Khuffain*."

'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما asked 'Umar about it. 'Umar replied in the affirmative and added: "Whenever Sa'd narrates a *Hadīth* from the Prophet ﷺ, there is no need to ask anyone else about it."

٢٠٢ - **حدَّثَنَا** أَصْبَغُ بنُ الفَرَجِ، عَنِ ابنِ وَهْبٍ قالَ: حدَّثَني عَمْرٌو، قالَ: حدَّثَني أَبُو النَّضْرِ، عَنْ أَبِي سَلَمَةَ بنِ عَبدِ الرَّحْمٰنِ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ، عَنْ سَعْدِ بنِ أَبِي وَقَّاصٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ مَسَحَ عَلى الخُفَّيْنِ، وَأَنَّ عَبْدَ اللهِ بنَ عُمَرَ سَأَلَ عُمَرَ عَنْ ذٰلِكَ فَقالَ: نَعَمْ. إِذَا حَدَّثَكَ شَيْئاً سَعْدٌ عَنِ النَّبِيِّ ﷺ فَلا تَسأَلْ عَنْهُ غَيرَهُ، وَقالَ مُوسَى بْنُ عُقْبَةَ: أَخْبَرَني أَبُو النَّضْرِ أَنَّ أَبا سَلَمَةَ أَخْبَرَهُ أَنَّ سَعْداً حَدَّثَهُ فَقالَ عُمَرُ لِعَبْدِ اللهِ نَحْوَهُ.

203. Narrated Al-Mughīra bin Shu'ba رَضِيَ الله عَنْهُ: Once Allāh's Messenger ﷺ went out to answer the call of nature and I followed him with a tumbler containing water, and when he finished, I poured water and he performed ablution and passed wet hands over his *Khuffain* (two leather socks).

٢٠٣ - **حدَّثَنَا** عَمْرُو بْنُ خالِدٍ الْحَرَّانِيُّ قالَ: حدَّثَنا اللَّيْثُ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ نافِعِ ابْنِ جُبَيْرٍ، عَنْ عُرْوَةَ بْنِ الْمُغيرَةِ، عَنْ أَبِيهِ الْمُغِيرَةِ بْنِ شُعْبَةَ رضي الله عنه، عَنْ رَسُولِ اللهِ ﷺ، أَنَّهُ خَرَجَ لِحاجَتِهِ، فَاتَّبَعَهُ الْمُغِيرَةُ بِإِدَاوَةٍ فيها ماءٌ، فَصَبَّ عَلَيْهِ حِينَ فَرَغَ مِنْ حاجَتِهِ، فَتَوَضَّأَ وَمَسَحَ عَلى الْخُفَّيْنِ. [راجع: ١٨٢]

204. Narrated Ja'far bin 'Amr bin Umaiya Aḍ-Ḍamrī: My father said, "I saw the Prophet ﷺ passing wet hands over his *Khuffain* (two leather socks)."

٢٠٤ - **حدَّثَنَا** أَبُو نُعَيْمٍ قالَ: حدَّثَنا شَيْبانُ عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ جَعْفَرِ بْنِ عَمْرِو بْنِ أُمَيَّةَ الضَّمْرِيِّ أَنَّ أَباهُ أَخْبَرَهُ أَنَّهُ رَأَى النَّبِيَّ ﷺ يَمْسَحُ عَلى الْخُفَّيْنِ. وَتابَعَهُ حَرْبٌ وأَبانُ عَنْ يَحْيَى. [انظر: ٢٠٥]

205. Narrated Ja'far bin 'Amr: My father said, "I saw the Prophet ﷺ passing wet hands over his *'Imāma* (turban) and *Khuffain* (two leather socks)."

٢٠٥ - **حدَّثَنَا** عَبْدَانُ قالَ: أَخْبَرَنا عَبْدُ اللهِ قالَ: أَخْبَرَنا الأَوْزَاعِيُّ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ جَعْفَرِ بْنِ عَمْرٍو، عَنْ أَبِيهِ قالَ: رَأَيْتُ النَّبِيَّ ﷺ يَمْسَحُ عَلى عِمامَتِهِ وَخُفَّيْهِ. وَتابَعَهُ مَعْمَرٌ. عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ عَمْرٍو، قالَ: رأَيْتُ النَّبِيَّ ﷺ. [راجع: ٢٠٤]

(49) CHAPTER. If one puts on (*Khuff*) just after performing ablution (there is no need to wash one's feet again in ablution) (24 hours for non-travellers and three days for travellers).

(٤٩) بابٌ إِذَا أَدْخَلَ رِجْلَيْهِ وَهُما طاهِرَتانِ

206. Narrated 'Urwa bin Al-Mughīra: My

٢٠٦ - **حدَّثَنَا** أَبُو نُعَيْمٍ قالَ:

father said, "Once I was in the company of the Prophet ﷺ on a journey and I dashed to take off his *Khuff*. He ordered me to leave them as he had put them on after performing ablution. So he passed wet hands over them."

حدَّثَنا زَكَرِيَّا، عَنْ عامِرٍ، عَنْ عُرْوَةَ بْنِ المُغِيرَةِ، عَنْ أبِيهِ قالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ في سَفَرٍ، فأهْوَيْتُ لِأَنْزِعَ خُفَّيْهِ فَقالَ: «دَعْهُما، فإنِّي أدْخَلْتُهُما طَاهِرَتَيْنِ» فَمَسَحَ عَلَيْهِما. [راجع: ١٨٢]

(50) CHAPTER. Not repeating ablution after eating mutton and *As-Sawīq*.

(٥٠) بابُ مَنْ لَمْ يَتَوَضَّأْ مِنْ لَحمِ الشَّاةِ والسَّوِيقِ،

Abū Bakr, 'Umar and 'Uthmān ate such food but did not repeat ablution.

وأكَلَ أبُو بَكْرٍ وعُمَرُ وَعُثْمانُ رَضِيَ اللهُ عَنْهُمْ، فَلَمْ يَتَوَضَّؤا.

207. Narrated 'Abdullāh bin 'Abbās رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ ate a piece of cooked mutton from the shoulder region and offered *Ṣalāt* (prayer) without repeating ablution.

٢٠٧ - **حدَّثَنا** عَبْدُ اللهِ بْنُ يُوسُفَ قالَ: أخْبَرَنا مالِكٌ، عَنْ زَيْدِ بْنِ أسْلَمَ، عَنْ عَطاءِ بْنِ يَسارٍ، عَنْ عَبْدِ اللهِ بْنِ عَبَّاسٍ أنَّ رَسُولَ اللهِ ﷺ أكَلَ كَتِفَ شاةٍ ثُمَّ صَلَّى وَلَم يَتَوَضأْ. [انظر: ٥٤٠٤، ٥٤٠٥]

208. Narrated Ja'far bin 'Amr bin Umaiyya: My father said, "I saw Allāh's Messenger ﷺ taking a piece of (cooked) mutton from shoulder region and then he was called for *Ṣalāt* (prayer). He put his knife down and offered *Ṣalāt* without repeating ablution."

٢٠٨ - **حَدَّثَني** يَحْيَى بْنُ بُكَيْرٍ قالَ: حدَّثَنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهابٍ، قالَ: أخْبَرَني جَعْفَرُ بْنُ عَمْرِو بنِ أميَّةَ، أنَّ أباهُ عَمْرًا أخْبَرَهُ، أنَّه رأى رَسُولَ اللهِ ﷺ يَحْتَزُّ مِنْ كَتِفِ شاةٍ، فَدُعِيَ إلى الصَّلاة، فألْقى السِّكِّينَ فَصَلَّى وَلَمْ يَتَوَضَّأْ. [انظر: ٦٧٥، ٢٩٢٣، ٥٤٠٨، ٥٤٢٢، ٥٤٦٢]

(51) CHAPTER. Rinsing one's mouth (with water) after eating *As-Sawīq*[1] without repeating ablution.

(٥١) بابُ مَنْ مَضْمَضَ مِنَ السَّوِيقِ وَلَمْ يَتَوَضَّأْ

209. Narrated Suwaid bin Al-Nu'mān رَضِيَ

٢٠٩ - حدَّثَنا عَبْدُ اللهِ بنُ يوسُفَ

(1) (Ch.51) See glossary.

رَضِيَ اللهُ عَنْهُ: In the year of the conquest of Khaibar I went with Allāh's Messenger ﷺ till we reached Ṣahbā', a place near Khaibar, where Allāh's Messenger ﷺ offered the *'Aṣr* prayer and asked for food. Nothing but *As-Sawīq* was brought. He ordered it to be moistened with water. He and all of us ate it and the Prophet ﷺ got up for *Maghrib* (prayer), rinsed his mouth with water and we did the same, and he then offered *Ṣalāt* (prayer) without repeating the ablution.

قالَ: أَخْبَرَنا مالِكٌ، عَنْ يَحْيَى بْنِ سَعيدٍ، عَنْ بُشَيْرِ بْنِ يَسارٍ مَوْلَى بَني حارِثَةَ أن سُوَيْدَ بنَ النُّعْمانِ أَخْبَرَهُ أَنَّهُ خَرَجَ مَعَ رَسُولِ اللهِ ﷺ عامَ خَيْبَرَ حَتَّى إذا كانُوا بالصَّهْباءِ - وَهِيَ أَدْنَى خَيْبَرَ - فَصَلَّى العَصْرَ، ثُمَّ دَعا بالأَزْوادِ فَلَمْ يُؤْتَ إِلَّا بالسَّويقِ، فأَمَرَ بِهِ فَثُرِّيَ فأَكَلَ رَسُولُ اللهِ ﷺ وأَكَلْنا، ثُمَّ قامَ إلى المَغْرِبِ فَمَضْمَضَ وَمَضْمَضْنا، ثُمَّ صَلَّى وَلَمْ يَتَوَضأْ.

[انظر: ٢١٥، ٢٩٨١، ٤١٧٥، ٤١٩٥، ٥٣٨٤، ٥٣٩٠، ٥٤٥٤، ٥٤٥٥]

210. Narrated Maimūna رَضِيَ اللهُ عَنْها: The Prophet ﷺ ate (a piece of) mutton from shoulder region and then offered *Ṣalāt* (prayer) without repeating the ablution.

٢١٠ - **وحدَّثَنا** أَصْبَغُ قالَ: أَخْبَرَنا ابنُ وَهْبٍ. قالَ: أَخْبَرَني عَمْرٌو عَنْ بُكَيرٍ، عَنْ كُرَيْبٍ، عَنْ مَيْمُونَةَ أَنَّ النَّبيَّ ﷺ أَكَلَ عِنْدَها كَتِفاً ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ.

(52) CHAPTER. Whether to rinse the mouth after drinking milk.

(٥٢) بابٌ هَلْ يُمَضْمِضُ مِنَ اللَّبنِ

211. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ drank milk, rinsed his mouth and said, "It has fat."

٢١١ - **حدَّثَنا** يَحْيَى بنُ بُكَيرٍ وَقُتَيْبَةُ قالا: حدَّثَنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ بنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللهِ ﷺ شَرِبَ لَبَناً فَمَضْمَضَ وَقالَ: «إنَّ لَهُ دَسَماً». تابَعَهُ يُونُسُ وصَالِحُ بنُ كَيْسانَ عَنِ الزُّهْريِّ. [انظر: ٥٦٠٩]

(53) CHAPTER. Ablution after sleep. And whoever considers it unnecessary to repeat

(٥٣) بابُ الوُضُوءِ مِنَ النَّوْمِ، وَمَنْ

لَمْ يَرَ مِنَ النَّعْسَةِ وَالنَّعْسَتَيْنِ أَوِ الخَفْقَةِ وُضُوءًا

ablution after dozing once or twice or after nodding once in slumber.

٢١٢ - حدَّثنا عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أخْبَرَنا مالِكٌ، عَنْ هِشامٍ، عَنْ أبيهِ، عَنْ عائِشَةَ أنَّ رَسُولَ اللهِ ﷺ قالَ: «إذا نَعَسَ أحَدُكُمْ وَهُوَ يُصَلِّي فَلْيَرْقُدْ حتَّى يَذْهَبَ عَنْهُ النَّوْمُ، فإنَّ أحَدَكُمْ إذا صَلَّى وَهُوَ ناعِسٌ لا يَدْرِي لَعَلَّهُ يَسْتَغْفِرُ فَيَسُبَّ نَفْسَهُ».

212. Narrated 'Āishah رَضِيَ اللهُ عَنها: Allāh's Messenger ﷺ said, "If anyone of you feels drowsy while offering *Ṣalāt* (prayer) he should go to bed (sleep) till his slumber is over, because in praying while drowsy, one does not know whether one is asking for forgiveness or for a bad thing for oneself."

٢١٣ - حدَّثنا أبُو مَعْمَرٍ قالَ: حدَّثنا عَبْدُ الوارِثِ قالَ: حدَّثنا أيُّوبُ، عَنْ أبي قِلابَةَ، عَنْ أنَسٍ عَنِ النَّبيِّ ﷺ قالَ: «إذا نَعَسَ في الصَّلاةِ فَلْيَنَمْ حتَّى يَعْلَمَ ما يَقْرَأُ».

213. Narrated Anas رَضِيَ اللهُ عَنهُ: The Prophet ﷺ said, "If anyone of you feels drowsy while offering *Ṣalāt* (prayer), he should sleep till he understands what he is saying (reciting)."

(٥٤) بابُ الوُضُوءِ مِنْ غَيرِ حَدَثٍ

(54) CHAPTER. To perform ablution even on having no *Ḥadaṯẖ*.

٢١٤ - حدَّثنا مُحَمَّدُ بنُ يُوسُفَ قالَ: حدَّثنا سُفْيانُ، عَنْ عَمْرِو بنِ عامِرٍ قالَ: سَمِعْتُ أنَساً ح قال: وَحدَّثنا مُسَدَّدٌ قالَ: حدَّثنا يَحْيَى عَنْ سُفْيانَ قالَ: حدَّثني عَمْرُو ابنُ عامِرٍ، عَنْ أنسٍ قالَ: كانَ النَّبيُّ ﷺ يَتَوَضَّأُ عِنْدَ كُلِّ صَلاةٍ، قُلْتُ: كَيْفَ كُنْتُمْ تَصْنَعُونَ؟ قالَ: يُجْزِئُ أحَدَنا الوُضُوءُ ما لَمْ يُحْدِثْ.

214. Narrated 'Amr bin 'Āmir: Anas رَضِيَ اللهُ عَنهُ said, "The Prophet ﷺ used to perform ablution for every *Ṣalāt* (prayer)." I asked Anas, "What you used to do?" Anas replied, "We used to pray with the same ablution until we break it with *Ḥadaṯẖ*."

٢١٥ - حدَّثنا خالِدُ بنُ مَخْلَدٍ قالَ: حدَّثنا سُلَيمانُ قالَ: حدَّثني يَحْيَى بنُ سَعِيدٍ قالَ: أخْبرني بُشَيرُ بنُ

215. Narrated Suwaid bin Nu'mān رَضِيَ اللهُ عَنهُ: In the year of the conquest of Khaibar I went with Allāh's Messenger ﷺ till we reached Ṣahbā' where Allāh's Messenger ﷺ led the *'Aṣr* prayer and asked for food.

يَسارٍ قالَ: أخْبَرَنِي سُوَيْدُ بنُ النُّعْمانِ قالَ: خَرَجْنا مَعَ رَسُولِ اللهِ ﷺ عامَ خَيْبَرَ حتَّى إذَا كُنَّا بالصَّهْباءِ صلَّى لَنا رَسُولُ اللهِ ﷺ العَصْرَ فَلَمَّا صلَّى دعا بالأطْعِمَة فَلَمْ يُؤْتَ إلَّا بالسَّوِيقِ فَأكَلْنا وَشَرِبْنا ثُمَّ قامَ النَّبِيُّ ﷺ إلى المَغْرِبِ فَمَضْمَضَ ثُمَّ صلَّى لَنا المَغْرِبَ وَلَمْ يَتَوَضَّأْ. [راجع: ٢٠٩]

Nothing but *Sawīq* was brought and we ate it and drank (water). The Prophet ﷺ got up for *Maghrib* (prayer), rinsed his mouth with water and then led the prayer without repeating the ablution.

(٥٥) بابٌ مِنَ الكَبائِرِ أن لا يَسْتَتِرَ مِنْ بَوْلِهِ

(55) CHAPTER. One of the major sins is not to protect oneself (one's clothes and body) from one's urine (i.e. from being soiled with it).

٢١٦ - حدَّثَنا عُثْمانُ قالَ: حدَّثَنا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ مُجاهِدٍ، عَنِ ابْنِ عَبَّاسٍ، قالَ: مَرَّ النَّبِيُّ ﷺ بِحَائِطٍ مِنْ حِيطانِ المَدِينَةِ أو مَكَّةَ، فَسَمِعَ صَوْتَ إنْسَانَيْنِ يُعَذَّبانِ في قُبُورِهِمَا فَقالَ النَّبِيُّ ﷺ: «يُعَذَّبانِ وَمَا يُعَذَّبانِ في كَبِيرٍ»، ثُمَّ قالَ: «بَلى، كانَ أحَدُهُمَا لا يَسْتَتِرُ مِنْ بَوْلِهِ، وَكانَ الآخَرُ يَمْشِي بِالنَّمِيمَةِ»، ثُمَّ دَعا بِجَرِيدَةٍ فَكَسَرَها كِسْرَتَيْنِ، فَوَضَعَ عَلى كُلِّ قَبْرٍ مِنْهُما كِسْرَةً، فَقِيلَ لَهُ: يا رَسُولَ اللهِ لِمَ فَعَلْتَ هذَا؟ قالَ ﷺ: «لَعَلَّهُ أنْ يُخَفَّفَ عَنْهُما مَا لَمْ تَيْبَسا». [انظر: ٢١٨، ١٣٦١، ١٣٧٨، ٦٠٥٢، ٦٠٥٥]

216. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Once the Prophet ﷺ, while passing through one of the *Heyṭān* (gardens or graveyards) of Al-Madīna or Makkah heard the voices of two persons who were being tortured in their graves. The Prophet ﷺ said, "These two persons are being tortured not for a major sin (to avoid)." The Prophet ﷺ then added, "Yes! (they are being tortured for a major sin). Indeed, one of them never saved himself from being soiled with his urine while the other used to go about with calumnies (to make enmity between friends)." The Prophet ﷺ then asked for a green branch (of a date-palm tree), broke it into two pieces and put one on each grave. On being asked why he had done so, he replied, "I hope that their torture might be lessened, till these get dried."[1]

(٥٦) بابُ مَا جاءَ في غَسْلِ البَوْلِ،

(56) CHAPTER. What is said regarding washing out urine.

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(1) (H.216) This action was a kind of invocation on the part of the Prophet ﷺ for the deceased persons (*Fath Al-Bāri*).

And the Prophet ﷺ remarked about the person in the grave that he never saved himself from being soiled with his urine. And the Prophet ﷺ mentioned only the urine of human beings.

وقالَ النَّبيُّ ﷺ لِصاحِبِ القَبْرِ: «كانَ لا يَسْتَتِرُ مِنْ بَوْلِهِ»، ولَمْ يَذْكُرْ سِوَى بَوْلِ النَّاسِ.

217. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Whenever the Prophet ﷺ went to answer the call of nature, I used to bring water with which he used to wash his private parts.

٢١٧ - حدَّثنا يَعْقُوبُ بنُ إبرَاهِيمَ قالَ: حدَّثنا إسمَاعِيلُ بنُ إبراهِيمَ قالَ: حَدَّثني رَوْحُ ابْنُ القاسِمِ قَالَ: حَدَّثني عَطاءُ بْنُ أبي مَيْمُونَةَ عَنْ أنَسِ بنِ مالِكٍ قالَ: كانَ النَّبيُّ ﷺ إذَا تَبَرَّزَ لِحاجَتِهِ أَتَيتُهُ بِمَاءٍ فَيَغْتَسِلُ بِهِ.

[راجع: ١٥٠]

CHAPTER

باب:

218. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ once passed by two graves and said, "These two persons are being tortured not for a major sin (to avoid). One of them never saved himself from being soiled with his urine, while the other used to go about with calumnies (to make enmity between friends)." The Prophet ﷺ then took a green branch (of a date-palm tree), split it into two pieces and fixed one on each grave. They said, "O Allāh's Messenger! Why have you done so?" He replied, "I hope that their punishment might be lessened till these (branches) become dry." (See the footnote of *Ḥadīth* 216)

٢١٨ - حدَّثنا مُحَمَّدُ بنُ المُثَنَّى قالَ: حدَّثَنا مُحَمَّدُ بنُ خازِمٍ قالَ: حدَّثَنا الأعمَشُ، عَنْ مُجاهِدٍ، عَنْ طاوُسٍ، عنِ ابنِ عَبَّاسٍ قالَ: مَرَّ النَّبيُّ ﷺ بِقَبْرَيْنِ فقالَ: «إنَّهُما لَيُعَذَّبانِ ومَا يُعَذَّبانِ في كَبِيرٍ، أمَّا أحَدُهُما فَكانَ لا يَسْتَتِرُ مِنَ البَولِ، وأمَّا الآخَرُ فكانَ يَمْشِي بالنَّمِيمَةِ»، ثمَّ أخَذَ جَرِيدَةً رَطْبَةً فَشَقَّها نِصْفَيْنِ فَغَرَزَ في كُلِّ قَبْرٍ واحِدَةً، قالُوا: يا رَسُولَ اللهِ لِمَ فَعَلْتَ؟ قالَ: «لَعَلَّهُ يُخَفَّفُ عَنْهُما مَا لَمْ يَيْبَسا»، قالَ ابنُ المُثَنَّى: وَحدَّثَنا وكِيعٌ قالَ: حدَّثَنا الأعمشُ قالَ: سَمِعْتُ مُجاهِداً مِثْلَهُ.

[راجع: ٢١٦]

(57) CHAPTER. The Prophet ﷺ and the people left the bedouin undisturbed till he

(٥٧) **بابُ تَرْكِ النَّبيِّ ﷺ والنَّاسِ**

finished urinating in the mosque.

الأَعْرابيَّ حتَّى فَرَغَ مِنْ بَوْلِهِ في المَسْجِدِ

219. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ saw a bedouin urinating in the mosque and told the people not to disturb him. When he finished, the Prophet ﷺ asked for some water and poured it over (the urine).

٢١٩ - حدَّثَنا مُوسَى بنُ إسماعيلَ، قالَ: حدَّثَنا همَّامٌ قالَ: أخْبَرَنا إسحاقُ، عَنْ أنسٍ أنَّ النَّبيّ ﷺ رأى أعْرابيًّا يَبُولُ في المَسْجِدِ فقالَ: «دَعُوهُ»، حتَّى إذا فَرَغَ، دَعا بِماءٍ فَصَبَّهُ عَلَيْهِ. [انظر: ٢٢١، ٦٠٢٥]

(58) CHAPTER. The pouring of water over the urine in the mosque.

(٥٨) **بابُ** صَبِّ الماءِ عَلَى البَوْلِ في المَسْجِدِ

220. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: A bedouin stood up and started urinating in the mosque. The people caught him but the Prophet ﷺ ordered them to leave him and to pour a bucket or a tumbler of water over the place where he had passed the urine. The Prophet ﷺ then said, "You have been sent to make things easy (for the people) and not sent to make things difficult for them."

٢٢٠ - حدَّثَنا أبُو اليمانِ قالَ: أخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قالَ: أخْبَرَني عُبَيْدُ اللهِ بنُ عبدِ اللَّهِ بنِ عُتْبَةَ بنِ مَسْعُودٍ: أنَّ أبا هُرَيْرَةَ قالَ: قامَ أعْرَابيٌّ، فبالَ في المَسْجِدِ، فَتَنَاوَلَهُ النَّاسُ، فقالَ لَهُمُ النَّبيُّ ﷺ: «دَعُوهُ وهَرِيقُوا عَلى بَوْلِهِ سَجْلاً مِنْ ماءٍ، أوْ ذَنُوبًا مِنْ ماءٍ، فإنَّما بُعِثْتُمْ مُيَسِّرينَ ولَمْ تُبْعَثُوا مُعَسِّرِينَ». [انظر: ٦١٢٨]

221. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said as above (*Ḥadīth* No. 220).

٢٢١ - حدَّثَنا عَبْدانُ قالَ: أخْبَرَنا عَبْدُ اللهِ قالَ: أخْبَرَنا يَحْيَى بنُ سَعِيدٍ قالَ: سَمِعْتُ أنَسَ بنَ مالِكٍ عَنِ النَّبيِّ ﷺ.

CHAPTER. The spilling of water over the place where there is urine.

بابٌ يُهَرِيقُ الماءَ عَلى البَوْلِ

Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: A bedouin came and passed urine in one corner of the mosque. The people shouted at him but the Prophet ﷺ stopped them till he finished urinating. The Prophet ﷺ ordered

وَحدَّثَنا خالِدٌ قالَ: وحدَّثَنا سُلَيمانُ، عَنْ يَحْيَى بنِ سَعِيدٍ قالَ: سَمِعْتُ أنَسَ ابنَ مالِكٍ قالَ: جاءَ

أعْرَابيٌّ فَبالَ في طائِفَةِ المَسْجِدِ، فَزَجَرَهُ النَّاسُ، فَنهاهُمُ النَّبيُّ ﷺ فَلَمَّا قَضَى بَوْلَهُ، أَمَرَ النَّبيُّ ﷺ بِذَنُوبٍ مِنْ ماءٍ فَهَرِيقَ عَلَيْهِ.

them to spill a bucket of water over that place and they did so.

(٥٩) **بابُ بَوْلِ الصِّبْيانِ**

(59) CHAPTER. The urine of children.

٢٢٢ - **حدَّثنا** عَبْدُ اللهِ بنُ يُوسفَ قالَ: أخبَرَنا مالِكٌ، عَنْ هِشامِ بنِ عُرْوَةَ، عَنْ أَبيهِ، عَنْ عائِشَةَ أُمِّ المُؤْمِنِينَ، أنَّها قالَتْ: أُتِيَ رَسُولُ اللهِ ﷺ بِصَبيٍّ فَبالَ عَلى ثَوْبِهِ، فَدَعا بِماءٍ فَأَتْبَعَهُ إِيَّاهُ. [انظر: ٥٤٦٨، ٦٠٠٢، ٦٣٥٥]

222. Narrated 'Āishah رَضِيَ اللهُ عَنْها, the Mother of faithful believers: A child was brought to Allāh's Messenger ﷺ and it urinated on the garment of the Prophet ﷺ. The Prophet ﷺ asked for water and poured it over the soiled place.

٢٢٣ - **حدَّثنا** عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أَخْبَرَنا مالِكٌ عَنِ ابنِ شِهابٍ، عَنْ عُبَيْدِ اللهِ بنِ عَبْدِ اللهِ بنِ عُتْبَةَ، عَنْ أُمِّ قَيْسٍ بِنْتِ مِحْصَنٍ: أنَّها أتَتْ بابنٍ لها صَغِيرٍ لَمْ يأكُلِ الطَّعامَ، إلى رَسُولِ اللهِ ﷺ فَأَجْلَسَهُ رَسُولُ اللهِ ﷺ في حِجْرِهِ، فَبالَ عَلى ثَوبِهِ، فَدَعا بِماءٍ فَنَضَحَهُ، ولَمْ يَغْسِلْهُ. [انظر: ٥٦٩٣]

223. Narrated Umm Qais bint Miḥṣan رَضِيَ اللهُ عَنْها: I brought my young son, who had not started eating (ordinary food) to Allāh's Messenger ﷺ who took him and made him sit on his lap. The child urinated on the garment of the Prophet ﷺ, so he asked for water and sprinkled it over the soiled (area) and did not wash it.

(٦٠) **بابُ البَوْلِ قَائِماً وَقَاعِداً**

(60) CHAPTER. To pass urine while standing and sitting.

٢٢٤ - **حدَّثنا** آدَمُ قالَ: حدَّثَنا شُعْبَةُ، عَنِ الأَعْمَشِ، عَنْ أَبي وَائِلٍ، عَنْ حُذَيْفَةَ قالَ: أَتى النَّبيُّ ﷺ سُباطَةَ قَوْمٍ فَبالَ قائِماً، ثُمَّ دَعا بِماءٍ فجِئْتُهُ بِماءٍ فَتَوَضَّأَ. [انظر: ٢٢٥، ٢٢٦، ٢٤٧١]

224. Narrated Ḥudhaifa رَضِيَ اللهُ عَنْهُ: Once the Prophet ﷺ went to the dumps of some people and passed urine while standing. He then asked for water and so I brought it to him and he performed ablution.

(61) CHAPTER. To urinate beside one's companion while screened by a wall.

(٦١) بابُ البَوْلِ عِنْدَ صاحِبِهِ والتَّسَتُّرِ بالحَائِطِ

225. Narrated Ḥudhaifa' رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ and I walked till we reached the dumps of some people. He stood, as any one of you stands, behind a wall and urinated. I went away, but he beckoned me (to come). So I approached him and stood near his back till he finished.

٢٢٥ - **حَدَّثَنا** عُثمانُ بنُ أَبي شَيْبَةَ قالَ: حدَّثَنا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ أَبي وَائِلٍ، عَنْ حُذَيفَةَ قالَ: رَأَيْتُني أنا والنَّبِيُّ ﷺ نتماشَى، فأَتى سُباطَةَ قَومٍ خَلْفَ حائِطٍ فَقامَ كما يَقُومُ أَحَدُكُمْ فَبالَ، فانْتَبَذْتُ مِنْهُ، فأَشارَ إِلَيَّ فَجِئْتُهُ فَقُمْتُ عِنْدَ عَقِبِهِ حتَّى فَرَغَ. [راجع: ٢٢٤]

(62) CHAPTER. To urinate near the dumps of some people.

(٦٢) بابُ البَوْلِ عِنْدَ سُباطَةِ قَوْمٍ

226. Narrated Abū Wā'il: Abū Mūsā Al-Ash'arī رَضِيَ اللهُ عَنْهُ used to lay great stress on the question of urination and he used to say, "If anyone from Banī Isrāel happened to soil his clothes with urine, he used to cut that portion away." Hearing that, Ḥudhaifa said to Abū Wā'il, "I wish he (Abū Mūsa) didn't (lay great stress on that matter)." Ḥudhaifa added, "Allāh's Messenger ﷺ went to the dumps of some people and urinated while standing."

٢٢٦ - **حَدَّثَنا** مُحَمَّدُ بنُ عَرْعَرَةَ قالَ: حدَّثَنا شُعْبَةُ، عَنْ مَنْصُورٍ، عَنْ أَبي وَائِلٍ قالَ: كانَ أَبو مُوسَى الأَشْعَرِيُّ يُشَدِّدُ في البَوْلِ ويَقُولُ: إنَّ بَني إسرَائِيلَ كانَ إذَا أصابَ ثَوْبَ أَحَدِهِمْ قَرَضَهُ، فَقالَ حُذَيْفَةُ: لَيْتَهُ أَمْسَكَ، أَتَى رَسُولُ اللهِ ﷺ سُباطَةَ قَوْمٍ فَبالَ قَائمًا. [راجع: ٢٢٤]

(63) CHAPTER. The washing out of blood.

(٦٣) بابُ غَسْلِ الدَّمِ

227. Narrated Asmā' رَضِيَ اللهُ عَنها: A woman came to the Prophet ﷺ and said, "If anyone of us gets menses in her clothes then what should she do?" He replied, "She should (take hold of the soiled place), rub it and put it in the water and rub it in order to remove the traces of blood and then pour water over it. Then she can offer *Ṣalāt* (prayer) in it."

٢٢٧ - **حَدَّثَنا** مُحَمَّدُ بنُ المُثَنَّى قالَ: حدَّثَنا يَحْيَى، عَنْ هِشامٍ، قالَ: حدَّثَتْني فاطِمَةُ، عَنْ أسماءَ قالَتْ: جاءَتِ امْرَأَةٌ النَّبِيَّ ﷺ فَقالَتْ: أَرَأَيتَ إِحْدانا تَحيضُ في الثَّوْبِ كَيْفَ تَصْنَعُ؟ قالَ: «تَحُتُّهُ ثُمَّ تَقْرُصُهُ بالماءِ وتَنْضَحُهُ وتُصَلِّي فِيهِ». [انظر: ٣٠٧]

228. Narrated 'Āishah رَضِيَ اللهُ عَنها: Fāṭima bint Abī Ḥubaish came to the Prophet ﷺ and

٢٢٨ - **حَدَّثَنا** مُحَمَّدٌ قالَ: حدَّثَنا

said, "O Allāh's Messenger! I get persistent bleeding (from the uterus) and do not become clean. Shall I give up my *Ṣalāt* (prayer)?" Allāh's Messenger ﷺ replied, "No, because it is from a blood vessel and not the menses. So when your real menses begin give up your *Ṣalāt* and when it has finished, wash off the blood (take a bath) and offer your *Ṣalāt*."

Hishām (the subnarrator) said that his father added: (the Prophet ﷺ told her): "Perform ablution for every *Ṣalāt* (prayer) till the time of the next period comes."

أبو مُعاوِيَةَ قَالَ: حدَّثَنا هِشامُ بنُ عُرْوَةَ، عَنْ أبيهِ، عَنْ عائِشَةَ قالَتْ: جاءَتْ فاطِمَةُ ابْنَةُ أبي حُبَيْشٍ إلى النَّبيِّ ﷺ فَقالَتْ: يا رَسُولَ اللهِ، إنِّي امرَأةٌ أُسْتَحاضُ فَلا أطْهُرُ، أفأدَعُ الصَّلاةَ؟ فقالَ رَسُولُ اللهِ ﷺ: «لا، إنَّما ذٰلِكِ عِرْقٌ وَلَيْسَ بِحَيْضٍ، فإذَا أقْبَلَتْ حَيْضَتُكِ فَدَعِي الصَّلاةَ، وَإذَا أدْبَرَتْ فاغْسِلي عَنْكِ الدَّمَ ثُمَّ صَلِّي»، قالَ: وقالَ أَبي: «ثُمَّ تَوَضَّئي لِكُلِّ صَلاةٍ حتَّى يَجِيءَ ذٰلِكِ الوَقْتُ».

(64) CHAPTER. The washing out of semen with water and rubbing it off (when it is dry) and the washing out of what comes out of women (i.e. discharge).

(٦٤) بابُ غَسْلِ المَنِيِّ وفَرْكِهِ، وغَسْلِ مَا يُصِيبُ مِنَ المرْأةِ

229. Narrated 'Āishah رَضِيَ اللهُ عَنْها: I used to wash the traces of *Janāba* (semen) from the clothes of the Prophet ﷺ and he used to go for *Ṣalāt* (prayers) while traces of water were still on it (water spots were still visible).

٢٢٩ - حدَّثَنا عَبْدَانُ قالَ: أخْبَرَنا عَبْدُ اللهِ قال: أخْبَرَنا عَمْرُو بنُ مَيمُونٍ الجَزَرِيُّ، عَنْ سُلَيمانَ بنِ يَسارٍ، عَنْ عائِشَةَ قَالَتْ: كُنْتُ أغْسِلُ الجَنابَةَ منْ ثَوْبِ النَّبيِّ ﷺ فَيَخْرُجُ إلى الصَّلاةِ وَإنَّ بُقَعَ الماءِ في ثَوْبِهِ.

[انظر: ٢٣٠، ٢٣١، ٢٣٢]

230. Narrated Sulaimān bin Yasār: I asked 'Āishah رَضِيَ اللهُ عَنْها about the clothes soiled with semen. She replied, "I used to wash it off the clothes of Allāh's Messenger ﷺ and he would go for the *Ṣalāt* (prayer) while water spots were still visible."

٢٣٠ - حدَّثَنا قُتَيْبَةُ قالَ: حدَّثَنا يَزِيدُ قالَ: حدَّثَنا عَمْرٌو عَنْ سُلَيمانَ قالَ: سَمِعْتُ عائِشَةَ ح. وحدَّثَنا مُسَدَّدٌ قالَ: حدَّثَنا عَبدُ الواحِدِ قالَ: حدَّثَنا عَمْرُو بنُ مَيْمُونٍ عَنْ سُلَيمانَ بنِ يسارٍ قالَ: سَألْتُ عائِشَةَ عَنِ المَنيِّ يُصِيبُ الثَّوْبَ؟ فقالَتْ: كُنْتُ

أَغْسِلُهُ مِنْ ثَوْبِ رَسُولِ اللهِ ﷺ فَيَخْرُجُ إلى الصَّلاةِ وَأَثَرُ الغَسْلِ في ثَوْبِهِ بُقَعُ الماءِ. [راجع: ٢٢٩]

(٦٥) بابٌ: إذا غَسَلَ الجَنابَةَ أوْ غيرَها فلَم يَذْهَبْ أثَرُهُ

(65) CHAPTER. If the (traces of) *Janāba* (semen) or other spots are not removed completely on washing.

٢٣١ - **حدَّثَنا** مُوسَى بْنُ إسْمَاعِيلَ المِنْقَرِيُّ قالَ: حدَّثَنا عَبْدُ الواحِدِ قالَ: حدَّثَنا عَمْرُو بنُ مَيْمُونٍ قالَ: سَمِعْتُ سُلَيمانَ بنَ يَسارٍ في الثَّوْبِ تُصِيبُهُ الجَنابَةُ قالَ: قالَتْ عائِشَةُ: كُنْتُ أَغْسِلُهُ مِنْ ثَوْبِ رَسُولِ اللهِ ﷺ ثمَّ يَخْرُجُ إلى الصَّلاةِ وأثَرُ الغَسْلِ فيهِ بُقَعُ الماءِ. [راجع: ٢٢٩]

231. Narrated 'Amr bin Maimūn: I heard Sulaimān bin Yasār talking about the clothes soiled with semen. He said: 'Āishah رَضِيَ اللهُ عَنْها said, "I used to wash it off the clothes of Allāh's Messenger ﷺ and he would go for the *Ṣalāt* (prayers) while water spots were still visible on them."

٢٣٢ - **حدَّثَنا** عَمْرُو بنُ خالِدٍ قالَ: حدَّثَنا زُهَيْرٌ قالَ: حدَّثَنا عَمْرُو بنُ مَيْمُونِ بنِ مِهْرانَ، عَنْ سُلَيمانَ بنِ يَسارٍ، عَنْ عائِشَةَ أنَّها كانَتْ تَغْسِلُ المَنيَّ من ثَوْبِ النَّبِيِّ ﷺ، ثُمَّ أراهُ فِيهِ بُقْعَةً أو بُقَعاً. [راجع: ٢٢٩]

232. Narrated 'Āishah رَضِيَ اللهُ عَنْها: I used to wash the semen off the clothes of the Prophet ﷺ and even then I used to notice one or more spots on them.

(٦٦) بابُ أبْوالِ الإبِلِ والدَّوابِّ والغَنَمِ وَمَرابِضِها،

(66) CHAPTER. (What is said) about the urine of camels, sheep and other animals and about their folds.

وَصلّى أبُو مُوسَى في دارِ البَرِيدِ والسِّرْقِينِ وَالبَرِّيَّةُ إلى جَنْبِهِ، فَقالَ: هَاهُنَا وثَمَّ سَوَاءٌ.

Abū Mūsa offered prayer at *Dār-il-Barīd* (post office) and there was animal dung in it though a vast strip of land was near it. Abū Mūsa said: Both these places are similar (for offering of the prayers).

٢٣٣ - **حدَّثَنا** سُلَيمانُ بنُ حَرْبٍ قالَ: حدَّثَنا حَمَّادُ بنُ زَيْدٍ، عَنْ أيُّوبَ، عَنْ أبِي قِلابَةَ، عَنْ أنَسٍ

233. Narrated Abū Qilāba: Anas رَضِيَ اللهُ عَنْهُ said, "Some people of 'Ukl or 'Uraina tribe came to Al-Madīna and its climate did not suit them. So the Prophet ﷺ ordered them to go to the herd of (milch) camels and

to drink their milk and urine (as a medicine). So they went as directed and after they became healthy, they killed the shepherd of the Prophet ﷺ and drove away all the camels. The news reached the Prophet ﷺ early in the morning and he sent (men) in their pursuit and they were captured and brought at noon. He ﷺ then ordered to cut their hands and feet (and it was done), and their eyes were branded with heated pieces of iron. They were put in Al-Ḥarra and when they asked for water, no water was given to them."

Abū Qilāba added, "Those people committed theft, murder, became disbelievers after embracing Islām (*Murtadīn* مرتدين) and fought against Allāh and His Messenger ﷺ."

قالَ: قَدِمَ أُناسٌ مِنْ عُكْلٍ أوْ عُرَيْنَةَ فاجْتَوَوُا المَدِينَةَ فأمَرَهُمُ النَّبِيُّ ﷺ بِلِقاحٍ وَأَنْ يَشْرَبُوا مِنْ أبْوالِها وألبانِها فانْطَلَقُوا فَلَمَّا صَحُّوا قَتَلُوا رَاعِيَ النَّبِيِّ ﷺ واسْتَاقُوا النَّعَمَ فَجاءَ الخَبَرُ في أوَّلِ النهارِ فَبَعَثَ في آثَارِهِمْ فَلَمَّا ارْتَفَعَ النَّهارُ جِيءَ بِهِمْ، فأمَرَ بِقَطْعِ أيْدِيهِمْ وَأرْجُلِهِمْ، وَسُمِّرَتْ أعْيُنُهُمْ وأُلْقُوا في الحَرَّةِ يَسْتَسْقُونَ فَلا يُسْقَوْنَ، قالَ أبو قِلابَةَ: فَهؤُلاءِ سَرَقُوا وقَتَلُوا وكَفَرُوا بَعْدَ إيمانِهِمْ، وحَارَبُوا اللهَ وَرَسُولَهُ. [انظر: ١٥٠١، ٣٠١٨، ٤١٩٢، ٤١٩٣، ٤٦١٠، ٥٦٨٥، ٥٦٨٦، ٥٧٢٧، ٦٨٠٢، ٦٨٠٣، ٦٨٠٤، ٦٨٠٥، ٦٨٩٩]

234. Narrated Anas رَضِيَ اللهُ عَنْهُ: Prior to the construction of the mosque, the Prophet ﷺ offered *Ṣalāt* (prayers) at sheep-folds.

٢٣٤ - حَدَّثَنا آدَمُ قالَ: حدَّثنا شُعْبَةُ قالَ: أخْبَرَنا أبُو التَّيَّاحِ، عَنْ أنَسٍ قالَ: كانَ النَّبِيُّ ﷺ يُصَلِّي قَبْلَ أنْ يُبْنَى المَسْجِدُ في مَرَابِضِ الغَنَمِ.

(67) CHAPTER. ***An-Najāsat*[1] (impure and filthy things) which fall in cooking butter (ghee — which is obtained by evaporating moisture from butter) and water.**

(٦٧) بابُ مَا يَقَعُ مِنَ النَّجاساتِ في السَّمْنِ والماءِ،

Az-Zuhrī said, "There is no harm in using water if its taste, odour or colour is not changed." Ḥammād said, "There is no harm

وَقالَ الزُّهْرِيُّ: لا بَأسَ بالماءِ مَا لَمْ يُغَيِّرْهُ طَعْمٌ، أوْ رِيحٌ، أوْ لَوْنٌ،

(1) (Ch.67) *An-Najāsat* (impurity or impure things) is either: (a) physical or (b) spiritual.
a) Physical as regards urine, stool and sexual discharges etc.
b) Spiritual as regards not having belief in the Oneness of Allāh and His Messenger Muḥammad ﷺ e.g., *Al-Mushrikūn**. [See (V.9:28) the Qur'ān].
* *Al-Mushrikūn* (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad ﷺ.

وقالَ حَمَّادٌ: لا بَأسَ بريشِ المَيْتَةِ، وَقالَ الزُّهْرِيُّ، في عِظامِ المَوْتى نَحْوِ الفِيلِ وغَيْرِهِ: أدْرَكْتُ ناساً مِنْ سَلَفِ العُلَماءِ يَمْتَشِطُونَ بِها، وَيَدَّهِنُونَ فِيها، لا يَرَوْنَ بِهِ بَأساً، وقالَ ابْنُ سِيرِينَ وَإبراهيمُ: لا بَأسَ بِتِجارَةِ العاجِ.

if the feathers of dead birds fell in it." About the bones of dead animals like an elephant, Az-Zuhrī said, "I met some of the old learned religious men who were using them (bones) as combs and as containers for oiling, etc., and they found no harm in that." Ibn Sīrīn and Ibrāhīm said, "There is no harm in the trade of ivory."

٢٣٥ - حدَّثَنا إسماعِيلُ قالَ: حدَّثَني مالِكٌ، عَنِ ابنِ شِهابٍ، عَنْ عُبَيدِ اللهِ بنِ عَبْدِ اللهِ، عَنِ ابْنِ عَباسٍ، عَن مَيْمُونَةَ أَنَّ رَسُولَ اللهِ ﷺ سُئِلَ عَنْ فأرَةٍ سَقَطَتْ في سَمْنٍ، فَقالَ: «ألْقُوها وَما حَوْلَها فاطْرَحُوهُ وَكُلوا سَمْنَكُمْ». [انظر: ٢٣٦، ٥٥٣٨، ٥٥٣٩، ٥٥٤٠]

235. Narrated Maimūna رَضِيَ اللهُ عَنها: Allāh's Messenger ﷺ was asked regarding ghee (cooking butter) in which a mouse had fallen. He said, "Take out the mouse and throw away the ghee around it and use the rest."

٢٣٦ - حدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ قالَ: حدَّثَنا مَعْنٌ قالَ: حدَّثَنا مالِكٌ عَنِ ابنِ شِهابٍ، عَنْ عُبَيْدِ اللهِ بن عَبدِ اللهِ بنِ عُتْبَةَ بنِ مَسْعُودٍ، عَنِ ابنِ عَبَّاسٍ عَنْ مَيْمُونَةَ أَنَّ النَّبِيَّ ﷺ سُئِلَ عَنْ فَأرَةٍ سَقَطَتْ في سَمْنٍ؟ فَقالَ: «خُذُوها وَما حَوْلَها فاطْرَحُوه»، قالَ مَعْنٌ: حدَّثَنا مالِكٌ مَا لا أُحْصِيهِ يَقُولُ: عَنِ ابنِ عَبَّاسٍ، عَنْ مَيْمُونَةَ. [راجع: ٢٣٥]

236. Narrated Maimūna رَضِيَ اللهُ عَنها: The Prophet ﷺ was asked regarding ghee in which a mouse had fallen. He said, "Take out the mouse and throw away the ghee around it (and use the rest.)"

٢٣٧ - حدَّثَنا أحْمَدُ بنُ مُحَمَّدٍ قالَ: أخْبَرَنا عَبْدُ اللهِ قالَ: أخْبَرَنا مَعْمَرٌ، عَن هَمَّامِ بنِ مُنَبِّهٍ، عَنْ أَبي

237. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "A wound which a Muslim receives in Allāh's Cause will appear on the Day of Resurrection as it was at the time of infliction; blood will be flowing from

هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قالَ: «كُلُّ كَلْمٍ يُكْلَمُهُ المُسْلِمُ في سَبيلِ اللهِ يَكُونُ يَوْمَ القِيامَةِ كَهَيْئَتِها إِذْ طُعِنَتْ تَفَجَّرُ دَماً، اللَّوْنُ لَوْنُ الدَّمِ، والعَرْفُ عَرْفُ المِسْكِ». [انظر: ٢٨٠٣، ٥٥٣٣]

the wound and its colour will be that of the blood but will smell like musk (perfume)."

(٦٨) بابُ البَوْلِ في المَاءِ الدَّائِمِ

(68) CHAPTER. Urinating in stagnant water.

٢٣٨ - حدَّثَنا أبُو اليمانِ قالَ: أخْبَرَنا شُعَيْبٌ قالَ: أخْبَرَنا أبُو الزِّنادِ أنَّ عَبْدَ الرَّحْمٰنِ ابْنَ هُرْمُزَ الأَعْرَجَ حدَّثَهُ أنَّهُ سَمِعَ أبا هُرَيْرَةَ أنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يقُولُ: «نَحْنُ الآخِرُونَ السَّابِقُونَ». [انظر: ٨٧٦، ٨٩٦، ٢٩٥٦، ٣٤٨٦، ٦٦٢٤، ٦٨٨٧، ٧٠٣٦، ٧٤٩٥]

238. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "We (Muslims) are the last (people to come in the world) but (will be) the foremost (on the Day of Resurrection)."

٢٣٩ - وَبِإِسْنادِهِ قالَ: «لا يَبُولَنَّ أَحَدُكُمْ في المَاءِ الدَّائِمِ، الذي لا يَجْرِي، ثُمَّ يَغْتَسِلُ فِيهِ».

239. The same narrator told that the Prophet ﷺ had said, "You should not pass urine in stagnant water which is not flowing then (you may need to) wash in it."

(٦٩) بابٌ: إِذَا أُلْقِيَ عَلى ظَهْرِ المُصَلِّي قَذَرٌ أَوْ جِيفَةٌ لَمْ تَفْسُدْ عَلَيْهِ صَلاتُهُ،

(69) CHAPTER. If a dead body or a polluted thing is put on the back of a person offering *Ṣalāt* (prayer), his *Ṣalāt* will not be annulled (rejected by Allāh).

وكانَ ابنُ عُمَرَ إذا رَأى في ثَوْبِهِ دَماً وَهُوَ يُصَلِّي وَضَعَهُ وَمَضى في صَلاتِهِ. وَقالَ ابنُ المُسَيَّبِ والشَّعْبِيُّ: إِذَا صَلَّى وَفي ثَوْبِهِ دَمٌ أَوْ جَنابَةٌ، أَوْ لِغَيْرِ القِبْلَةِ، أَوْ تَيَمَّمَ وَصَلَّى ثُمَّ أَدْرَكَ الماءَ في وَقْتِهِ: لا يُعِيدُ.

In prayer Ibn 'Umar used to take off his clothes whenever he saw blood on them and used to continue his prayer. Ibn Al-Musaiyyab and Ash-Sha'bī said, "Whenever a person offers his *Ṣalāt* (prayers) while wearing clothes stained with blood or *Janāba* or offers *Ṣalāt* facing in a direction other than the *Qiblah* (un-intentionally) or with *Ṭayammum* and finds water before the time of that *Ṣalāt* is over, he has not to repeat his *Ṣalāt* in any of the above-mentioned cases."

240. Narrated 'Abdullāh bin Mas'ūd رَضِيَ اللهُ عَنْهُ: Once the Prophet ﷺ was offering *Ṣalāt* (prayers) near the Ka'bah. Abū Jahl was sitting with some of his companions. Some of them said to the others, "Who amongst you will bring the abdominal contents (intestines, etc.) of a camel of Banī so-and-so and put it on the back of Muḥammad, when he prostrates?" The most wretched of them (Uqba bin Abī Mu'aiṭ) got up and brought it. He waited till the Prophet ﷺ prostrated and then placed it on his back between his shoulders. I was watching but could not do anything. I wished I had some people with me to hold out against them. They started laughing and falling on one another. Allāh's Messenger ﷺ was in prostration and he did not lift his head up till Fāṭima رَضِيَ اللهُ عَنْها (Prophet's daughter) came and threw that (camel's abdominal contents) away from his back. He ﷺ raised his head and said thrice, "O Allāh! Destroy the (infidels of) Quraish." So, it was hard for Abū Jahl and his companions when the Prophet ﷺ invoked Allāh against them as they had a conviction that the prayers and invocations were accepted in this city (Makkah). The Prophet ﷺ said, "O Allāh! Destroy Abū Jahl, 'Utba bin Rabī'a, Shaiba bin Rabī'a, Al-Walīd bin 'Utba, Umaiyya bin Khalaf, and 'Uqba bin Abī Mu'aiṭ (and he mentioned the seventh whose name I cannot recall). By Allāh in Whose Hands my life is, I saw the dead bodies of those persons who were counted by Allāh's Messenger ﷺ in the *Qalīb* (one of the wells) of Badr.

٢٤٠ - حَدَّثَنَا عَبْدَانُ قَالَ: أَخْبَرَنِي أَبِي، عَنْ شُعْبَةَ، عَنْ أَبِي إِسحَاقَ، عَنْ عَمرِو ابنِ مَيْمُونٍ، عَنْ عَبْدِ اللهِ قَالَ: بَيْنا رَسُولُ اللهِ ﷺ ساجِدٌ ح. وحدَّثَني أَحْمَدُ بنُ عثمانَ قالَ: حدَّثنا شُرَيْحُ بنُ مَسْلَمَةَ قالَ: حدَّثَنا إبراهِيمُ بنُ يُوسُفَ، عَنْ أَبِيهِ، عَنْ أَبِي إسحاقَ قالَ: حدَّثَني عَمْرُو بنُ مَيْمُونٍ: أَنَّ عَبْدَ اللهِ بنَ مَسْعُودٍ حَدَّثَه أَنَّ النَّبِيَّ ﷺ كانَ يُصَلِّي عِنْدَ البَيْتِ، وأَبُو جَهْلٍ وأَصْحابٌ لَهُ جُلُوسٌ، إِذْ قالَ بَعْضُهُمْ لِبَعْضٍ: أَيُّكُم يَجِيءُ بِسَلَى جَزُورِ بَنِي فُلانٍ فَيَضَعُهُ عَلى ظَهْرِ مُحَمَّدٍ إِذَا سَجَدَ؟ فانْبَعَثَ أَشْقَى القَوْمِ، فَجاءَ بِهِ فَنَظَرَ حَتَّى إِذَا سَجَدَ النَّبِيُّ ﷺ وَضَعَهُ عَلى ظَهْرِهِ بَينَ كَتِفَيْهِ وَأَنا أَنْظُرُ، لا أُغني شَيْئاً، لَوْ كَانَتْ لِي مَنَعَةٌ. قالَ: فَجَعَلُوا يَضْحَكُونَ وَيُحِيلُ بَعْضُهُم عَلى بَعْضٍ، وَرَسُولُ اللهِ ﷺ ساجِدٌ لا يَرْفَعُ رَأْسَهُ، حَتَّى جاءَتْهُ فاطِمَةُ فَطَرَحَتْهُ عَنْ ظَهْرِهِ، فَرَفَعَ رَأْسَهُ ثُمَّ قالَ: «اللَّهُمَّ عَلَيْكَ بِقُرَيْشٍ» ثَلاثَ مَرَّاتٍ. فَشَقَّ عَلَيْهِمْ إِذْ دَعا عَلَيْهِمْ، قالَ: وكانُوا يَرَوْنَ أَنَّ الدَّعْوَةَ في ذٰلِكَ البَلَدِ مُسْتَجابَةٌ، ثُمَّ سَمَّى: «اللَّهُمَّ عَلَيْكَ بِأَبِي جَهْلٍ، وَعَلَيْكَ بِعُتْبَةَ بنِ رَبِيعَةَ، وَشَيْبَةَ بنِ رَبِيعَةَ،

وَالوَليدِ بنِ عُتْبَةَ، وَأُمَيَّةَ بنِ خَلَفٍ، وعُقْبَةَ بنِ أبي مُعَيْطٍ»، وَعَدَّ السَّابِعَ فَلَمْ نَحْفَظْهُ، قالَ: فَوَالَّذي نَفْسي بِيَدِهِ لَقَدْ رَأَيْتُ الَّذِينَ عَدَّ رَسُولُ اللهِ ﷺ صَرْعَى في القَلِيبِ قَلِيبِ بَدْرٍ. [انظر: ٥٢٠، ٢٩٣٤، ٣١٨٥، ٣٨٥٤، ٣٩٦٠]

(70) CHAPTER. Spitting or blowing out the nose or doing similar action in one's own garment.

Narrated Miswar bin Makhrama and Marwan: Allāh's Messenger ﷺ set out at the time of *Al-Hudaibiya* (treaty), and mentioned the rest of *Ḥadīth* and when Allāh's Messenger ﷺ spitted, the spittle would fall in the hand of one them (the Prophet's Companions) who would rub it on his face and skin.

(٧٠) بابُ البُصَاقِ وَالمُخاطِ وَنَحْوِهِ في الثَّوْبِ،

وَقَالَ عُرْوَةُ عَنِ المِسْوَرِ وَمَرْوانَ: خَرَجَ النَّبِيُّ ﷺ زَمَنَ حُدَيْبِيَةَ فَذَكَرَ الحَدِيثَ: وما تَنَخَّمَ النَّبِيُّ ﷺ نُخَامَةً إلَّا وَقَعَتْ في كَفِّ رَجُلٍ مِنْهُمْ فَدَلَكَ بِها وَجْهَهُ وَجِلْدَهُ.

241. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ once spat in his clothes.

٢٤١ - حدَّثنا مُحَمَّدُ بنُ يُوسُفَ قالَ: حدَّثنا سُفْيانُ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ قالَ: بَزَقَ النَّبِيُّ ﷺ في ثَوْبِهِ. قَالَ أَبُوْ عَبْدِ اللهِ: طَوَّلَهُ ابنُ أبي مَرْيَمَ، قالَ: أَخْبَرَنا يَحْيى بنُ أَيُّوبَ قالَ: حدَّثني حُمَيْدٌ قالَ: سَمِعْتُ أنساً عَنِ النَّبِيِّ ﷺ. [انظر: ٤٠٥، ٤١٢، ٤١٣، ٤١٧، ٥٣١، ٥٣٢، ٨٢٢، ١٢١٤]

(71) CHAPTER. It is unlawful to perform ablution with *Nabīdh* (water in which dates or grapes etc. are soaked and is not yet fermented) or with any other intoxicant.

Ḥasan and Abul-'Āliya disliked it. 'Aṭā' said: I prefer to do *Tayammum* instead of doing ablution with milk or *Nabīdh*.

(٧١) بابٌ: لا يَجُوزُ الوُضُوءُ بِالنَّبِيذِ ولا المُسْكِرِ،

وكَرِهَهُ الحَسَنُ وأبو العالِيَةِ، وقالَ عَطاءٌ: التَّيَمُّمُ أَحَبُّ إليَّ مِنَ الوُضُوءِ بالنَّبِيذِ وَاللَّبَنِ،

242. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The Prophet ﷺ said, "All drinks that produce intoxication are *Harām* (prohibited) to drink.

٢٤٢ - حدَّثَنا عَلِيُّ بنُ عَبدِ اللهِ قالَ: حدَّثَنا سُفيانُ قالَ: حدَّثَنا الزُّهْرِيُّ، عَنْ أبي سَلَمَةَ، عَنْ عائِشَةَ عَنِ النَّبِيِّ ﷺ قالَ: «كُلُّ شَرابٍ أَسْكَرَ فَهُوَ حَرامٌ». [انظر: ٥٥٨٥، ٥٥٨٦]

(72) CHAPTER. Washing blood by a woman off her father's face.

(٧٢) بابُ غَسْلِ المَرْأةِ أباها الدَّمَ عَنْ وَجْهِهِ،

Abul-'Āliya said: Rub my leg as it is aching.

وقالَ أبو العالِيَةِ: امْسَحُوا عَلى رِجْلي فَإنها مَريضَةٌ.

243. Narrated Abū Hāzim: Sahl bin Sa'd As-Sā'idī رَضِيَ اللهُ عَنْهُ was asked by the people, "With what was the wound of the Prophet ﷺ treated?" Sahl replied, "None remains among the people living who knows that better than I. 'Alī used to bring water in his shield and Fātima used to wash the blood off his face. Then straw mat was burnt and the wound was filled with it (i.e. its ashes)."

٢٤٣ - حَدَّثَنا مُحَمَّدٌ قالَ: حَدَّثَنا سُفْيانُ بنُ عُيَيْنَةَ عَنْ أَبي حَازِمٍ، سَمِعَ سَهلَ بنَ سَعْدٍ السَّاعِدِيَّ وَسأَلَهُ النَّاسُ وما بَيْني وبَيْنَه أحَدٌ: بأيِّ شَيْءٍ دُوِيَ جُرْحُ النَّبِيِّ ﷺ فقالَ: ما بَقِيَ أحَدٌ أعْلَمُ بِهِ مِنِّي، كانَ عليٌّ يَجيءُ بتُرْسِهِ فيهِ ماءٌ، وفاطِمَةُ تَغْسِلُ عَنْ وَجهِهِ الدَّمَ، فأُخِذَ حَصِيرٌ فأُحْرِقَ فَحُشِيَ بِهِ جُرْحُهُ. [انظر: ٢٩٠٣، ٢٩١١، ٣٠٣٧، ٤٠٧٥، ٥٢٤٨، ٥٧٢٢]

(73) CHAPTER. *Siwāk* (to clean the teeth with *Siwāk* which is a tooth-brush in the form of a pencil from the roots of the *Arāk* tree).

(٧٣) بابُ السِّوَاكِ،

Ibn 'Abbās said, "Once I passed the night with the Prophet ﷺ and saw him cleaning his teeth (with *Siwāk*)."

وقالَ ابنُ عَبَّاسٍ: بِتُّ عِنْدَ النَّبِيِّ ﷺ فَاسْتَنَّ.

244. Narrated Abū Burda: My father (Abu Mūsa) said: "I came to the Prophet ﷺ and saw him carrying a *Siwāk* in his hand and cleaning his teeth, saying, "U' U'," as if he was retching while the *Siwāk* was in his mouth."

٢٤٤ - حدَّثَنا أبو النُّعْمانِ قالَ: حدَّثَنا حَمَّادُ بنُ زَيْدٍ، عَنْ غَيْلانَ بنِ جَرِيرٍ، عَنْ أَبي بُرْدَةَ، عَنْ أبيهِ قالَ: أَتَيْتُ النَّبِيَّ ﷺ فَوَجَدْتُهُ يَسْتَنُّ بِسِوَاكٍ

بِيَدِهِ، يَقُولُ: «أُعْ،أُعْ»، والسِّوَاكُ في فِيهِ كأنَّهُ يَتَهَوَّعُ.

245. Narrated Ḥudhaifa رَضِيَ اللهُ عَنْهُ: Whenever the Prophet ﷺ got up at night, he used to clean his mouth with *Siwāk*.

٢٤٥ - حَدَّثَنَا عُثمانُ قالَ: حدَّثَنا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبي وَائِلٍ، عَنْ حُذَيْفَةَ قالَ: كانَ النَّبِيُّ ﷺ إذَا قَامَ مِنَ اللَّيْلِ يَشُوصُ فاهُ بِالسِّوَاكِ.

[انظر: ٨٨٩، ١١٣٦]

(74) CHAPTER. To give *Siwāk* to the oldest person of the group.

(٧٤) بابُ دَفْعِ السِّواكِ إلى الأكْبرِ

246. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "I dreamt that I was cleaning my teeth with a *Siwāk* and two persons came to me. One of them was older than the other and I gave the *Siwāk* to the younger. I was told that I should give it to the older and so I did."

٢٤٦ - وقالَ عَفَّانُ: حدَّثَنا صَخْرُ ابنُ جُوَيْرِيَةَ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ أَنَّ النَّبِيَّ ﷺ قالَ: «أُرَانِي أتَسَوَّكُ بِسِوَاكٍ فَجاءَني رَجُلانِ: أَحَدُهما أكْبَرُ مِنَ الآخَرِ، فَناوَلْتُ السِّوَاكَ الأصغَرَ مِنْهُما، فَقِيلَ لِي: كَبِّرْ، فَدَفَعْتُهُ إلى الأكْبَرِ مِنْهُما»، قالَ أَبو عَبْدِ اللهِ: اخْتَصَرَهُ نُعَيْمٌ عَنِ ابنِ المُبارَكِ، عَنْ أُسامَةَ، عَنْ نافعٍ عَنِ ابنِ عُمَرَ.

(75) CHAPTER. The superiority of a person who sleeps with ablution.

(٧٥) بابُ فَضْلِ مَنْ بَاتَ عَلَى الْوُضُوءِ

247. Narrated Al-Barā' bin 'Āzib رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said to me, "Whenever you go to bed perform ablution like that for *Ṣalāt* (prayer), lie on your right side and say, *Allāhumma inni aslamtu wajhī ilaika, wa fauwaḍtu, amrī ilaika, wa aljā'tu ẓahrī ilaika raghbatan wa rahbatan ilaika. Lā maljā' wa lā manjā minka illā ilaika. Allāhumma āmantu bikitābikal-ladhī anzalta wa bina-bīyikal-ladhī arsalta,* [O Allāh! I surrender to You and entrust all my affairs to You and depend

٢٤٧ - حَدَّثَنَا مُحَمَّدُ بنُ مُقاتِلٍ قالَ: أَخْبَرَنا عَبْدُ اللهِ قالَ: أَخْبَرَنا سُفْيانُ، عَنْ مَنْصُورٍ، عَنْ سَعْدِ بنِ عُبَيْدَةَ، عَنِ الْبَرَاءِ بنِ عازِبٍ قالَ: قالَ لِي النَّبِيُّ ﷺ: «إذَا أَتَيْتَ مَضْجَعَكَ فَتَوَضَّأْ وُضُوءَكَ لِلصَّلاةِ، ثُمَّ اضْطَجِعْ عَلى شِقِّكَ الأَيمَنِ، ثُمَّ

upon You for Your Blessings, both with hope and fear of You. There is no fleeing from You, and there is no place of protection and safety except with You. O Allāh! I believe in Your Book (the Qur'ān) which You have revealed and in Your Prophet (Muḥammad ﷺ) whom You have sent]. Then if you die on that very night, you will die with faith (i.e., on the religion of Islām). Let the aforesaid words be your last utterance (before sleep)."

I repeated it before the Prophet ﷺ and when I reached "*Allāhumma āmantu bikitābikal-ladhī anzalta* (O Allāh I believe in Your Book which You have revealed)." I said, "*Wa Rasūlika* (and Your Messenger)." The Prophet ﷺ said, "No, (but say): '*Wa Nabiyikal-ladhī arsalta* (Your Prophet whom You have sent), instead."

قُلِ: اللَّهُمَّ أَسْلَمْتُ وَجْهِي إِلَيْكَ، وَفَوَّضْتُ أَمْرِي إِلَيْكَ، وَأَلْجَأْتُ ظَهْرِي إِلَيْكَ رَغْبَةً وَرَهْبَةً إِلَيْكَ، لا مَلْجَأَ ولا مَنْجا مِنْكَ إِلَّا إِلَيْكَ، اللَّهُمَّ آمَنْتُ بِكِتابِكَ الَّذِي أَنْزَلْتَ وَنَبِيِّكَ الَّذِي أَرْسَلْتَ، فإِنْ مُتَّ مِنْ لَيْلَتِكَ، فأَنْتَ عَلى الفِطْرَةِ، وَاجْعَلْهُنَّ آخِرَ مَا تَتَكَلَّمُ بِهِ»، قالَ: فَرَدَّدْتُها عَلى النَّبِيِّ ﷺ، فَلَمَّا بَلَغْتُ: «اللَّهُمَّ آمَنْتُ بِكِتابِكَ الَّذِي أَنْزَلْتَ»، قُلْتُ: وَرَسُولِكَ، قالَ: «لا، ونَبِيِّكَ الَّذِي أَرْسَلْتَ». [انظر: ٦٣١١، ٦٣١٣، ٦٣١٥، ٧٤٨٨]

5 – THE BOOK OF *GHUSL* (Washing of the whole body)

٥ - كتاب الغسل

The Statement of Allāh جل جلاله: "...If you are in a state of *Janāba* (i.e., after a sexual discharge), purify yourselves (bathe your whole body). But if you are ill or on a journey or any of you comes from answering the call of nature, or you have had been in contact with women (i.e. sexual intercourse) and you find no water then perform *Tayammum* with clean earth and rub therewith your faces and hands. Allāh does not want to place you in difficulty, but He wants to purify you and to complete His Favour to you, that you may be thankful." (V.5:6) And also the Statement of Allāh تعالى: "O you who believe! Approach not *Aṣ-Ṣalāt* (the prayer) when you are in a drunken state until you know (the meaning) of what you utter, nor when you are in a state of *Janāba* (i.e., in a state of sexual impurity and not have yet taken a bath) except when travelling on the road (without enough water, or just passing through a mosque), till you wash your whole body. And if you are ill or on a journey or one of you comes after answering the call of nature, or you have been in contact with women (by sexual relations) and you find no water then perform *Tayammum* with clean earth and rub therewith your faces and hands (*Tayammum*). Truly Allāh is Ever Oft-Pardoning, Oft-Forgiving." (V.4 43).

وَقَوْلِ اللهِ تَعالَى: ﴿وَإِن كُنتُمْ جُنُبًا فَٱطَّهَّرُوا۟ وَإِن كُنتُم مَّرْضَىٰٓ أَوْ عَلَىٰ سَفَرٍ أَوْ جَآءَ أَحَدٌ مِّنكُم مِّنَ ٱلْغَآئِطِ أَوْ لَٰمَسْتُمُ ٱلنِّسَآءَ فَلَمْ تَجِدُوا۟ مَآءً فَتَيَمَّمُوا۟ صَعِيدًا طَيِّبًا فَٱمْسَحُوا۟ بِوُجُوهِكُمْ وَأَيْدِيكُم مِّنْهُ مَا يُرِيدُ ٱللَّهُ لِيَجْعَلَ عَلَيْكُم مِّنْ حَرَجٍ وَلَٰكِن يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُۥ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ﴾ [المائدة: ٦] وقولِهِ جَلَّ ذِكْرُهُ: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَقْرَبُوا۟ ٱلصَّلَوٰةَ وَأَنتُمْ سُكَٰرَىٰ حَتَّىٰ تَعْلَمُوا۟ مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِى سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا۟ وَإِن كُنتُم مَّرْضَىٰٓ أَوْ عَلَىٰ سَفَرٍ أَوْ جَآءَ أَحَدٌ مِّنكُم مِّنَ ٱلْغَآئِطِ أَوْ لَٰمَسْتُمُ ٱلنِّسَآءَ فَلَمْ تَجِدُوا۟ مَآءً فَتَيَمَّمُوا۟ صَعِيدًا طَيِّبًا فَٱمْسَحُوا۟ بِوُجُوهِكُمْ وَأَيْدِيكُمْ إِنَّ ٱللَّهَ كَانَ عَفُوًّا غَفُورًا﴾ [النساء: ٤٣].

(1) CHAPTER. The performance of ablution before taking a bath.

(١) بابُ الوُضُوءِ قَبْلَ الغُسْلِ

248. Narrated 'Āishah رَضِيَ الله عَنها: Whenever the Prophet ﷺ took a bath after *Janāba*, he started by washing his hands and then performed ablution like that for *Ṣalāt* (prayer). After that he would put his fingers

٢٤٨ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أخبَرَنا مالِكٌ، عَنْ هِشامٍ، عَنْ أبيهِ، عَنْ عائِشَةَ زَوْجِ النَّبِيِّ ﷺ أَنَّ

in water and move the roots of his hair with them, and then pour three handfuls of water over his head and then pour water all over his body.

النَّبِيَّ ﷺ كانَ إذَا اغْتَسَلَ مِنَ الجنَابَةِ بَدَأ فَغَسَلَ يَدَيْهِ، ثُمَّ تَوَضَّأَ كما يَتَوَضَّأُ لِلصَّلاةِ، ثُمَّ يُدْخِلُ أصَابِعَهُ فِي الماءِ فيُخَلِّلُ بِها أُصُولَ الشَّعَرِ ثُمَّ يَصُبُّ عَلى رَأسِهِ ثَلاثَ غُرَفٍ بِيَدَيْهِ، ثُمَّ يُفِيضُ الماءَ عَلى جِلْدِهِ كُلِّهِ. [انظر: ٢٦٢، ٢٧٢]

249. Narrated Maimūna رَضِيَ اللهُ عَنْها, the wife of the Prophet ﷺ: Allāh's Messenger ﷺ performed ablution like that for *Ṣalāt* (prayer) but did not wash his feet.

He washed off the discharge from his private parts and then poured water over (his body). He withdrew his feet from that place (the place where he took the bath) and then washed them. And that was his way of taking the bath of *Janāba*.

٢٤٩ - حدَّثَنا مُحَمَّدُ بنُ يُوسُفَ قالَ: حدَّثَنا سُفْيانُ، عَنِ الأعْمَشِ، عَنْ سالِمِ بنِ أبِي الجَعْدِ، عَنْ كُرَيْبٍ، عَنِ ابنِ عَبَّاسٍ، عَنْ مَيْمُونَةَ زَوْجِ النَّبِيِّ ﷺ قالَتْ: تَوَضَّأ رَسُولُ اللهِ ﷺ وُضوءَهُ للصَّلاةِ غَيرَ رِجْلَيْهِ وغَسَلَ فَرْجَهُ ومَا أصَابَهُ مِنَ الأذَى، ثُمَّ أفاضَ عَلَيهِ الماءَ ثُمَّ نَحَّى رِجْلَيْهِ فَغَسَلَهُمَا، هذِهِ غُسْلُهُ مِنَ الجنابَةِ. [انظر: ٢٥٧، ٢٥٩، ٢٦٠، ٢٦٦، ٢٧٤، ٢٧٦، ٢٨١]

(2) CHAPTER. Taking a bath by a man along with his wife.

(٢) بابُ غُسْلِ الرَّجُلِ مَعَ امْرَأتِهِ

250. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The Prophet ﷺ and I used to take a bath from a single pot called *Faraq*.

٢٥٠ - حدَّثَنا آدَمُ بنُ أبِي إياسٍ قالَ: حدَّثَنا ابنُ أبِي ذِئْبٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ قالَتْ: كُنْتُ أغْتَسِلُ أنا وَالنَّبِيُّ ﷺ مِنْ إناءٍ واحِدٍ، مِنْ قَدَحٍ يُقالُ لهُ: الفَرَقُ. [انظر: ٢٦١، ٢٦٣، ٢٧٣، ٢٩٩، ٥٩٥٦، ٧٣٣٩]

(3) CHAPTER. Taking a bath with a *Ṣā'* of water or so. (One *Ṣā'* = 3 kilograms approx.)

(٣) بابُ الغُسْلِ بالصَّاعِ وَنَحْوِه

251. Narrated Abū Salama رَضِيَ اللهُ عَنْهُ: 'Āishah's brother and I went to 'Āishah رَضِيَ اللهُ عَنْهَا and he asked her about the bath of the Prophet ﷺ. She brought a pot containing about a *Ṣā'* of water and took a bath and poured it over her head and at that time there was a screen between her and us.

٢٥١ - **حدَّثَنا** عَبْدُ اللهِ بنُ مُحَمَّدٍ، قالَ: حدَّثني عَبْدُ الصَّمَدِ قالَ: حدَّثَني شُعْبَةُ قالَ: حدَّثني أبُو بَكْرِ بنُ حَفْصٍ قالَ: سَمِعْتُ أبا سَلَمَةَ يَقُولُ: دَخَلْتُ أنا وأخُو عائِشَةَ عَلى عائِشَةَ فَسَأَلَها أخُوها عَنْ غُسْلِ النَّبِيِّ ﷺ؟ فَدَعَتْ بإناءٍ نَحْوٍ مِنْ صاعٍ فاغْتَسَلَتْ وأفاضَتْ عَلى رَأْسِها وَبَيْنَنا وبَيْنَها حِجابٌ.

قالَ أبُو عَبْدِ اللهِ: قالَ يَزِيدُ بنُ هارُونَ، وَبَهْزٌ، والجُدِّيُّ عَنْ شُعْبَةَ: قَدْرِ صاعٍ.

252. Narrated Abū Ja'far: While I and my father were with Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما, some people were with him and they asked him about taking a bath. He replied, "A *Ṣā'* of water is sufficient for you." A man said, "A *Ṣā'* is not sufficient for me." Jābir said, "A *Ṣā'* was sufficient for one who had more hair than you and was better than you (meaning the Prophet ﷺ)." And then Jābir (put on) his garment and led *Aṣ-Ṣalāt* (prayer).

٢٥٢ - **حدَّثَنا** عَبْدُ اللهِ بنُ مُحَمَّدٍ قالَ: حدَّثَنا يَحْيَى بنُ آدَمَ قالَ: حدَّثَنا زُهَيْرٌ عَنْ أَبِي إسحاقَ قالَ: حدَّثَنا أبُو جَعْفَرٍ أنَّهُ كانَ عِنْدَ جابِرِ بنِ عَبْدِ اللهِ هُوَ وأبُوهُ، وعِنْدَهُ قَوْمٌ، فَسَأَلُوهُ عَنِ الغُسْلِ؟ فَقالَ: يَكْفِيكَ صاعٌ، فَقالَ رَجُلٌ: ما يَكْفِينِي، فَقالَ جابِرٌ: كانَ يَكْفِي مَنْ هُوَ أَوْفى مِنْكَ شَعَراً، وخَيْرٌ مِنْكَ، ثُمَّ أمَّنا في ثَوْبٍ. [انظر: ٢٥٥، ٢٥٦]

253. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ and Maimūna رَضِيَ اللهُ عَنْها used to take a bath from a single pot.

٢٥٣ - **حدَّثَنا** أبُو نُعَيمٍ قالَ: حدَّثَنا ابنُ عُيَيْنَةَ، عَنْ عَمْرٍو، عَنْ جابِرِ بنِ زَيْدٍ، عَنِ ابنِ عَبَّاسٍ أنَّ النَّبِيَّ ﷺ وَمَيْمُونَةَ كانا يَغْتَسِلانِ مِن إناءٍ واحِدٍ قالَ أبو عبد الله: كان ابنُ عُيَيْنَةَ يَقولُ أخيراً: عن ابن عبّاسٍ

عن ميمونة. وَالصَّحِيْحُ مَا رَوَاهُ أَبُوْ نُعَيْم.

(4) CHAPTER. Pouring water thrice on one's head.

(٤) بابٌ مَنْ أفاضَ عَلى رَأْسِهِ ثَلاثاً

254. Narrated Jubair bin Muṭ'im رَضِيَ اللهُ عَنْهُ : Allāh's Messenger ﷺ said, "As for me, I pour water three times on my head." And he pointed with both his hands.

٢٥٤ - حدَّثَنَا أَبُو نُعَيْمٍ قالَ: حدَّثَنا زُهَيْرٌ، عَنْ أَبي إسحَاقَ قالَ: حدَّثني سُلَيْمانُ ابنُ صُرَدٍ قالَ: حدَّثني جُبَيرُ بنُ مُطْعِمٍ قالَ: قالَ رَسُولُ اللهِ ﷺ: «أمَّا أنا فأُفِيضُ عَلى رَأسِي ثَلاثاً» وَأَشارَ بِيَدَيْهِ كِلتَيْهِما.

255. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ used to pour water three times on his head.

٢٥٥ - حدَّثني مُحَمَّدُ بنُ بَشَّارٍ قالَ: حدَّثَنا غُنْدَرٌ قالَ: حدَّثَنا شُعْبَةُ، عَنْ مِخْوَلِ بنِ رَاشِدٍ، عَنْ مُحَمَّدِ بنِ عَليٍّ، عَنْ جابِرِ بنِ عَبْدِ اللهِ قالَ: كانَ النَّبيُّ ﷺ يُفرِغُ عَلى رَأسِهِ ثَلاثاً.
[راجع: ٢٥٢]

256. Narrated Abū Ja'far: Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما said to me, "Your cousin (Ḥasan bin Muḥammad bin Al-Ḥanafiya) came to me and asked about the bath of *Janāba*. I replied, 'The Prophet ﷺ used to take three handfuls of water, pour them on his head and then pour more water over his body.' Al-Ḥasan said to me, 'I am a hairy man.' I replied, 'The Prophet ﷺ had more hair than you'."

٢٥٦ - حدَّثَنَا أَبُو نُعَيم قالَ: حدَّثَنا مَعْمَرُ بنُ يَحْيَى بنِ سامٍ قالَ: حدَّثَني أبُو جَعْفَرٍ قال: قَالَ لي جابِرٌ: أَتاني ابنُ عَمِّكَ، يُعَرِّضُ بالحَسَنِ بنِ مُحَمَّدِ بنِ الحَنَفِيَّةِ، قالَ: كَيْفَ الغُسْلُ مِنَ الجنابَةِ؟ فَقُلْتُ: كانَ النَّبيُّ ﷺ يَأخُذُ ثَلاثَةَ أكُفٍّ ويُفيضُها عَلى رَأسِهِ، ثُمَّ يُفِيضُ عَلى سائِرِ جَسَدِهِ، فقالَ لي الحَسنُ: إنِّي رَجُلٌ كَثِيرُ الشَّعَرِ، فقُلتُ: كانَ النَّبيُّ ﷺ أَكثَرَ مِنْكَ شَعَراً. [راجع: ٢٥٢]

(5) CHAPTER. To wash the body (parts) once only.

(٥) **بابُ** الغُسْلِ مَرَّةً وَاحِدَةً

257. Narrated Maimūna رَضِيَ اللهُ عَنْها: I placed water for the bath of the Prophet ﷺ. He washed his hands twice or thrice and then poured water on his left hand and washed his private parts. He rubbed his hands over the earth (and cleaned them), rinsed his mouth, washed his nose by putting water in it and blowing it out, washed his face and both forearms and then poured water over his body. Then he withdrew from that place and washed his feet.

٢٥٧ - **حدَّثَنا** مُوسَى قالَ: حدَّثَنا عَبْدُ الوَاحِدِ، عَنِ الأعمَشِ، عَنْ سالِمِ ابنِ أَبِي الجَعْدِ، عَنْ كُرَيْبٍ، عَنِ ابنِ عَباسٍ قالَ: قالَتْ مَيْمُونَةُ: وضَعْتُ لِلنَّبِيِّ ﷺ ماءً لِلْغُسْلِ، فَغَسَلَ يَدَهُ مَرَّتَينِ أَوْ ثَلاثاً، ثُمَّ أَفْرَغَ عَلى شِمالِهِ فَغَسَلَ مَذَاكِيرَهُ، ثُمَّ مَسَحَ يَدَهُ بالأرْضِ، ثُمَّ مَضْمَضَ واسْتَنْشَقَ وغَسَلَ وَجْهَهُ ويَدَيْهِ، ثُمَّ أَفاضَ عَلى جَسَدِهِ، ثُمَّ تَحَوَّلَ مِنْ مكانِهِ فَغَسَلَ قَدَمَيْهِ. [راجع: ٢٤٩]

(6) CHAPTER. Starting one's bath by scenting oneself with *Ḥilāb* or some other scent.

(٦) **بابُ** مَنْ بَدَأَ بِالحِلابِ أَوِ الطِّيبِ عِنْدَ الغُسْلِ

258. Narrated 'Āishah رَضِيَ اللهُ عَنْها. Whenever the Prophet ﷺ took the bath of *Janāba* (sexual relation or wet dream) he asked for the *Ḥilāb* or some (other scent). He used to take it in his hand, rub it first over the right side of his head and then over the left and then rub the middle of his head (with both hands).

٢٥٨ - **حدَّثَنا** مُحَمَّدُ بنُ المُثَنَّى قالَ: حدَّثَنا أَبُو عاصِمٍ، عَنْ حَنْظَلَةَ عَنِ القاسِمِ، عَنْ عائِشَةَ قالَتْ: كَانَ النَّبِيُّ ﷺ إذَا اغْتَسَلَ مِنَ الجنابَةِ، دَعا بِشَيءٍ نَحْوِ الحِلابِ فأخَذَ بِكَفِّهِ، فَبَدَأَ بِشِقِّ رَأسِهِ الأيمَنِ ثُمَّ الأَيْسَرِ، فَقالَ بِهِما عَلى رَأسِهِ.

(7) CHAPTER. To rinse the mouth and to clean the nose by putting water in it and then blowing it out while taking the bath of *Janāba*.

(٧) **بابُ** المَضْمَضَةِ والاسْتِنْشاقِ في الجَنابَةِ

259. Narrated Maimūna رَضِيَ اللهُ عَنْها: I placed water for the bath of the Prophet ﷺ and he poured water with his right hand on his left and washed them. Then he washed his private parts and rubbed his hands on the

٢٥٩ - **حدَّثَنا** عُمَرُ بنُ حَفْصِ بنِ غِياثٍ قالَ: حدَّثَنا أَبِي قالَ: حدَّثَنا الأَعْمَشُ قالَ: حدَّثَني سالِمٌ، عَنْ

كُرَيْب، عَنِ ابنِ عَبَّاسٍ قالَ: حدَّثَتنا مَيْمُونَةُ قالَتْ: صَبَبْتُ لِلنَّبِيِّ ﷺ غُسْلاً فَأَفْرَغَ بِيَمِينِهِ عَلى يَسارِهِ فَغَسَلَهُما، ثُمَّ غَسَلَ فَرْجَهُ، ثُمَّ قالَ بِيَدِهِ الأَرْضَ فَمَسَحَها بالتُّرابِ، ثُمَّ غَسَلَها ثُمَّ تَمَضْمَضَ واسْتَنْشَقَ، ثُمَّ غَسَلَ وَجْهَهُ، وَأَفاضَ عَلى رَأْسِهِ، ثُمَّ تَنَحَّى فَغَسَلَ قَدَمَيْهِ، ثُمَّ أُتِيَ بِمِنْديلٍ فَلَمْ يَنْفُضْ بِها. [راجع: ٢٤٩]

ground (and cleaned them), washed them with water, rinsed his mouth and washed his nose by putting water in it and blowing it out, washed his face and poured water on his head. He withdrew from that place and washed his feet. A piece of cloth (towel) was given to him but he did not use it.

(٨) بابٌ مَسْحِ اليَدِ بالتُّرابِ لِتَكُونَ أَنْقى

(8) CHAPTER. The rubbing of hands with earth in order to clean them thoroughly.

٢٦٠ - حدَّثنا الحُمَيْدِيُّ قالَ: حدَّثَنا سُفْيانُ قالَ: حدَّثَنا الأَعمَشُ، عَنْ سالِمِ بنِ أَبي الجَعْدِ، عَنْ كُرَيْبٍ، عَنِ ابنِ عَبَّاسٍ، عَنْ مَيْمُونَةَ أَنَّ النَّبِيَّ ﷺ اغْتَسَلَ مِنَ الجَنابَةِ فغَسَلَ فَرْجَهُ بِيَدِه، ثمَّ دَلَكَ بِها الحائِطَ، ثُمَّ غَسَلَها، ثُمَّ تَوَضَّأَ وُضوءَهُ للصَّلاةِ، فلمَّا فَرَغَ مِنْ غُسْلِهِ غَسَلَ رِجْلَيْهِ. [راجع: ٢٤٩]

260. Narrated Maimūna رَضِيَ اللهُ عَنْها: The Prophet ﷺ took the bath of *Janāba*. (sexual relation or wet dream). He first cleaned his private parts with his hand, and then rubbed it (that hand) on the wall (earth) and washed it. Then he performed ablution like that for the *Ṣalāt* (prayer), and after the bath he washed his feet.

(٩) بابٌ هَلْ يُدْخِلُ الجُنُبُ يَدَهُ في الإِناءِ قَبْلَ أَنْ يَغْسِلَها إِذا لَمْ يَكُنْ عَلى يَدِهِ قَذَرٌ غَيْرُ الجَنابَةِ؟

(9) CHAPTER. Can a *Junub* (a person who has yet to take a bath after the sexual act or wet dream) put his hands in a pot (containing water) before washing them if they are not polluted with a dirty thing except *Janāba*?

وَأَدْخَلَ ابنُ عُمَرَ وَالبَراءُ بنُ عازِبٍ يَدَهُ في الطَّهُورِ ولَمْ يَغْسِلْها، ثُمَّ توضَّأَ، ولَمْ يَرَ ابنُ عُمَرَ وابنُ عَبَّاسٍ بَأْساً بِما يَنْتَضِحُ مِنْ غُسْلِ الجَنابَةِ.

Ibn 'Umar and Al-Barā' bin 'Āzib had put their hands in the water without washing them and then they performed ablution. Ibn 'Umar and Ibn 'Abbās did not think there was any harm if the water dribbled from the body (while taking a bath) back in the same

container from which the bath of *Janāba* was taken.

261. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The Prophet ﷺ and I used to take a bath from a single pot of water and our hands used to go in the pot after each other in turn.

٢٦١ - حدَّثَنا عَبْدُ اللهِ بنُ مَسلَمَةَ قالَ: أخْبَرَنا أفْلَحُ، عَنِ القاسِمِ، عَنْ عائِشَةَ قالتْ: كُنْتُ أغْتَسِلُ أنا والنَّبيُّ ﷺ مِنْ إناءٍ واحِدٍ تَخْتَلِفُ أيْدِينا فِيه.

[راجع: ٢٥٠]

262. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Whenever Allāh's Messenger ﷺ took a bath of *Janāba*, he washed his hands first.

٢٦٢ - حدَّثَنا مُسَدَّدٌ قالَ: حدَّثَنا حَمَّادٌ، عَنْ هِشامٍ، عَنْ أبيهِ، عَنْ عائِشَةَ قالتْ: كانَ رَسُولُ اللهِ ﷺ إذا اغْتَسَلَ مِنَ الجَنابَةِ غَسَلَ يَدَهُ.

[راجع: ٢٤٨]

263. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The Prophet ﷺ and I used to take a bath from a single pot of water after *Janāba*.

٢٦٣ - حدَّثَنا أبُو الوَلِيدِ قالَ: حدَّثَنا شُعْبَةُ، عَنْ أبي بَكْرِ بنِ حَفْصٍ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ: كُنْتُ أغْتَسِلُ أنا والنَّبيُّ ﷺ مِنْ إناءٍ واحِدٍ مِنْ جَنابَةٍ - وعَنْ عَبدِ الرَّحْمٰنِ ابنِ القاسِمِ عَنْ أبيهِ، عَنْ عائِشَةَ مِثْلَهُ.

[راجع: ٢٥٠]

264. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ. The Prophet ﷺ and one of his wives used to take a bath from a single pot of water. (Shu'ba added to Anas's statement "After the *Janāba*.").

٢٦٤ - حدَّثَنا أبُو الوَلِيدِ: حدَّثَنا شُعْبَةُ، عَنْ عَبْدِ اللهِ بنِ عَبْدِ اللهِ بنِ جَبْرٍ قالَ: سَمِعْتُ أنَسَ بنَ مالِكٍ يَقُولُ: كانَ النَّبيُّ ﷺ وَالمَرْأةُ مِنْ نِسائِهِ يَغْتَسِلانِ مِنْ إناءٍ واحِدٍ، زادَ مُسْلِمٌ وَوَهْبٌ عَنْ شُعْبَةَ: مِنَ الجَنابَةِ.

(10) CHAPTER. Interval during ablution or bath.

(١٠) **بابُ** تَفْرِيقِ الغُسْلِ والوُضوءِ.

It is quoted from Ibn 'Umar that he washed his feet after the other parts (which

ويُذكَرُ عَنِ ابنِ عُمَرَ أنَّهُ غَسَلَ

قَدَمَيْهِ بَعْدَ مَا جَفَّ وَضُوؤُه.

are washed in ablution) had become dry.

٢٦٥ - حدَّثنا مُحَمَّدُ بنُ مَحْبُوبٍ قَالَ: حدَّثنا عَبْدُ الوَاحِدِ قالَ: حدَّثنا الأعمَشُ، عَنْ سالِمِ بن أبي الجَعْدِ، عَنْ كُرَيْبٍ مَوْلى ابنِ عَبَّاسٍ، عَنِ ابنِ عَبَّاسٍ قالَ: قالتْ مَيْمُونَةُ: وَضَعْتُ لِرَسُولِ اللهِ ﷺ ماءً يَغْتَسِلُ بِهِ فَأَفْرَغَ عَلى يَدَيْهِ فَغَسَلَهُما مَرَّتَينِ، أوْ ثَلاثاً، ثُمَّ أفْرَغَ بِيَمِينِهِ عَلى شمالِهِ فَغَسَلَ مَذاكِيرَهُ، ثُمَّ دَلَكَ يَدَهُ ثُمَّ مَضْمَضَ واسْتَنْشَقَ، ثُمَّ غَسَلَ وَجْهَهُ وَيَدَيهِ. وغَسَلَ رَأْسَهُ ثَلاثاً، ثُمَّ أفْرَغَ عَلى جَسَدِهِ ثُمَّ تَنَحَّى مِنْ مَقامِهِ فَغَسَلَ قَدَمَيْهِ.

265. Narrated Maimūna رَضِيَ اللهُ عَنْها: I placed water for the bath of Allāh's Messenger ﷺ, and he poured water over his hands and washed them twice or thrice; then he poured water with his right hand over his left and washed his private parts (with his left hand). He rubbed his hand over the earth and rinsed his mouth and washed his nose by putting water in it and blowing it out. After that he washed his face, both forearms and head thrice and then poured water over his body. He withdrew from that place and washed his feet.

(١١) بابُ مَنْ أفْرَغَ بِيَمِينِهِ عَلى شِمَالِهِ في الغُسْلِ

(11) CHAPTER. Pouring water with one's right hand over the left one, during the bath.

٢٦٦ - حدَّثنا مُوسَى بنُ إسمَاعِيلَ: حدَّثنا أبو عَوانَةَ قالَ: حدَّثنا الأعمَشُ، عَنْ سالِمِ بنِ أبي الجَعْدِ، عَنْ كُرَيْبٍ مَوْلى ابنِ عَباسٍ، عَنِ ابنِ عَباسٍ، عَنْ مَيْمُونَةَ بنْتِ الحَارِثِ قالَتْ: وضَعْتُ لِرَسُولِ اللهِ ﷺ غُسْلاً وَسَتَرْتُه، فصَبَّ عَلى يَدِهِ فَغَسَلَها مَرَّةً أوْ مَرَّتَينِ، قالَ سُلَيمانُ: لا أدْرِي أذَكَرَ الثَّالِثَةَ أمْ لا، ثُمَّ أفْرَغَ بِيَمِينِهِ عَلى شِمالِهِ فَغَسَلَ فَرْجَهُ، ثُمَّ دَلَكَ يَدَهُ بالأرْضِ أوْ بالحَائِطِ، ثُمَّ تَمَضْمَضَ واسْتَنْشَقَ، وغَسَلَ وَجْهَهُ

266. Narrated Maimūna bint Al-Ḥārith رَضِيَ اللهُ عَنْها: I placed water for the bath of Allāh's Messenger ﷺ and put a screen. He poured water over his hands, and washed them once or twice. (The subnarrator added that he did not remember if she had said thrice or not). Then he poured water with his right hand over his left one and washed his private parts. Then he rubbed his hand over the earth or the wall and washed it. Then he rinsed his mouth and washed his nose by putting water in it and blowing it out. He washed his face, forearms and head. He poured water over his body and then withdrew from that place and washed his feet. I presented him a piece of cloth (towel) and he pointed with his hand (that he does not want it) and did not take it.

وَيَدَيْهِ، وغَسَلَ رَأْسَهُ، ثُمَّ صَبَّ عَلى جَسَدِهِ، ثُمَّ تَنَحَّى فَغَسَلَ قَدَمَيْهِ، فَناوَلْتُهُ خِرْقَةً فقالَ بِيَدِهِ هكَذَا ولَمْ يُرِدْها. [راجع: ٢٤٩]

(١٢) بابٌ: إذَا جَامَعَ ثُمَّ عادَ، ومَنْ دَارَ عَلى نِسائِهِ في غُسْلٍ واحِدٍ

(12) CHAPTER. Having sexual intercourse and repeating it. And engaging with one's own wives and taking a single bath (after doing so).

٢٦٧ - حدَّثَنا مُحَمَّدُ بنُ بَشَّارٍ قالَ: حدَّثَنا ابنُ أبي عَدِيٍّ وَيَحْيَى بنُ سَعِيدٍ، عَنْ شُعْبَةَ، عَنْ إبراهِيمَ بنِ مُحَمَّدِ بنِ الْمُنْتَشِرِ، عَنْ أبيهِ قالَ: ذَكَرْتُهُ لِعائِشَةَ فَقالَتْ: يَرْحَمُ اللهُ أبا عَبدِ الرَّحْمنِ كُنْتُ أُطَيِّبُ رَسُولَ اللهِ ﷺ فَيَطُوفُ عَلى نِسائِهِ ثُمَّ يُصْبِحُ مُحْرِماً يَنْضَخُ طِيباً. [انظر: ٢٧٠]

267. Narrated Muḥammad bin Al-Muntas͟hir on the authority of his father that he had asked 'Āis͟hah رَضِيَ اللهُ عَنها (about the *Ḥadīt͟h* of Ibn 'Umar). She said, "May Allāh be Merciful to Abū 'Abdur Raḥmān. I used to put scent on Allāh's Messenger ﷺ and he used to go round his wives, and in the morning he assumed the *Iḥrām*, and the fragrance of scent was still coming out from his body."

٢٦٨ - حدَّثَنا مُحَمَّدُ بنُ بَشَّارٍ قالَ: حدَّثَنا مُعاذُ بنُ هِشامٍ قالَ: حدَّثَني أَبي عَنْ قَتادَةَ قالَ: حدَّثَنا أَنَسُ بنُ مالِكٍ قالَ: كانَ النَّبِيُّ ﷺ يَدُورُ عَلى نِسائِهِ في السَّاعَةِ الوَاحِدَةِ مِنَ اللَّيْلِ وَالنَّهارِ وَهُنَّ إحْدَى عَشْرَةَ، قالَ: قُلْتُ لأَنَسٍ: أَوَكانَ يُطِيقُهُ؟ قالَ: كُنَّا نَتَحَدَّثُ أنَّه أُعْطِيَ قُوَّةَ ثَلاثِينَ.

وقالَ سَعِيدٌ عَنْ قَتادَةَ: إنَّ أنَساً حدَّثَهُمْ: تِسْعُ نِسْوَةٍ. [انظر: ٢٨٤، ٥٠٦٨، ٥٢١٥]

268. Narrated Qatāda: Anas bin Mālik رَضِيَ اللهُ عَنْهُ said, "The Prophet ﷺ used to visit all his wives in a round, during the day and night and they were eleven in number." I asked Anas, "Had the Prophet ﷺ the strength for it?" Anas replied, "We used to say that the Prophet ﷺ was given the strength of thirty (men)." And Sa'īd said on the authority of Qatāda that Anas had told him about nine wives only (not eleven).

(13) CHAPTER. The washing away of emotional urethral discharge and performing ablution after it.

269. Narrated 'Alī رَضِيَ اللهُ عَنْهُ: I used to get emotional urethral discharge frequently. Being the son-in-law of the Prophet ﷺ I requested a man to ask him about it. So the man asked the Prophet ﷺ about it. The Prophet ﷺ replied, "Perform ablution after washing your organ (penis)."

(14) CHAPTER. Whoever scented himself and then took a bath while the effect of scent remained even after bathing.

270. Narrated Muḥammad bin Al-Muntashir on the authority of his father that he had asked 'Āishah رَضِيَ اللهُ عَنْها about the saying of Ibn 'Umar (i.e. he did not like to be a *Muḥrim* while the smell of scent was still coming from his body). 'Āishah رَضِيَ اللهُ عَنْها said, "I scented Allāh's Messenger ﷺ and he went round (had sexual intercourse with) all his wives, and in the morning he was a *Muḥrim* (after taking a bath)."

271. Narrated 'Āishah رَضِيَ اللهُ عَنْها: It is as if I am just now looking at the glitter of scent in the parting of the Prophet's head hair while he was a *Muḥrim*.

(15) CHAPTER. To rub the hair thoroughly (while taking a bath) till one feels that one has made his skin wet (underneath the hair) and then one pours water over it.

(١٣) بابُ غَسْلِ المَذْيِ والوُضُوءِ مِنهُ

٢٦٩ - **حدَّثَنَا** أبُو الوَلِيدِ قالَ: حدَّثَنا زَائدَةُ، عَنْ أَبِي حَصِينٍ، عَنْ أَبِي عَبْدِ الرَّحْمٰنِ، عَنْ عَلِيٍّ قالَ: كُنْتُ رَجُلاً مَذَّاءً فأمَرْتُ رَجُلاً أنْ يَسْأَلَ النَّبِيَّ ﷺ لِمَكانِ ابْنَتِهِ، فَسَأَلَ فَقالَ: «تَوَضَّأْ وَاغْسِلْ ذَكَرَكَ». [راجع: ١٣٢]

(١٤) بابُ مَنْ تَطَيَّبَ ثُمَّ اغْتَسَلَ وبَقِيَ أثَرُ الطِّيبِ

٢٧٠ - **حدَّثَنَا** أبُو النُّعْمانِ قالَ: حدَّثَنا أبُو عَوانَةَ، عَنْ إبراهِيمَ بنِ مُحَمَّدِ بنِ الْمُنْتَشِرِ، عَنْ أَبِيهِ قالَ: سَأَلْتُ عائِشَةَ، فَذَكَرْتُ لها قَوْلَ ابنِ عُمَرَ: ما أُحِبُّ أنْ أُصبِحَ مُحْرِماً أنْضَخُ طِيباً. فَقالَتْ عائِشَةُ: أنا طَيَّبْتُ رَسُولَ اللهِ ﷺ ثُمَّ طافَ في نِسائِهِ ثُمَّ أصْبَحَ مُحْرِماً. [راجع: ٢٦٧]

٢٧١ - **حَدَّثَنَا** آدمُ قالَ: حدَّثَنا شُعْبَةُ قالَ: حدَّثَنا الحَكَمُ، عَنْ إبراهِيمَ عَنِ الأسْوَدِ، عَنْ عائِشَةَ قالَتْ: كَأنِّي أنْظُرُ إلى وَبِيصِ الطِّيبِ في مَفْرِقِ النَّبِيِّ ﷺ وهُوَ مُحْرِمٌ. [انظر: ١٥٣٨، ٥٩١٨، ٥٩٢٣]

(١٥) بابُ تَخْلِيلِ الشَّعَرِ، حتَّى إذَا ظَنَّ أنَّهُ قَدْ أرْوَى بَشَرَتَهُ أفاضَ عَلَيْهِ

272. Narrated Hishām bin 'Urwa on the authority of his father: 'Āishah رَضِيَ اللهُ عَنْها said, "Whenever Allāh's Messenger ﷺ took the bath of *Janāba*, he cleaned his hands and performed ablution like that for *Ṣalāt* (prayer) and then took a bath and rubbed his hair, till he felt that the whole skin of the head had become wet, then he would pour water thrice and wash the rest of the body."

273. 'Āishah رَضِيَ اللهُ عَنْها further said, "I and Allāh's Messenger ﷺ used to take a bath from a single water container, from which we took water simultaneously."

(16) CHAPTER. Whoever performed the ablution of *Janāba* and then washed his body but did not wash once again the parts which were washed in ablution.

274. Narrated Maimūna رَضِيَ اللهُ عَنْها: Water was placed for the ablution of Allāh's Messenger ﷺ after *Janāba*. He poured water with his right hand over his left twice or thrice and then washed his private parts and rubbed his hands on the earth or on a wall twice or thrice and then rinsed his mouth, washed his nose by putting water in it and then blowing it out, and then washed his face and forearms and poured water over his head and washed his body. Then he shifted from that place and washed his feet. I brought a piece of cloth, but he did not take it and removed the traces of water from his body with his hand."

٢٧٢ - حَدَّثَنَا عَبْدَانُ قالَ: أَخْبَرَنا عَبْدُ اللهِ قالَ: أَخْبَرَنا هِشامُ بنُ عُرْوَةَ، عَنْ أَبيهِ، عَنْ عائِشَةَ قالَتْ: كانَ رَسُولُ اللهِ ﷺ إذا اغْتَسَلَ مِنَ الجَنابَةِ غَسَلَ يَدَيْهِ، وَتَوَضَّأَ وُضُوءَهُ لِلصَّلاةِ، ثُمَّ اغْتَسَلَ، ثُمَّ يُخَلِّلُ بِيَدِهِ شَعَرَهُ حتَّى إذا ظَنَّ أَنَّهُ قَدْ أَرْوى بَشَرَتَه أفاضَ عَلَيْهِ الماءَ ثَلاثَ مَرَّاتٍ، ثُمَّ غَسَلَ سائِرَ جَسَدِهِ. [راجع: ٢٤٨]

٢٧٣ - وَقالَتْ: كُنْتُ أَغْتَسِلُ أنا وَالنَّبِيُّ ﷺ مِنْ إناءٍ وَاحِدٍ نَغْرِفُ مِنْهُ جَميعاً. [راجع: ٢٥٠]

(١٦) بابٌ مَنْ تَوَضَّأَ في الجَنابَةِ ثُمَّ غَسَلَ سائِرَ جَسَدِهِ وَلَمْ يُعِدْ غَسْلَ مَواضِعِ الوُضُوءِ مِنْهُ مَرَّةً أُخْرَى

٢٧٤ - حَدَّثَنَا يُوسُفُ بنُ عِيسَى قالَ: أَخْبَرَنا الفَضْلُ بنُ مُوسَى قالَ: أَخْبَرَنا الأعمَشُ، عَنْ سالِمٍ، عَنْ كُرَيْبٍ مَوْلَى ابْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ، عَنْ مَيْمُونَةَ قالَتْ: وَضَعَ رَسُولُ اللهِ ﷺ وَضُوءَ الْجَنابَةِ فَكَفَأَ بِيَمِينِهِ عَلى يَسارِهِ مرَّتَينِ أَوْ ثلاثاً، ثُمَّ غَسَلَ فَرْجَهُ، ثُمَّ ضَرَبَ يَدَهُ بالأرْضِ أَوِ الحائِطِ مَرَّتَينِ أَوْ ثلاثاً، ثُمَّ مَضْمَضَ وَاسْتَنْشَقَ، وَغَسَلَ وَجْهَهُ وَذِراعَيْهِ، ثُمَّ أَفاضَ عَلى رَأسِهِ الماءَ، ثُمَّ غَسَلَ جَسَدَهُ، ثُمَّ تَنَحَّى

فَغَسَلَ رِجْلَيْهِ، قالَتْ: فأَتَيْتُهُ بِخِرْقَةٍ فَلَمْ يُرِدْها فَجَعَلَ يَنْفُضُ الْماءَ بِيَدِهِ. [راجع: ٢٤٩]

(17) CHAPTER. If someone while in the mosque remembers that he is *Junub*, he should leave (the mosque to take a bath) and should not perform *Ṭayammum*.

(١٧) بابٌ إِذَا ذَكَرَ في المَسْجِدِ أَنَّهُ جُنُبٌ يَخْرُجُ كما هُوَ وَلا يَتَيَمَّمُ

275. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ Once the call (*Iqāma*) for the *Ṣalāt* (prayer) was announced and the rows were straightened. Allāh's Messenger ﷺ came out; and when he stood up at his *Muṣalla*, he remembered that he was *Junub*. Then he ordered us to stay at our places and went to take a bath and then returned with water dropping from his head. He said, "*Allāhu-Akbar*", and we all offered the *Ṣalāt* with him.

٢٧٥ - حدَّثنا عَبْدُ اللهِ بنُ مُحَمَّدٍ قالَ: حدَّثَنا عُثمانُ بن عُمَرَ قالَ: أَخْبَرَنا يُونُسُ، عَنِ الزُّهْرِيِّ، عَنْ أَبي سَلَمَةَ، عَنْ أَبي هُرَيْرَةَ قالَ: أُقِيمَتِ الصَّلاةُ وعُدِّلتِ الصُّفوفُ قِياماً فَخَرَجَ إِلَيْنا رَسُولُ اللهِ ﷺ فَلَمَّا قَامَ في مُصَلَّاهُ ذَكَرَ أَنَّهُ جُنُبٌ، فَقالَ لنا: «مَكانَكُمْ»، ثُمَّ رَجَعَ فاغْتَسَلَ، ثُمَّ خَرَجَ إِلَيْنا وَرَأْسُهُ يَقْطُرُ، فَكَبَّرَ فَصَلَّيْنا مَعهُ - تابَعَهُ عَبْدُ الأَعْلى، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، وَرَواهُ الأَوْزاعِيُّ عَنِ الزُّهْرِيِّ. [انظر: ٦٣٩، ٦٤٠]

(18) CHAPTER. The removing of water from one's body with one's hands after taking the bath of *Janāba*.

(١٨) بابُ نَفْضِ اليَدَيْنِ مِنَ الغُسْلِ عَنِ الجَنابَةِ

276. Narrated Maimūna رَضِيَ اللهُ عَنها: I placed water for the bath of the Prophet ﷺ and screened him with a garment. He poured water over his hands and washed them. After that he poured water with his right hand over his left and washed his private parts, rubbed his hands with earth and washed them, rinsed his mouth, washed his nose by putting water in it and then blowing it out and then washed his face and forearms. He poured water over his head and body. He then shifted from that place and washed his feet. I gave him a piece

٢٧٦ - حدَّثنا عَبْدانُ قالَ: أَخْبَرَنا أَبُو حَمْزَةَ قالَ: سَمِعْتُ الأَعْمَشَ عَنْ سالِمٍ، عَنْ كُرَيْبٍ، عَنِ ابنِ عَبَّاسٍ، قالَ: قالَتْ مَيْمُونَةُ: وَضَعْتُ لِلنَّبِيِّ ﷺ غُسْلاً فَسَتَرْتُهُ بِثَوْبٍ، وَصَبَّ عَلى يَدَيْهِ فَغَسَلَهُما، ثُمَّ صَبَّ بِيَمِينِه عَلى شِمالِهِ فَغَسَلَ فَرْجَهُ، فَضَرَبَ بِيَدِهِ الأَرْضَ

of cloth but he did not take it and came out removing the water (from his body) with both his hands.

فَمَسَحَها، ثُمَّ غَسَلَها فَمَضْمَضَ وَاسْتَنْشَقَ، وَغَسَلَ وَجْهَهُ وَذِرَاعَيْهِ، ثُمَّ صَبَّ عَلى رَأْسِهِ وَأَفاضَ عَلى جَسَدِهِ، ثُمَّ تَنَحَّى فَغَسَلَ قَدَمَيهِ، فَناوَلْتُهُ ثَوْباً فَلَمْ يَأْخُذْهُ فَانْطَلَقَ وَهُوَ يَنْفُضُ يَدَيْهِ. [راجع: ٢٤٩]

(19) CHAPTER. Starting from the right side of one's head while taking a bath.

(١٩) بابُ مَنْ بَدَأَ بِشِقِّ رَأْسِهِ الأيمَنِ في الغُسْلِ

277. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: Whenever any one of us was *Junub*, she poured water over her head thrice with both her hands and then rubbed the right side of her head with one hand and rubbed the left side of the head with the other hand.

٢٧٧ - **حَدَّثَنَا** خَلَّادُ بنُ يَحْيَى قالَ: حدَّثَنا إبراهِيمُ بنُ نافعٍ، عَنِ الحَسَنِ بنِ مُسْلِمٍ، عَنْ صَفِيَّةَ بنتِ شَيْبَةَ، عَنْ عائِشَةَ قالَتْ: كُنَّا إذَا أصابَ إحْدانا جَنابَةٌ أخَذَتْ بِيَدَيْها ثَلاثاً فَوقَ رَأسِها، ثُمَّ تَأخُذُ بِيَدِها عَلى شِقِّها الأيمَنِ، وَبِيَدِها الأُخرَى عَلى شِقِّها الأيْسَرِ.

(20) CHAPTER. Whosoever took a bath alone (in seclusion) completely naked.

(٢٠) بابُ مَنِ اغْتَسَلَ عُرْياناً وَحْدَهُ في الخَلْوَةِ،

And whosoever screened himself and screening oneself is better. The Prophet ﷺ said, "One must feel shy from Allāh more than from the people as He has the right for it."

وَمَنْ تَسَتَّرَ فالتَّسَتُّرُ أفْضَلُ، وَقالَ بَهْزٌ، عَنْ أبِيهِ، عَنْ جَدِّهِ عَنِ النَّبِيِّ ﷺ: «اللهُ أحَقُّ أنْ يُسْتَحْيا مِنْهُ مِنَ النَّاسِ».

278. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The (people of) Banī Isrāel used to take bath naked (all together) looking at each other. Prophet Mūsa (Moses) عليه السلام used to take bath alone. They said, 'By Allāh! Nothing prevents Mūsa from taking a bath with us except that he has a scrotal hernia.' So once Mūsa went out to take a bath and put his clothes over a stone

٢٧٨ - **حَدَّثَنَا** إسحَاقُ بنُ نَصْرٍ قالَ: حدَّثَنا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامِ ابنِ مُنَبِّهٍ، عَنْ أبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قالَ: «كانَتْ بَنُو إسْرائِيلَ يَغْتَسِلُونَ عُراةً يَنْظُرُ بَعْضُهُمْ إلى بَعْضٍ. وكانَ مُوسَى يَغْتَسِلُ

and then that stone ran away with his clothes. Mūsa followed that stone saying, 'My clothes, O stone! My clothes, O stone!', till the people of Banī Isrāel saw him and said, 'By Allāh, Mūsa has got no defect in his body. Mūsa took his clothes and began to beat the stone."

Abū Hurairah added, "By Allāh! There are still six or seven marks present on the stone from that excessive beating."

وَحْدَهُ، فَقالُوا: واللهِ مَا يَمْنَعُ مُوسَى أَنْ يَغْتَسِلَ مَعَنا إِلَّا أَنَّهُ آدَرُ، فَذَهَبَ مَرَّةً يَغْتَسِلُ فَوَضَعَ ثَوْبَهُ عَلى حَجَرٍ، فَفَرَّ الحَجَرُ بِثَوْبِهِ، فَجَمَحَ مُوسَى في أَثَرِهِ يَقُولُ: ثَوْبي يَا حَجَرُ، ثَوْبي يَا حَجَرُ، حتَّى نَظَرَتْ بَنُو إِسْرائِيلَ إِلى مُوسَى فَقالُوا: وَاللهِ ما بِمُوسَى مِنْ بَأسٍ، وأَخَذَ ثَوْبَهُ فَطَفِقَ بِالحجَرِ ضَرْباً» فَقالَ أَبُو هُرَيْرَةَ: وَاللهِ إِنَّهُ لَنَدَبٌ بِالحَجَرِ سِتَّةٌ أَوْ سَبْعَةٌ ضَرْباً بِالحَجَرِ. [انظر: ٣٤٠٤، ٤٧٩٩]

279. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "When the Prophet Ayyūb (Job) was taking a bath naked, golden locusts fell on him. Ayyūb started collecting them in his clothes. His Lord addressed him, 'O Ayyūb! Haven't I given you enough so that you are not in need of them.' Ayyūb replied, 'Yes! By Your Honour (Power)! But I cannot dispense with Your Blessings'." (See *Hadīth* No. 3391, Vol.4)

٢٧٩ - وعَنْ أَبي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قالَ: «بَيْنا أَيُّوبُ يَغْتَسِلُ عُرْياناً فَخَرَّ عَلَيْهِ جَرَادٌ مِنْ ذَهَبٍ، فَجَعَلَ أَيُّوبُ يَحْتَثِي في ثَوْبِهِ، فَنادَاهُ رَبُّهُ: يَا أَيُّوبُ أَلَمْ أَكُنْ أَغْنَيْتُكَ عمَّا تَرَى؟ قالَ: بَلَى وَعِزَّتِكَ، ولٰكِنْ لا غِنَى بِي عَنْ بَرَكَتِكَ»، وَرَواهُ إبراهِيمُ، عَنْ مُوسَى بنِ عُقْبَةَ، عَنْ صَفْوانَ، عَنْ عَطاءِ بنِ يَسارٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قالَ: «بَيْنا أَيُّوبُ يَغْتَسِلُ عُرْياناً». [انظر: ٣٣٩١، ٧٤٩٣]

(21) CHAPTER. To screen oneself from the people while taking a bath.

(٢١) بابُ التَّسَتُّرِ في الغُسْلِ عِنْدَ النَّاسِ

280. Narrated Umm Hānī bint Abī Ṭālib رَضِيَ اللهُ عَنْها: I went to Allāh's Messenger ﷺ in the year of the Conquest of Makkah and found him taking a bath while Fāṭima رَضِيَ اللهُ عَنْها was screening him. The Prophet ﷺ asked, "Who is it?" I replied, "I am Umm Hānī."

٢٨٠ - حدَّثَنا عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنْ أَبي النَّضْرِ مَولى عُمَرَ بنِ عُبَيْدِ اللهِ، أَنَّ أَبا مُرَّةَ مَوْلى أُمِّ هانِئٍ بِنْتِ أَبي طالِبٍ أَخبَرَهُ أَنَّهُ سَمِعَ أُمَّ هانِئٍ بِنْتَ

أبي طَالِبٍ تَقُولُ: ذَهَبْتُ إلى رَسُولِ اللهِ ﷺ عَامَ الفَتْحِ فَوَجَدْتُهُ يغْتَسِلُ وفاطِمَةُ تَسْتُرُهُ، فقالَ: مَنْ هذِهِ؟ فقُلتُ: أنا أمُّ هانِئٍ. [انظر: ٣٥٧، ٣١٧١، ٦١٥٨]

٢٨١ - حدَّثَنَا عَبْدانُ قالَ: أَخْبَرَنا عَبْدُ اللهِ قالَ: أخبَرَنا سُفْيانُ، عَنِ الأعمَشِ، عَنْ سَالِمِ بنِ أبي الجَعْدِ، عَنْ كُرَيْبٍ، عَنِ ابنِ عَبَّاسٍ عَنْ مَيْمُونَةَ قالَتْ: سَتَرْتُ النَّبيَّ ﷺ وهُوَ يَغْتَسِلُ مِنَ الجَنابَةِ، فَغَسَلَ يَدَيْهِ، ثُمَّ صَبَّ بِيَمِينِهِ عَلى شِمالِهِ فَغَسَلَ فَرْجَهُ ومَا أصَابَهُ، ثُمَّ مَسَحَ بِيَدِهِ عَلى الحائِطِ أوِ الأرْضِ، ثُمَّ تَوَضَّأَ وُضُوءَهُ لِلصَّلاةِ غَيرَ رِجْلَيْهِ، ثُمَّ أفاضَ المَاءَ عَلى جَسَدِهِ، ثُمَّ تَنَحَّى فَغَسَلَ قَدَمَيْهِ. تابَعَه أبُو عَوَانَةَ وَابنُ فُضَيْلٍ في السَّتْرِ. [راجع: ٢٤٩]

281. Narrated Maimūna رَضِيَ اللهُ عَنها: I screened the Prophet ﷺ while he was taking a bath of *Janāba*. He washed his hands, poured water from his right hand over his left and washed his private parts. Then he rubbed his hand over a wall or the earth, and performed ablution similar to that for the *Ṣalāt* (prayer) but did not wash his feet. Then he poured water over his body, shifted from that place, and washed his feet.

(٢٢) بابٌ إِذَا احْتَلَمَتِ المَرْأَةُ

(22) CHAPTER. If a woman has a wet dream (nocturnal sexual discharge).

٢٨٢ - حدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أخْبَرَنا مالِكٌ عَنْ هشامِ بنِ عُرْوَةَ، عَنْ أبيهِ، عَنْ زَيْنَبَ بِنْتِ أبي سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ أمِّ المُؤْمِنِينَ أنَّها قالَتْ: جاءَتْ أُمُّ سُلَيم امْرأةُ أبي طَلْحَةَ إلى رَسُولِ اللهِ ﷺ فَقالَتْ: يا رَسُولَ اللهِ، إنَّ اللهَ لا يَسْتَحيي مِنَ الحَقِّ، هَلْ عَلى المَرْأةِ مِنْ غُسْلٍ إذا

282. Narrated Umm Salama رَضِيَ اللهُ عَنها, the Mother of the believers: Umm Sulaim, the wife of Abū Ṭalḥa, came to Allāh's Messenger ﷺ and said, "O Allāh's Messenger! Verily, Allāh is not shy to tell the truth. Is it necessary for a woman to take a bath after she has a wet dream (nocturnal sexual discharge)?" Allāh's Messenger ﷺ replied, "Yes, if she notices a discharge."

هِيَ احْتَلَمَتْ؟ فقالَ رَسُولُ اللهِ ﷺ: «نَعَمْ إذَا رَأَتِ الماءَ». [راجع: ١٣٠]

(23) CHAPTER. (What is said regarding) the sweat of a *Junub*. And a Muslim never becomes impure.

(٢٣) بابُ عَرَقِ الجُنُبِ وأنَّ المُسْلِمَ لا يَنْجُس

283. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ came across me in one of the streets of Al-Madīna and at that time I was *Junub*. So I slipped away from him and went to take a bath. On my return the Prophet ﷺ said, "O Abū Hurairah! Where have you been?" I replied, "I was *Junub*, so I disliked to sit in your company while I was in a state of impurity." The Prophet ﷺ said, "*Subḥān Allāh*! A Believer (who believes in Islamic Monotheism) never becomes *Najas*[1] (impure). (See V.9:28 – the Qur'ān)

٢٨٣ - حدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ قالَ: حدَّثَنا يَحْيَى قالَ: حدَّثَنا حُمَيْدٌ قالَ: حدَّثَنا بَكْرٌ، عَنْ أبي رافعٍ، عَنْ أبي هُرَيْرَةَ أنَّ النَّبِيَّ ﷺ لَقِيَهُ في بَعْضِ طَرِيقِ المَدِينَةِ وَهُوَ جُنُبٌ، فانْخَنَسْتُ مِنْهُ، فَذَهَبَ فاغْتَسَلَ ثُمَّ جاءَ فَقالَ: أيْنَ كُنْتَ يا أبا هُرَيْرَةَ؟ قالَ: كُنْتُ جُنُباً فَكَرِهْتُ أنْ أُجالِسَكَ وأنا عَلى غَيرِ طَهارَةٍ، فَقالَ: «سُبْحانَ اللهِ، إنَّ الْمُؤمِنَ لا يَنْجُسُ». [انظر: ٢٨٥]

(24) CHAPTER. A *Junub* (person) can go out and walk in the market or anywhere else.

(٢٤) بابٌ: الجُنُبُ يَخْرُجُ ويَمْشِي في السُّوقِ وغَيْرِهِ،

'Aṭā' said: A *Junub* person is allowed to let his blood out (medically), to clip his nails and also to get his head shaved even without ablution.

وقالَ عَطاءٌ: يَحْتَجِمُ الجُنُبُ، وَيُقَلِّمُ أظْفارَهُ، ويَحْلِقُ رَأسَه وإنْ لَمْ يَتَوَضَّأ.

284. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ used to visit all his wives in one night and he had nine wives at that time.

٢٨٤ - حدَّثَنا عَبْدُ الأعلى بنُ حمَّادٍ قالَ: حدَّثَنا يَزِيدُ بنُ زُرَيْعٍ قالَ: حدَّثَنا سَعِيدٌ، عَنْ قَتادَةَ أنَّ أنَسَ بنَ مالِكٍ حدَّثَهُمْ أنَّ نَبِيَّ اللهِ ﷺ كانَ يَطُوفُ عَلى نِسائِهِ في اللَّيْلَةِ الوَاحِدَةِ ولَهُ يَوْمَئِذٍ تِسْعُ نِسْوَةٍ. [راجع: ٢٦٨]

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(1) (H.283) *Najas* i.e., impure; it is either: (a) Physical, as regards urine, stools and blood etc., (b) Spiritual, as regards not having belief in the Oneness of Allāh and His Messenger Muḥammad ﷺ e.g., *Al-Mushrikūn* (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad ﷺ. And the word *Najas* is used only for those persons who have spiritual impurity e.g. *Al-Mushrikūn* المشركون etc.

285. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ came across me and I was *Junub*. He took my hand and I went along with him till he sat down. I slipped away, went home and took a bath. When I came back, he was still sitting there. He then said to me, "O Abū Hurairah! Where have you been?" I told him about it. The Prophet ﷺ said, "*Subḥān Allāh*! O Abū Hurairah! A Believer (who believes in Islamic Monotheism) never becomes *Najas* (impure)."

٢٨٥ - حَدَّثَنَا عَيَّاشٌ قالَ: حدَّثنا عَبْدُ الأَعْلَى قَالَ: حدَّثنا حُمَيْدٌ، عَنْ بَكْرٍ، عَنْ أَبِي رَافِعٍ، عَنْ أبي هُرَيْرَةَ قالَ: لَقِيَنِي رَسُولُ اللهِ ﷺ وأنا جُنُبٌ، فَأَخَذَ بِيَدِي، فَمَشَيْتُ مَعَهُ حَتَّى قَعَدَ. فانْسَلَلْتُ فأتَيْتُ الرَّحْلَ فاغْتَسَلْتُ، ثُمَّ جِئْتُ وهُوَ قاعِدٌ فقالَ: أَيْنَ كُنْتَ يا أبا هُرَيْرَةَ؟ فقُلْتُ لَهُ؛ فقالَ: «سُبْحانَ اللهِ يا أبا هُرَيْرَةَ، إنَّ المُؤمِنَ لَا يَنْجُسُ». [راجع: ٢٨٣]

(25) CHAPTER. A *Junub* can stay at home without taking a bath but with ablution.

(٢٥) بابٌ كَيْنُونَةِ الجُنُبِ في البَيْتِ إذا تَوَضَّأَ

286. Narrated Abū Salama رَضِيَ اللهُ عَنْهُ: I asked 'Āishah رَضِيَ اللهُ عَنْها, "Did the Prophet ﷺ use to sleep while he was *Junub*?" She replied, "Yes, but he used to perform ablution (before going to bed)."

٢٨٦ - حَدَّثَنَا أَبُو نُعَيمٍ قالَ: حدَّثَنا هِشامٌ وشَيْبانُ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ قالَ: سَأَلْتُ عائِشَةَ: أَكانَ النَّبِيُّ ﷺ يرقُدُ وهُوَ جُنُبٌ؟ قالَتْ: نَعمْ، وَيَتَوَضَّأُ. [انظر: ٢٨٨]

(26) CHAPTER. Sleeping of a *Junub* person.

(٢٦) بابُ نَوْمِ الجُنُبِ

287. Narrated 'Umar bin Al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ: I asked Allāh's Messenger ﷺ, "Can anyone of us sleep while he is *Junub*?" He replied, "Yes, if he performs ablution, he can sleep while he is *Junub*."

٢٨٧ - حَدَّثَنَا قُتَيْبَةُ قالَ: حدَّثَنا اللَّيْثُ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ أَنَّ عُمَرَ ابنَ الخَطَّابِ سَأَلَ رَسُولَ اللهِ ﷺ: أَيَرْقُدُ أحَدُنا وهُوَ جُنُبٌ؟ قالَ: «نَعَمْ إذَا تَوَضَّأَ أحَدُكُمْ فَلْيَرْقُدْ وَهُوَ جُنُبٌ». [انظر: ٢٨٩، ٢٩٠]

(27) CHAPTER. A *Junub* person should perform ablution before sleeping.

(٢٧) بابٌ الجُنُبِ يَتَوَضَّأُ ثُمَّ يَنامُ

288. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Whenever the Prophet ﷺ intended to sleep while he was *Junub*, he used to wash his

٢٨٨ - حَدَّثَنَا يَحْيَى بنُ بُكَيْرٍ قالَ: حدَّثَنا اللَّيْثُ، عَنْ عُبَيْدِ اللهِ بنِ

أَبِي جَعْفَرٍ، عَنْ مُحَمَّدِ بنِ عَبْدِ الرَّحْمنِ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ قالَتْ: كانَ النَّبِيُّ ﷺ إذَا أَرَادَ أَنْ يَنامَ وهُوَ جُنُبٌ غَسَلَ فَرْجَهُ وتَوَضَّأَ لِلصَّلاةِ. [راجع: ٢٨٦]

private parts and perfoım ablution like that for the *Ṣalāt* (prayer).

٢٨٩ - **حَدَّثَنا** مُوسَى بنُ إسمَاعِيلَ قالَ: حدَّثَنا جُوَيْرِيَةُ، عَنْ نافِعٍ، عَنْ عَبْدِ اللهِ قالَ: اسْتَفْتَى عُمَرُ النَّبِيَّ ﷺ: أَيَنامُ أَحَدُنا وهُوَ جُنُبٌ؟ قالَ: «نَعَمْ إذَا تَوَضَّأَ».

289. Narrated 'Abdullāh, "'Umar رَضِيَ اللهُ عَنْهُ asked the Prophet ﷺ "Can anyone of us sleep while he is *Junub*?" He ﷺ replied, "Yes, if he performs ablution."

٢٩٠ - **حَدَّثَنا** عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أَخْبَرَنا مالِكٌ، عَنْ عَبْدِ اللهِ بْنِ دِينارٍ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ أَنَّهُ قالَ: ذَكَرَ عُمَرُ بنُ الخَطَّابِ لِرَسُولِ اللهِ ﷺ بِأَنَّهُ تُصِيبُهُ الجَنابَةُ مِنَ اللَّيْلِ؟ فَقالَ لَهُ رَسُولُ اللهِ ﷺ: «تَوَضَّأْ واغسِلْ ذَكَرَكَ ثُمَّ نَمْ». [راجع: ٢٨٧]

290. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما : 'Umar bin Al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ told Allāh's Messenger ﷺ, "I became *Junub* at night." Allāh's Messenger ﷺ replied, "Perform ablution (after) washing your penis (private parts) and then sleep."

(٢٨) بابٌ: إذَا التَقَى الخِتانانِ،

(28) CHAPTER. When male and female organs come in close contact (bath becomes compulsory).

حدَّثَنا مُعاذُ بنُ فَضالَةَ قالَ: حدَّثَنا هِشامٌ ح.

٢٩١ - **وحدَّثَنا** أبُو نُعَيمٍ، عَنْ هِشامٍ، عَنْ قَتادَةَ، عَنِ الحَسَنِ عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قالَ: «إذَا جَلَسَ بَيْنَ شُعَبِها الأَرْبَعِ ثُمَّ جَهَدَها فَقد وَجَبَ الغُسْلُ» تابَعَهُ عَمْرُو، عَنْ شُعْبَةَ مِثْلَهُ، وقالَ مُوسَى: حدَّثَنا أَبانُ قالَ: حدَّثَنا قَتادَةُ قَالَ: أَخْبَرَنا الحَسَنُ مِثْلَهُ.

291. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "When a man sits in between the four parts of a woman and did the sexual intercourse with her(1), bath becomes compulsory."

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(1) (H.291) The head of his private organ entered in her private female part.

(29) CHAPTER. Washing away what comes out from the private parts of a woman (woman's discharge) if one gets soiled with that.

(٢٩) بابُ غَسْلِ مَا يُصِيبُ مِنْ رُطُوبَةِ فَرْجِ المَرأةِ

292. Narrated Zaid bin Khālid Al-Juhanī: I asked 'Uthmān bin 'Affān رَضِيَ اللهُ عَنْهُ about a man who engaged in the sexual intercourse with his wife but did not discharge. 'Uthmān replied, "He should perform ablution like that for the prayer after washing his private parts." 'Uthmān added, "I heard that from Allāh's Messenger ﷺ." I asked 'Alī bin Abī Ṭālib, Az-Zubair bin Al-'Awwām, Ṭalḥa bin 'Ubaidullāh and Ubaī bin Ka'b and all gave the same reply.

(Abū Ayyūb said that he had heard that from Allāh's Messenger ﷺ) (This order was cancelled later on so one has to take a bath. See *Hadīth* No.291).

٢٩٢ - حدَّثنا أبو مَعْمَرٍ: قالَ: حدَّثنا عَبْدُ الوَارِثِ عَنِ الحُسَيْنِ قالَ يَحْيَى: وأَخْبَرَني أبو سَلَمَةَ، أنَّ عَطاءَ بنَ يَسارٍ أَخْبَرَهُ أنَّ زَيْدَ بنَ خالِدٍ الجُهَنِيَّ، أَخْبَرَهُ أنَّهُ سَأَلَ عُثمانَ بنَ عَفَّانَ فقالَ: أَرَأَيْتَ إذا جامَعَ الرَّجُلُ امْرَأَتَهُ فَلَمْ يُمْنِ؟ قالَ عُثمانُ: يَتَوَضَّأُ كما يَتَوَضَّأُ لِلصَّلاةِ، ويَغْسِلُ ذَكَرَهُ، قالَ عُثمانُ: سَمِعْتُهُ منْ رَسُولِ اللهِ ﷺ فَسَأَلْتُ عَنْ ذٰلِكَ عَلِيَّ بنَ أبي طالِبٍ، والزُّبَيْرَ بنَ العَوَّامِ، وَطَلْحَةَ ابنَ عُبَيْدِ اللهِ، وأُبَيَّ ابنَ كَعْبٍ، فَأَمَرُوهُ بِذٰلِكَ، قالَ يَحْيَى: وأَخْبَرَني أبو سَلَمَةَ أنْ عُرْوَةَ بنَ الزُّبَيرِ أَخْبَرَهُ أنَّ أبا أَيُّوبَ أَخْبَرَهُ أنَّهُ سَمِعَ ذٰلِكَ مِنْ رَسُولِ اللهِ ﷺ. [راجع: ١٧٩]

293. Narrated Ubaī bin Ka'b رَضِيَ اللهُ عَنْهُ: I asked Allāh's Messenger ﷺ about a man who engages in sexual intercourse with his wife but does not discharge. He replied, "He should wash the parts which comes in contact with the private parts of the woman, perform ablution and then offer *Ṣalāt* (prayer)." (Abū 'Abdullāh said, "To be on the safe side one should take a bath and that is the last order.") (See *Hadīth* No.291).

٢٩٣ - حدَّثنا مُسَدَّدٌ قالَ: حدَّثنا يَحْيَى عَنْ هِشامِ بنِ عُرْوَةَ قالَ: أَخْبَرَني أَبي قالَ: أَخْبَرَني أبو أَيُّوبَ قال: أَخْبَرَني أُبَيُّ بنُ كَعْبٍ أَنَّهُ قالَ: يا رَسُولَ اللهِ، إذَا جامَعَ الرَّجُلُ المَرْأَةَ فَلَمْ يُنزِلْ؟ قالَ: «يغسِلُ ما مَسَّ الْمَرْأَةَ مِنْهُ، ثُمَّ يَتَوَضَّأُ وَيُصَلِّي» قالَ أبو عَبدِ اللهِ: الغُسْلُ أَحْوَطُ، وذَاكَ الآخِيرُ، إنَّما بَيَّنَّا لاخْتِلافِهِمْ.

6 - THE BOOK OF MENSES

And the Statement of Allāh جَلّ جَلاله : "They ask you (O Muḥammad ﷺ) concerning menstruation. Say, that is an *Aḍha* (a harmful thing for a husband to have sexual intercourse with his wife while she is having her menses), therefore, keep away from women during menses and go not unto them until they have been purified (from menses and have taken a bath). And when they have purified themselves, then go in unto them as Allāh has ordained for you (go in unto them in any manner as long as it is in their vagina). Truly, Allāh loves those who turn unto Him in repentance and loves those who purify themselves." (V.2:222).

(1) CHAPTER. How the menses started.

And the statement of the Prophet ﷺ, "This is a thing which Allāh has ordained for the daughters of Ādam." Some people said that the menses first came for Banī Isrāel. But what the Prophet ﷺ said, is more comprehensive (the truth).

CHAPTER. Menses (a thing) ordained (by Allāh and instructions) for women when they get their menses.

294. Narrated Al-Qāsim: 'Āishah رَضِيَ الله عَنْها said, "We set out with the sole intention of performing *Ḥajj* and when we reached Sarif, (a place 11 k.m. from Makkah) I got my menses. Allāh's Messenger ﷺ came to me while I was weeping. He said 'What is the matter with you? Have you got your menses?' I replied, 'Yes.' He said, 'This is a thing which Allāh has ordained for the daughters of Ādam. So do what all the pilgrims do with the exception of the *Ṭawāf* (circumam-bulation) round the Ka'bah.'" 'Āishah رَضِيَ الله عَنْها added,

٦ - كتاب الحيض

وقَوْلِ اللهِ تَعالى: ﴿وَيَسْئَلُونَكَ عَنِ ٱلْمَحِيضِ قُلْ هُوَ أَذًى فَٱعْتَزِلُوا۟ ٱلنِّسَآءَ فِى ٱلْمَحِيضِ وَلَا تَقْرَبُوهُنَّ حَتَّىٰ يَطْهُرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ ٱللَّهُ إِنَّ ٱللَّهَ يُحِبُّ ٱلتَّوَّٰبِينَ وَيُحِبُّ ٱلْمُتَطَهِّرِينَ﴾. [البقرة: ٢٢٢].

(١) بابٌ كَيْفَ كانَ بَدْءُ الحَيْضِ

وَقَوْلِ النَّبِيِّ ﷺ: «هذا شَيْءٌ كَتَبَهُ اللهُ عَلى بَناتِ آدَمَ» وقالَ بَعْضُهُمْ: كَانَ أَوَّلُ مَا أُرْسِلَ الحيْضُ عَلى بَنِي إِسْرَائِيلَ. قَالَ أَبُو عبد اللهِ: وَحَدِيثُ النَّبِيِّ ﷺ أَكثرُ.

بابٌ الأَمْرِ بالنُّفساءِ إِذَا نُفِسْنَ

٢٩٤ - حدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ قالَ: حدَّثَنا سُفْيانُ قالَ: سَمِعْتُ عَبْدَ الرَّحْمٰنِ ابنَ القاسِمِ قالَ: سَمِعْتُ القاسِمَ يَقُولُ: سَمِعْتُ عائِشَةَ تَقُولُ: خَرَجْنا لا نَرَى إِلَّا الحجَّ، فَلَمَّا كُنَّا بِسَرِفَ حِضْتُ، فَدَخَلَ عَلَيَّ رَسُولُ اللهِ ﷺ وأَنا أَبْكِي، فَقالَ: «مَا لَكِ؟ أَنُفِسْتِ؟» قُلْتُ: نَعَمْ، قالَ: «إِنَّ هذا

أَمْرٌ كَتَبَهُ اللهُ عَلى بَنَاتِ آدَمَ فاقْضِي ما يَقْضِي الحَاجُّ غَيْرَ أنْ لا تَطُوفِي بالبَيتِ»، قالَتْ: وَضَحَّى رَسُولُ اللهِ ﷺ عَنْ نِسائِهِ بالبَقَرِ. [انظر: ٣٠٥، ٣١٦، ٣١٧، ٣١٩، ٣٢٨، ١٥١٦، ١٥١٨، ١٥٥٦، ١٥٦٠، ١٥٦١، ١٥٦٢، ١٦٣٨، ١٦٥٠، ١٧٠٩، ١٧٢٠، ١٧٣٣، ١٧٥٧، ١٧٦٢، ١٧٧١، ١٧٧٢، ١٧٨٣، ١٧٨٦، ١٧٨٧، ١٧٨٨، ٢٩٥٢، ٢٩٨٤، ٤٣٩٥، ٤٤٠١، ٤٤٠٨، ٥٣٢٩، ٥٥٤٨، ٥٥٥٩، ٦١٥٧، ٧٢٢٩]

"Allāh's Messenger ﷺ sacrificed cows on behalf of his wives."

(٢) بابُ غَسْلِ الحَائِضِ رَأسَ زَوْجِها وتَرْجِيلِه

(2) CHAPTER. The washing of the husband's head and the combing of his hair by a menstruating wife.

٢٩٥ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ قالَ: حدَّثَنا مالِكٌ، عَنْ هِشامِ بنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عائِشَةَ، قالَتْ: كُنْتُ أُرَجِّلُ رَأسَ رَسُولِ اللهِ ﷺ وأنا حَائِضٌ. [انظر: ٢٩٦، ٣٠١، ٢٠٢٨، ٢٠٣٠، ٢٠٣١، ٢٠٤٦، ٥٩٢٥]

295. Narrated 'Āishah رَضِيَ اللهُ عَنْها: While in menses, I used to comb the hair of Allāh's Messenger ﷺ.

٢٩٦ - حدَّثَنا إبراهِيمُ بْنُ مُوسَى قالَ: حَدَّثَنا هِشامُ بنُ يُوسُفَ أَنَّ ابنَ جُرَيْجٍ أخْبَرَهُمْ قالَ: أَخْبَرَنا هِشامُ بْنُ عُروَةَ عَنْ عُرْوَةَ أنَّهُ سُئِلَ: أَتَخْدُمُنِي الحائِضُ أوْ تَدْنُو مِنِّي المَرْأةُ وَهِيَ جُنُبٌ؟ فقالَ عُرْوَةُ: كُلُّ ذٰلِكَ عَلَيَّ هَيِّنٌ، وكُلُّ ذٰلِكَ تَخْدُمُنِي، وَلَيسَ

296. Narrated 'Urwa رَضِيَ اللهُ عَنْهُ: A person asked me, "Can a woman in menses serve me? And can a *Junub* woman come close to me?" I replied, "All this is easy for me. All of them can serve me, and there is no harm for any other person to do the same. 'Āishah رَضِيَ اللهُ عَنْها told me that she used to comb the hair of Allāh's Messenger ﷺ while she was in her menses, and he was in *I'tikāf*[1] (in the mosque). He would bring his head near her

(1) (H.296) *I'tikāf*: Seclusion in a mosque for the purpose of worshipping Allāh only. The one in such a state should not have sexual relations with his wife, and one is not allowed to leave the mosque except for a very short period, and that is only for very urgent necessity e.g., answering the call of nature or joining a funeral procession etc.)

in her room and she would comb his hair, while she used to be in her menses."

عَلى أحَدٍ في ذٰلكَ بأسٌ، أخْبَرَتني عائِشَةُ أنَّها كانَتْ تُرَجِّلُ رَسُولَ اللهِ ﷺ وَهِيَ حائِضٌ وَرَسُولُ اللهِ ﷺ حينَئِذٍ مُجاوِرٌ في المَسْجِدِ، يُدْني لَها رَأْسَهُ وَهيَ في حُجْرَتِها، فَتُرَجِّلُهُ وَهِيَ حائِضٌ. [راجع: ٢٩٥]

(3) CHAPTER. To recite the Qur'ān while lying in the lap of one's own menstruating wife.

Abū Wā'il used to send his menstruating maid servant to bring the Qur'ān from Abī Razīn by carrying it from the hanger (of its case).

(٣) بابُ قِراءَةِ الرَّجُلِ في حَجْرِ امْرَأتِهِ وَهِيَ حائِضٌ،

وكانَ أبُو وائِلٍ يُرْسِلُ خادِمَهُ وَهِيَ حائِضٌ إلى أبي رَزِينٍ لِتَأْتِيَهُ بِالمُصْحَفِ فَتُمْسِكُهُ بِعِلاقَتِهِ.

297. Narrated 'Āishah رَضِيَ اللهُ عَنها: The Prophet ﷺ used to lean on my lap during my menses and then would recite the Qur'ān.

٢٩٧ - **حَدَّثَنا** أبُو نُعَيم الفَضْلُ بنُ دُكَيْنٍ: سَمعَ زُهَيْراً عَنْ مَنْصُورِ بنِ صَفِيَّةَ أنَّ أمَّهُ حَدَّثَتْهُ أنَّ عائِشَةَ حَدَّثتها: أنَّ النَّبيَّ ﷺ كانَ يَتَّكِئُ في حَجْري وأنا حائِضٌ ثُمَّ يَقْرَأُ القُرآنَ.

[انظر: ٧٥٤٩]

(4) CHAPTER. Using the word *Nifās* for menses.

(٤) بابُ مَنْ سَمَّى النِّفاسَ حَيْضاً

298. Narrated Umm Salama رَضِيَ اللهُ عَنها: While I was laying with the Prophet ﷺ under a single woolen sheet, I got the menses. I slipped away and put on the clothes for menses. He said, "Have you got *Nifās* (menses)?" I replied, "Yes." He then called me and made me lie with him under the same sheet.

٢٩٨ - **حَدَّثَنا** المَكِّيُّ بنُ إبرَاهِيمَ قالَ: حدَّثَنا هِشامٌ، عَنْ يَحْيَى بنِ أبي كَثِيرٍ، عَنْ أبي سَلَمَة أنَّ زَيْنَبَ بِنْتَ أُمِّ سَلَمَةَ حَدَّثَتْهُ أنَّ أمَّ سَلَمَةَ حدَّثَتها قالَتْ: بَيْنا أنا مَعَ النَّبيِّ ﷺ مُضْطَجِعَةٌ في خَمِيصَةٍ إذْ حِضْتُ فانْسَلَلْتُ، فأخَذْتُ ثِيابَ حَيْضَتي، فَقالَ: «أنُفِسْتِ؟» قُلْتُ: نَعَمْ، فَدَعاني فاضْطَجَعْتُ مَعَهُ في الخَمِيلَةِ.

[انظر: ٣٢٢، ٣٢٣، ١٩٢٩]

(5) CHAPTER. Fondling a menstruating wife.

(٥) بابُ مُباشَرَةِ الحَائِضِ

299. Narrated 'Āishah: The Prophet ﷺ and I used to take a bath from a single pot while we were *Junub*.

٢٩٩ - حدَّثَنا قَبيصَةُ قالَ: حدَّثَنا سُفْيانُ، عَنْ مَنْصورٍ، عَنْ إبراهيمَ، عَنِ الأَسْوَدِ، عَنْ عائِشَةَ قالَتْ: كُنْتُ أَغْتَسِلُ أَنا والنَّبِيُّ ﷺ مِنْ إناءٍ واحِدٍ، كِلَانَا جُنُبٌ. [راجع: ٢٥٠]

300. ('Āishah added): And he ﷺ used to order me to put on an *Izār* (dress worn below the waist) and used to fondle me. While I used to be in my periods (menses).

٣٠٠ - وكانَ يَأْمُرُني فأَتَّزِرُ فَيُباشِرُني وأنا حائِضٌ. [انظر: ٣٠٢، ٢٠٣٠]

301. ('Āishah added): While in *I'tikāf*, he ﷺ used to bring his head near me and I would wash it while I used to be in my periods (menses).

٣٠١ - وكانَ يُخْرِجُ رَأْسَهُ إِلَيَّ وهُوَ مُعْتَكِفٌ فأَغْسِلُهُ وأنا حائِضٌ. [راجع: ٢٩٥]

302. Narrated 'Abdur Raḥmān bin Al-Aswad on the authority of his father: 'Āishah رَضِيَ اللهُ عَنْها said: "Whenever Allāh's Messenger ﷺ wanted to fondle anyone of us during her periods (menses), he used to order her to put on an *Izār* and start fondling her." 'Āishah رَضِيَ اللهُ عَنْها added, "None of you could control his sexual desire as the Prophet ﷺ could."

٣٠٢ - حدَّثَنا إسماعيلُ بنُ خَليلٍ قالَ: أَخْبَرَنا عَلِيُّ بنُ مُسْهِرٍ قالَ: أَخْبَرَنا أَبو إسحَاقَ هُوَ الشَّيْبانِيُّ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ الأَسْوَدِ، عَنْ أَبيهِ، عَنْ عائِشَةَ قالَتْ: كانَتْ إِحْدَانا إِذَا كانَتْ حائِضاً فأَرادَ رَسُولُ اللهِ ﷺ أَنْ يُباشِرَها أَمَرَها أَنْ تَتَّزِرَ في فَوْرِ حَيْضَتِها ثُمَّ يُباشِرُها، قالَتْ: وَأَيُّكُمْ يَمْلِكُ إِرْبَهُ كما كانَ النَّبِيُّ ﷺ يَمْلِكُ إِرْبَهُ. تابَعَهُ خالِدٌ وجَريرٌ عَنِ الشَّيْبانِيِّ.

303. Narrated Maimūna رَضِيَ اللهُ عَنْها: Whenever Allāh's Messenger ﷺ wanted to fondle any of his wives during their periods (menses), he used to ask her to wear an *Izār*.

٣٠٣ - حدَّثَنا أَبو النُّعْمانِ قالَ: حدَّثَنا عَبْدُ الواحِدِ قالَ: حدَّثَنا الشَّيْبانِيُّ قالَ: حدَّثَنا عَبْدُ اللهِ بنُ

شَدَّادٍ قالَ: سَمِعْتُ مَيْمُونَةَ تَقُولُ: كانَ رَسُولُ اللهِ ﷺ إذَا أرادَ أنْ يُباشِرَ امْرَأةً مِنْ نِسائِهِ أمَرَها فاتَّزَرَتْ وهِيَ حائِضٌ. رَواهُ سُفْيانُ عَنِ الشَّيْبانِيِّ.

(6) CHAPTER. A menstruating woman should leave observing *Ṣaūm* (fasting).

(٦) بابُ تَرْكِ الحَائِضِ الصَّوْمَ

304. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: Once Allāh's Messenger ﷺ went out to the *Muṣalla* [(to offer the *Ṣalāt* (prayer)] of *'Eīd-al-Aḍha* or *'Eīd-al-Fiṭr,* and he passed by the women and said, "O you the assembly of women! Give alms, as I have seen that the majority of the dwellers of Hell-fire were you (women)." They asked, "Why is it so, O Allāh's Messenger?" He replied, "You curse frequently and are ungrateful to your husbands. I have not seen anyone more deficient in intelligence and religion than you. A cautious sensible man could be led astray by some of you." The women asked, "O Allāh's Messenger! What is deficient in our intelligence and religion?" He said, "Is not the witness (evidence) of two women equal to the witness of one man?" They replied in the affirmative. He said, "This is the deficiency in her intelligence. Isn't it true that a woman can neither offer *Ṣalāt* (prayers) nor observe *Ṣaūm* (fasting) during her menses?" The women replied in the affirmative. He said, "This is the deficiency in her religion."

٣٠٤ - حدَّثَنَا سَعيدُ بنُ أبي مَرْيَمَ قالَ: أخْبَرَنا مُحَمَّدُ بنُ جَعْفَرٍ قالَ: أخْبَرَني زَيدٌ هُوَ ابنُ أسْلَمَ، عَنْ عِياضِ بنِ عَبْدِ اللهِ، عَنْ أبي سَعيدٍ الخُدْرِيِّ قالَ: خَرَجَ رَسُولُ اللهِ ﷺ في أضْحى أو فِطْرٍ إلى المُصَلَّى فَمرَّ عَلى النِّساءِ فَقالَ: «يا مَعْشَرَ النِّساءِ تَصَدَّقْنَ فإني أُرِيتُكُنَّ أكْثَرَ أهْلِ النَّارِ». فَقُلْنَ: وَبِمَ يا رَسُولَ اللهِ؟ قالَ: «تُكْثِرْنَ اللَّعْنَ، وتَكْفُرْنَ العَشِيرَ، مَا رَأيْتُ مِنْ ناقِصاتِ عَقْلٍ وَدِينٍ أذْهَبَ لِلُبِّ الرَّجُلِ الحَازِمِ مِنْ إحْدَاكُنَّ». قُلْنَ: وما نُقْصانُ دِينِنا وَعَقْلِنا يا رَسُولَ اللهِ؟ قالَ: «ألَيْسَ شَهادَةُ المَرْأةِ مِثْلَ نِصْفِ شَهادَةِ الرَّجُلِ؟» قُلْنَ: بَلى، قالَ: «فَذٰلِكَ مِنْ نُقْصانِ عَقْلِها، ألَيْسَ إذَا حاضَتْ لَمْ تُصَلِّ ولَمْ تَصُمْ؟» قُلْنَ: بَلى، قالَ: فَذٰلِكَ مِنْ نُقْصانِ دِينِها».

[انظر: ١٤٦٢، ١٩٥١، ٢٦٥٨]

(7) CHAPTER. A menstruating woman should perform all the ceremonies of *Ḥajj* except the *Ṭawāf* around the Ka'bah.

(٧) بابٌ: تَقْضِي الحَائِضُ المَنَاسِكَ كُلَّها إلّا الطَّوَافَ بالبَيْتِ

Ibrāhīm said, "There is no harm in reciting a Verse of the Qur'ān by a menstruating woman." Ibn 'Abbās considers that there was no harm in the recitation of the Qur'ān by a *Junub*. The Prophet ﷺ used to remember (glorify) Allāh at all times. Umm 'Aṭiyya said that they were ordered to let the menstruating women come out (on festivals) to say *Takbīrāt (Allāhu-Akbar)*, and to invoke Allāh. Ibn 'Abbās narrated on the authority of Abū Sufyān: Heraclius asked for the letter of the Prophet ﷺ and read it. It began: "In the Name of Allāh, the Most Gracious, the Most Merciful. O people of the Scripture (Jews and Christians): Come to a word that is just between us and you that we worship none but Allāh ... (V.3:64). And 'Aṭā quoted from Jābir, " 'Āishah رَضِيَ اللهُ عَنْها got her menses and she performed all the ceremonies of *Ḥajj* except the *Ṭawāf* round the Ka'bah and she did not offer *Ṣalāt* (prayers)." Al-Ḥakam said, "I slaughter the animal even if I were *Junub*." And Allāh جلّ جلاله said: "Eat not (O believers) of that (meat) on which Allāh's Name has not been pronounced (at the time of slaughtering of the animal)." (V.6:121).

وقالَ إبراهيمُ: لا بَأسَ أنْ تَقْرَأَ الآيَةَ، وَلَمْ يَرَ ابنُ عَبَّاسٍ بالقِراءَةِ للجُنبِ بَأساً، وكانَ النَّبيُّ ﷺ يَذْكُرُ اللهَ عَلى كُلِّ أحْيانِهِ، وقالَتْ أمُّ عَطِيَّةَ: كُنَّا نُؤْمَرُ أنْ يَخْرُجَ الحُيَّضُ فَيُكَبِّرْنَ بتَكْبِيرِهِمْ وَيَدْعُونَ، وَقالَ ابنُ عَبَّاسٍ: أخْبَرَني أبو سُفْيانَ أنَّ هِرَقْلَ دَعا بِكِتابِ النَّبيِّ ﷺ فَقَرَأَهُ فإذَا فِيهِ: «بِسْمِ اللهِ الرَّحْمٰنِ الرَّحيمِ: ﴿يَٰٓأَهْلَ ٱلْكِتَٰبِ تَعَالَوْا۟ إِلَىٰ كَلِمَةٍ﴾ الآيَةَ [آل عمران: ٦٤]» وقالَ عَطاءٌ، عَنْ جابِرٍ: حاضَتْ عائِشَةُ فَنَسَكَتِ المَناسِكَ كُلَّها غَيْرَ الطَّوافِ بالبَيْتِ ولا تُصَلِّي، وقالَ الحَكَمُ: إنِّي لأَذْبَحُ وأنا جُنُبٌ، وقالَ اللهُ عَزَّ وَجَلَّ: ﴿وَلَا تَأْكُلُوا۟ مِمَّا لَمْ يُذْكَرِ ٱسْمُ ٱللَّهِ عَلَيْهِ﴾ [الأنعام: ١٢١].

305. Narrated 'Āishah رَضِيَ اللهُ عَنْها: We set out with the Prophet ﷺ for *Ḥajj* and when we reached Sarif I got my menses. When the Prophet ﷺ came to me, I was weeping. He asked, "Why are you weeping?" I said, "I wish if I had not performed *Ḥajj* this year." He asked, "May be that you got your menses?" I replied, "Yes." He then said, "This is the thing which Allāh has ordained for all the daughters of Ādam. So do what all the pilgrims do except that you do not perform the *Ṭawāf* round the Ka'bah till you are clean."

٣٠٥ - حدَّثَنَا أبو نُعَيمٍ قالَ: حدَّثَنا عَبْدُ العَزيزِ بنُ أبي سَلَمَةَ، عَنْ عَبْدِ الرَّحْمٰنِ ابنِ القاسِمِ، عَنِ القاسِمِ بنِ مُحَمَّدٍ، عَنْ عائِشَةَ قالَتْ: خَرَجْنا مَعَ رَسُولِ اللهِ ﷺ لا نَذْكُرُ إلَّا الحَجَّ، فَلَمَّا جِئْنا سَرِفَ طَمِثْتُ فَدَخَلَ عَليَّ النَّبيُّ ﷺ وأنا أبْكي فقالَ: «ما يُبْكِيكِ؟» قُلْتُ: لَوَدِدْتُ وَاللهِ أنِّي لم أحُجَّ العامَ. قالَ: «لَعَلَّكِ نُفِسْتِ؟» قُلْتُ: نَعَمْ، قالَ:

«فإنَّ ذٰلِكَ شَيْءٌ كَتَبَهُ اللهُ عَلى بَناتِ آدَمَ، فافْعَلِي ما يَفْعَلُ الحَاجُّ غَيْرَ أنْ لا تَطُوفِي بالبَيْتِ حتَّى تَطْهُري».

[راجع: ٢٩٤]

(8) CHAPTER. ***Al-Istiḥāḍa*** **[bleeding (from the womb) in between a woman's periods].**

(٨) بابُ الاسْتِحاضَةِ

306. Narrated 'Āishah رَضِيَ اللهُ عَنها: Fāṭima bint Abī Ḥubaish said to Allāh's Messenger ﷺ, "O Allāh's Messenger! I do not become clean (from bleeding). Shall I give up my *Ṣalāt* (prayers)?" Allāh's Messenger ﷺ replied: "No, because it is from a blood vessel and not the menses. So when the real menses begins give up your *Ṣalāt* and when it (the period) has finished wash the blood off your body (take a bath) and offer your prayers."

٣٠٦ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أخْبَرَنا مَالِكٌ، عَنْ هِشامِ بنِ عُرْوَةَ، عَنْ أبيهِ، عَنْ عائِشَةَ أنَّها قالَتْ: قالَتْ فاطِمَةُ بِنْتُ أبي حُبَيْشٍ لِرَسُولِ اللهِ ﷺ: يا رَسُولَ اللهِ إنِّي لا أطْهُرُ، أفأدَعُ الصَّلاةَ؟ فَقالَ رَسُولُ اللهِ ﷺ: «إنَّما ذٰلِكَ عِرْقٌ وَلَيْسَ بالحَيْضَةِ، فإذَا أقْبَلَتِ الحَيْضَةُ فاتْرُكي الصَّلاةَ. فإذَا ذَهَبَ قَدْرُهَا فاغْسِلي عَنْكِ الدَّمَ وَصَلِّي».

(9) CHAPTER. Washing out the menstrual blood.

(٩) بابُ غَسْلِ دَمِ المَحِيضِ

307. Narrated Asmā' bint Abī Bakr رَضِيَ اللهُ عَنْهُما: A woman asked Allāh's Messenger ﷺ, "O Allāh's Messenger! What should we do if the blood of menses falls on our clothes?" Allāh's Messenger ﷺ replied, "If the blood of menses falls on the garment of anyone of you, she must take hold of the blood spot, rub it, and wash it with water and then offer *Ṣalāt* (prayers) in (with) it."

٣٠٧ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أخْبَرَنا مالِكٌ، عَنْ هِشامٍ، عَنْ فاطِمَةَ بِنْتِ المُنْذِرِ، عَنْ أسماءَ بِنْتِ أبي بَكْرٍ أنَّها قالَتْ: سَألَتِ امْرَأةٌ رَسُولَ اللهِ ﷺ فَقالَتْ: يا رَسُولَ اللهِ، أرَأيْتَ إحدَانا إذَا أصابَ ثَوْبَها الدَّمُ مِنَ الحَيْضَةِ كَيْفَ تَصْنَعُ؟ فَقالَ رسُولُ اللهِ ﷺ: «إذا أصَابَ ثَوْبَ إحْدَاكُنَّ الدَّمُ مِنَ الحيضَةِ فَلْتَقْرُصْهُ، ثُمَّ لِتَنْضَحْهُ بماءٍ، ثُمَّ لِتُصَلِّي فِيهِ». [راجع: ٢٢٧]

308. Narrated 'Āishah رَضِيَ الله عَنها: Whenever anyone of us got her menses, she, on becoming clean, used to take hold of the blood spot and rub the blood off her garment, and pour water over it and wash that portion thoroughly and sprinkle water over the rest of the garment. After that she would offer *Ṣalāt* (prayers) in (with) it.

٣٠٨ - حدَّثَنا أَصْبَغُ قالَ: أَخْبَرَني ابنُ وَهْبٍ قالَ: أَخْبَرَني عَمْرُو بنُ الحَارِثِ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ القاسِمِ، حَدَّثَهُ عَنْ أبيهِ، عَنْ عائِشَةَ قالَتْ: كانَتْ إحْدانا تَحِيضُ ثُمَّ تَقْتَرِصُ الدَّمَ مِنْ ثَوْبِها عِنْدَ طُهْرِها فَتَغْسِلُهُ وَتَنْضَحُ عَلى سائِرِهِ ثُمَّ تُصَلِّي فِيهِ.

(10) CHAPTER. The *I'tikāf* of a woman who is bleeding in between her periods.

(١٠) بابُ اعتِكَافِ الْمُسْتَحاضَةِ

309. Narrated 'Āishah رَضِيَ الله عَنها: Once one of the wives of the Prophet ﷺ did *I'tikāf* along with him and she was bleeding in between her periods. She used to see the blood (from her private parts) and she would perhaps put a dish under her for the blood. (The subnarrator 'Ikrima added, 'Āishah رَضِيَ الله عَنها once saw the liquid of safflower and said, "It looks like what so-and-so used to have.")

٣٠٩ - حدَّثَنا إسحاقُ قالَ: حدَّثَنا خالدُ بنُ عَبْدِ اللهِ، عَنْ خالِدٍ، عَنْ عِكْرِمَةَ، عَنْ عائِشَةَ أنَّ النَّبيَّ ﷺ اعْتَكَفَ مَعَهُ بَعْضُ نِسائِهِ وَهِيَ مُسْتَحاضَةٌ تَرَى الدَّمَ فَرُبَّما وَضَعَتِ الطَّسْتَ تَحتها مِنَ الدَّمِ. وَزَعَمَ عِكرِمَةُ أَنَّ عائشَةَ رَأَتْ ماءَ العُصْفُرِ فَقالَتْ: كأنَّ هذَا شَيْءٌ كانَتْ فُلانَةُ تَجِدُهُ. [انظر: ٣١٠، ٣١١، ٢٠٣٧]

310. Narrated 'Āishah رَضِيَ الله عَنها "One of the wives of Allāh's Messenger ﷺ joined him in *I'tikāf* and she noticed blood and yellowish discharge (from her private parts) and put a dish under her when she offered *Ṣalāt* (prayers)."

٣١٠ - حدَّثَنا قُتَيْبَةُ قالَ: حدَّثَنا يَزِيدُ ابنُ زُرَيعٍ، عَنْ خالِدٍ، عَنْ عِكْرِمَةَ، عَن عائِشَةَ قالَت: اعْتَكَفَتْ مَعَ رَسُولِ اللهِ ﷺ امْرَأَةٌ مِنْ أَزْواجِهِ فَكانَتْ تَرَى الدَّمَ والصُّفْرَةَ والطَّسْتُ تَحْتَها وَهِيَ تُصَلِّي. [راجع: ٣٠٩]

311. Narrated 'Āishah رَضِيَ الله عَنها: One of the Mothers of the faithful believers (i.e. the wives of the Prophet ﷺ) did *I'tikāf* while she was having bleeding in between her periods.

٣١١ - حدَّثَنا مُسَدَّدٌ قالَ: حدَّثَنا مُعْتَمِرٌ، عَنْ خالِدٍ، عَنْ عِكْرِمَةَ، عَنْ عائِشَةَ أنَّ بَعْضَ أُمَّهاتِ المُؤمِنينَ

اعْتَكَفَتْ وَهِيَ مُسْتَحَاضَةٌ.

[راجع: ٣٠٩]

(11) CHAPTER. Can a woman offer her *Ṣalāt* (prayers) in the clothes in which she has her menses?

(١١) **بابٌ** هَلْ تُصَلِّي المَرْأَةُ في ثَوبٍ حاضَتْ فيهِ؟

312. Narrated 'Āishah رَضِي الله عنها: None of us had more than a single garment and we used to have our menses while wearing it. Whenever it got soiled with blood of menses we used to apply saliva to the blood spot and rub off the blood with our nails.

٣١٢ - **حدَّثنا** أبو نُعَيمٍ قالَ: حدَّثنا إبراهيمُ بن نافعٍ، عَنِ ابنِ أَبي نَجيحٍ، عَنْ مُجاهِدٍ قالَ: قالَتْ عائِشَةُ: ما كانَ لإِحدَانا إلَّا ثَوْبٌ وَاحِدٌ تَحِيضُ فِيهِ، فإذَا أصابَهُ شَيْءٌ مِنْ دَمٍ قالَتْ بِرِيقِها فَقَصَعَتْهُ بِظُفْرِها.

(12) CHAPTER. Putting perfume by women at the time of taking a bath after finishing from the menses.

(١٢) **بابُ** الطِّيبِ لِلمَرأةِ عِنْدَ غُسْلِها مِنَ المحِيضِ

313. Narrated Umm 'Aṭiyya رَضِي الله عنها: We were forbidden to mourn for a dead person for more than three days except in the case of a husband, for whom mourning was allowed for four months and ten days. (During that time) we were not allowed to put *Koḥl* (antimony eye powder) in our eyes or to use perfumes or to put on coloured clothes except a dress made of *'Aṣb* (a kind of Yemen cloth, very coarse and rough). We were allowed to use *Kust Aẓfār* (very light perfumes) at the time of taking a bath after menses and also we were forbidden to go with the funeral procession.

٣١٣ - **حدَّثنا** عَبْدُ اللهِ بنُ عَبْدِ الوهَّابِ قالَ: حدَّثنا حَمَّادُ بْنُ زَيْدٍ، عَنْ أيوبَ، عَن حَفْصَةَ، عَنْ أُمِّ عطية قالَتْ: كُنَّا نُنْهَى أنْ نُحِدَّ عَلى مَيِّتٍ فَوْقَ ثَلاثٍ إلَّا عَلى زَوْجٍ أَرْبَعَةَ أَشْهُرٍ وَعَشْراً، وَلا نَكْتَحِلَ، وَلَا نَتَطَيَّبَ وَلا نَلْبَسَ ثَوْباً مَصْبُوغاً إلَّا ثَوْبَ عَصْبٍ. وقَدْ رُخِّصَ لَنا عِنْدَ الطُّهْرِ إذَا اغْتَسَلَتْ إحْدَانا مِنْ مَحِيضِها في نُبْذَةٍ مِنْ كُسْتِ أظْفَارٍ، وكُنَّا نُنْهَى عَنِ اتِّباعِ الجَنائِزِ، قالَ: ورَوَى هِشامُ بنُ حَسَّانَ، عَنْ حَفْصَةَ، عَنْ أُمِّ عَطِيَّةَ عَنِ النَّبيِّ ﷺ. [انظر: ١٢٧٨، ١٢٧٩، ٥٣٤٠، ٥٣٤١، ٥٣٤٢، ٥٣٤٣]

(13) CHAPTER. A woman should rub her own body thoroughly during a bath after the menses.

(١٣) **بابُ** دَلْكِ المَرْأَةِ نَفْسَها إذَا تَطَهَّرَتْ مِنَ المَحِيضِ،

How to take a bath after menses and rub the place soiled with blood with a perfumed piece of cloth.

وكَيْفَ تَغْتَسِلُ وتَأْخُذُ فِرْصَةً مُمَسَّكَةً فَتَتَّبِعُ بِهَا أَثَرَ الدَّمِ.

314. Narrated 'Āishah رَضِيَ الله عَنْها A woman asked the Prophet ﷺ about the bath which is taken after finishing from the menses. The Prophet ﷺ told her what to do and said, "Purify yourself with a piece of cloth scented with musk." The woman asked, "How shall I purify myself with it?" He said, "*Subḥān Allāh*! Purify yourself (with it)." I pulled her to myself and said, "Rub the place soiled with blood with it."

٣١٤ - **حدَّثَنَا** يَحْيَى قالَ: حدَّثَنا ابنُ عُيَيْنَةَ، عَنْ مَنْصُورِ بنِ صَفِيَّةَ، عَنْ أُمِّهِ، عَنْ عَائِشَةَ أنَّ امْرَأَةً سَأَلَتِ النَّبِيَّ ﷺ عَنْ غُسْلِها مِنَ المَحِيضِ؟ فأمرَها كَيْفَ تَغْتَسِلُ، قالَ: «خُذِي فِرْصَةً مِنْ مِسْكٍ فَتَطَهَّرِي بِها»، قالَتْ: كَيْفَ أَتَطَهَّرُ بِهَا؟ قالَ: «سُبْحانَ اللهِ، تَطَهَّرِي». فاجْتَبَذْتُها إليَّ فَقُلْتُ: تَتَبَّعِي بِها أَثَرَ الدَّمِ. [انظر: ٣١٥، ٧٣٥٧]

(14) CHAPTER. To take a bath after finishing from the menses.

(١٤) بابُ غُسْلِ المَحِيضِ

315. Narrated 'Āishah رَضِيَ الله عَنْها: An *Anṣārī* woman asked the Prophet ﷺ how to take a bath after finishing from the menses. He replied, "Take a piece of cloth perfumed with musk and clean the private parts with it, thrice." The Prophet ﷺ felt shy and turned his face. So I pulled her to me and told her what the Prophet ﷺ meant.

٣١٥ - **حدَّثَنَا** مُسْلِمٌ قالَ: حدَّثَنا وُهَيْبٌ قَالَ: حدَّثَنا مَنْصورٌ، عَنْ أُمِّهِ، عَنْ عائِشَةَ أنَّ امْرَأَةً مِنَ الأَنْصارِ قالَتْ لِلنَّبِيِّ ﷺ: كَيْفَ أَغْتَسِلُ مِنَ المَحِيضِ؟ قالَ: «خُذِي فِرْصَةً مُمَسَّكَةً وَتَوَضَّئي ثَلاثاً»، ثُمَّ إنَّ النَّبِيَّ ﷺ اسْتَحْيا فأَعْرَضَ بِوَجْهِهِ أوْ قالَ: «تَوَضَّئي بِها». فأَخَذْتُها فَجَذَبْتُها، فَأَخْبَرْتُها بِما يُرِيدُ النَّبِيُّ ﷺ. [راجع: ٣١٤]

(15) CHAPTER. The combing of head-hair by a woman on taking a bath after finishing from the menses.

(١٥) بابُ امْتِشاطِ المَرْأَةِ عِنْدَ غُسْلِها مِنَ المَحِيضِ

316. Narrated 'Āishah رَضِيَ الله عَنْها: In the last *Ḥajj* of Allāh's Messenger ﷺ I assumed the *Iḥrām* for *Ḥajj* along with Allāh's

٣١٦ - **حدَّثَنا** مُوسَى بنُ إسمَاعِيلَ قَالَ: حدَّثَنا إبراهِيمُ قالَ:

حدَّثنا ابنُ شِهابٍ، عَنْ عُرْوَةَ أَنَّ عائِشَةَ قالَتْ: أَهْلَلْتُ مَعَ رَسُولِ اللهِ ﷺ في حَجَّةِ الوَدَاعِ فَكُنْتُ مِمَّنْ تَمَتَّعَ وَلَمْ يَسُقِ الهَدْيَ، فَزَعَمَتْ أَنَّها حاضَتْ وَلَمْ تَطْهُرْ حتَّى دَخَلَتْ لَيْلَةُ عَرَفَةَ فَقالَتْ: يا رَسُولَ اللهِ، هذِهِ لَيْلَةُ عَرَفَةَ وَإِنَّما كُنْتُ تَمَتَّعْتُ بِعُمْرَةٍ؟ فَقالَ لَها رَسُولُ اللهِ ﷺ: «انْقُضِي رَأْسَكِ وامْتَشِطِي، وأَمْسِكِي عَنْ عُمْرَتِكِ». فَفَعَلْتُ، فَلَما قَضَيْتُ الحَجَّ أَمَرَ عَبْدَ الرَّحْمٰنِ لَيْلَةَ الحَصْبَةِ فأَعْمَرَنِي مِنَ التَّنْعِيمِ مَكانَ عُمْرَتِي الَّتي نَسَكْتُ. [راجع: ٢٩٤]

Messenger ﷺ. I was one of those who intended *Tamattu'* (to perform *Hajj* and *'Umra* together, with a break in between) and did not take the *Hady* (animal for sacrifice) with me. I got my menses and was not clean till the night of *'Arafa*. I said, "O Allāh's Messenger! It is the night of the Day of *'Arafa* and I intended to perform the *Hajj Tamattu'* with *'Umra*." Allāh's Messenger ﷺ told me to undo my head-hair and comb it and to postpone the *'Umra*. I did the same and completed the *Hajj*. On the night of Al-Hasba (i.e. a place outside Makkah where the pilgrims go after finishing all the ceremonies of *Hajj* at Minā) he (the Prophet ﷺ) ordered 'Abdur Rahmān ('Āishah's brother) to take me to At-Tanīm to assume the *Ihrām* for *'Umra* in lieu of that of *Hajj-at-Tamattu'* which I had intended to perform.

(١٦) **بابُ نَقْضِ المَرأةِ شَعْرَها عِنْدَ غُسْلِ المَحِيضِ**

(16) CHAPTER. A woman should undo her head-hair while taking the bath after finishing from her menses.

٣١٧ - **حدَّثنا** عُبَيْدُ بنُ إِسْماعِيلَ قالَ: حدَّثنا أَبُو أُسامَةَ، عَنْ هِشامٍ، عَنْ أَبِيهِ، عَنْ عائِشَةَ قالَتْ: خَرَجْنا مُوَافِينَ لِهِلالِ ذي الحِجَّةِ، فقالَ رَسُولُ اللهِ ﷺ: «مَنْ أَحَبَّ أَنْ يُهِلَّ بِعُمْرَةٍ فَلْيُهْلِلْ، فإِنِّي لَوْلا أَنِّي أَهْدَيْتُ لَأَحْلَلْتُ بِعُمْرَةٍ»، فأَهَلَّ بَعْضُهُمْ بِعُمْرَةٍ، وأَهَلَّ بَعْضُهُمْ بِحَجٍّ، وكُنْتُ أَنا مِمَّنْ أَهَلَّ بِعُمْرَةٍ فأَدْرَكَني يَوْمُ عَرَفَةَ وأَنا حائِضٌ فَشَكَوْتُ إِلى النَّبِيِّ ﷺ فَقالَ: «دَعِي عُمْرَتَكِ، وانْقُضِي رَأْسَكِ، وامْتَشِطي وأَهِلِّي بِحَجٍّ»،

317. Narrated 'Āishah رَضِيَ اللهُ عَنها: On the 1st of Dhul-Hijja we set out with the intention of performing *Hajj*. Allāh's Messenger ﷺ said, "Anyone who likes to assume the *Ihrām* for *'Umra*, he can do so. Had I not brought the *Hady* with me, I would have assumed the *Ihrām* for *'Umra*". Some of us assumed the *Ihrām* for *'Umra* while the others assumed the *Ihrām* for *Hajj*. I was one of those who assumed the *Ihrām* for *'Umra*. I got menses and kept on menstruating until the Day of *'Arafa* and complained of that to the Prophet ﷺ. He told me to postpone my *'Umra*, undo and comb my head-hair, and to assume the *Ihrām* of *Hajj* and I did so. On the night of Hasba, he sent my brother 'Abdur-Rahmān bin Abī Bakr with me to At-Tan'īm, where I assumed the *Ihrām* for *'Umra* in lieu

of the previous one.

Hishām said, "For that (*'Umra*) no *Hady*, fasting or alms were required."

فَفَعَلْتُ حَتَّى إِذَا كَانَ لَيْلَةُ الحَصْبَةِ أَرْسَلَ مَعِي أَخِي عَبْدَ الرَّحْمٰنِ بْنَ أَبِي بَكْرٍ، فَخَرَجْتُ إِلَى التَّنْعِيمِ، فَأَهْلَلْتُ بِعُمْرَةٍ مَكَانَ عُمْرَتِي. قَالَ هِشَامٌ: وَلَمْ يَكُنْ فِي شَيْءٍ مِنْ ذٰلِكَ هَدْيٌ وَلَا صَوْمٌ وَلَا صَدَقَةٌ. [راجع: ٢٩٤]

(17) CHAPTER. "(A little lump of flesh) some formed and some unformed." (V.22:5)

(١٧) **بابٌ**: ﴿مُخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ﴾ [الحج: ٥]

318. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "At every womb Allāh عَزَّ وَجَلَّ appoints an angel who says, 'O Lord! A drop of semen, O Lord! A clot. O Lord! A little lump of flesh.'

Then if Allāh wishes (to complete) its creation, the angel asks, (O Lord!) : (A) Will it be a male or female, (B) a wretched[1] or a blessed[2], (C) and how much will his provision be? (D) And what will his age be?' So all that [A, B, C, D] is written while the child is still in the mother's womb."

٣١٨ - **حَدَّثَنَا** مُسَدَّدٌ قَالَ: حَدَّثَنَا حَمَّادٌ، عَنْ عُبَيْدِ اللهِ بْنِ أَبِي بَكْرٍ، عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ اللهَ عَزَّ وَجَلَّ وَكَّلَ بِالرَّحِمِ مَلَكًا يَقُولُ: يَا رَبِّ نُطْفَةٌ، يَا رَبِّ عَلَقَةٌ، يَا رَبِّ مُضْغَةٌ، فَإِذَا أَرَادَ أَنْ يَقْضِيَ خَلْقَهُ قَالَ: أَذَكَرٌ أَمْ أُنْثَى؟ شَقِيٌّ أَمْ سَعِيدٌ؟ فَمَا الرِّزْقُ وَالأَجَلُ؟ فَيُكْتَبُ فِي بَطْنِ أُمِّهِ». [انظر: ٣٣٣٣، ٦٥٩٥]

(18) CHAPTER. How a menstruating woman should assume *Ihrām* for *Hajj* or for *'Umra*.

(١٨) **بابٌ** كَيْفَ تُهِلُّ الحَائِضُ بِالحَجِّ وَالعُمْرَةِ

319. Narrated 'Urwa: 'Āishah رَضِيَ اللهُ عَنْهَا said, "We set out with the Prophet ﷺ in his last *Hajj*. Some of us intended to perform *'Umra* while others *Hajj*. When we reached Makkah, Allāh's Messenger ﷺ said, 'Anyone who had assumed the *Ihrām* for *'Umra* and had not brought the *Hady* should finish his *Ihrām*, and whoever had assumed

٣١٩ - **حَدَّثَنَا** يَحْيَى بْنُ بُكَيْرٍ قَالَ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: خَرَجْنَا مَعَ النَّبِيِّ ﷺ فِي حَجَّةِ الوَدَاعِ فَمِنَّا مَنْ أَهَلَّ بِعُمْرَةٍ، وَمِنَّا مَنْ أَهَلَّ بِحَجٍّ، فَقَدِمْنَا مَكَّةَ فَقَالَ رَسُولُ

(1) (H. 318) The wretched (in the Hereafter) is he who will choose the way which will lead him to Hell-fire.

(2) (H.318) The blessed (in the Hereafter) is he who will choose the way which will lead him to Paradise.

the *Iḥrām* for *'Umra* and brought the *Hady* should not finish the *Iḥrām* till he has slaughtered his *Hady*, and whoever had assumed the *Iḥrām* for *Ḥajj* should complete his *Ḥajj*."

'Āishah رَضِيَ اللهُ عَنْها further said, "I got my menses and kept on menstruating till the Day of *'Arafa*, and I had assumed the *Iḥrām* for *'Umra* only (*Tamattu'*). The Prophet ﷺ ordered me to undo and comb my head-hair and assume the *Iḥrām* for *Ḥajj* only and leave the *'Umra*. I did the same till I completed the *Ḥajj*. Then the Prophet ﷺ sent 'Abdur Raḥmān bin Abī Bakr with me and ordered me to perform *'Umra* from At-Tan'īm in lieu of the missed *'Umra*."

اللهِ ﷺ: «مَنْ أَحْرَمَ بِعُمْرَةٍ وَلَمْ يُهْدِ فَلْيُحْلِلْ، وَمَنْ أَحْرَمَ بِعُمْرَةٍ وَأَهْدَى فَلا يَحِلَّ حَتَّى يَحِلَّ بِنَحْرِ هَدْيِهِ، وَمَنْ أَهَلَّ بِحَجٍّ فَلْيُتِمَّ حَجَّهُ»، قالَتْ: فَحِضْتُ فَلَم أَزَلْ حَائِضاً حَتَّى كانَ يَوْمُ عَرَفَةَ وَلَمْ أُهْلِلْ إِلَّا بِعُمْرَةٍ، فأَمَرَنِي النَّبِيُّ ﷺ أَنْ أَنْقُضَ رَأْسِي وَأَمْتَشِطَ وَأُهِلَّ بِحَجٍّ، وأَتْرُكَ العُمْرَةَ، فَفَعَلْتُ ذٰلِكَ حَتَّى قَضَيْتُ حَجَّتِي. فَبَعَثَ مَعِي عَبْدَ الرَّحْمٰنِ بنَ أَبي بَكْرٍ، وَأَمَرَنِي أَنْ أَعْتَمِرَ مَكانَ عُمْرَتي مِنَ التَّنْعِيمِ. [راجع: ٢٩٤]

(19) CHAPTER. The beginning and the ending of menstrual periods.

(١٩) بابُ إِقْبالِ المَحِيضِ وَإِدْبارِهِ،

Some women used to send the pads of cotton with traces of yellowish discharge to 'Āishah رَضِيَ اللهُ عَنْها (for her verdict to know whether they had become clean from menses or not). And 'Āishah رَضِيَ اللهُ عَنْها would say, "Do not hurry till you see the cotton pad is white (meaning the perfect disappearance of menses)." The daughter of Zaid bin Thābit was told that some women used to ask for candles at midnight to see whether the menses had stopped or not. On that the daughter of Zaid said that the ladies (the wives of the Prophet's Companions) had never done so, and she blamed them (the former women).

وكُنَّ نِساءٌ يَبْعَثْنَ إِلى عائِشَةَ بِالدُّرْجَةِ فيها الكُرْسُفُ، فيهِ الصُّفْرَةُ، فَتَقُولُ: لا تَعْجَلْنَ حَتَّى تَرَيْنَ القَصَّةَ البَيْضاءَ، تُريدُ بِذٰلِكَ الطُّهْرَ مِنَ الحَيْضَةِ، وبَلَغَ ابْنَةَ زَيْدِ ابنِ ثابِتٍ أَنَّ نِساءً يَدْعُونَ بالمَصابيحِ مِنْ جَوْفِ اللَّيلِ، يَنْظُرْنَ إِلى الطُّهْرِ فَقالَتْ: مَا كانَ النِّساءُ يَصْنَعْنَ هذا وعَابَتْ عَلَيْهِنَّ.

320. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Fāṭima bint Abī Ḥubaish used to have bleeding in between the periods, so she asked the Prophet ﷺ about it. He replied, "The bleeding is from a blood vessel and not the menses. So give up *Aṣ-Ṣalāt* (the prayers)

٣٢٠ - حدَّثَنَا عَبْدُ اللهِ بنُ مُحَمَّدٍ قالَ: حدَّثَنا سُفْيانُ، عَنْ هِشامٍ، عَنْ أَبيهِ، عَنْ عائِشَةَ أَنَّ فاطِمَةَ بِنْتَ أَبي حُبَيْشٍ كانَتْ تُسْتَحاضُ، فسَأَلَتِ

when the (real) menses begin and when it has finished, take a bath and start offering prayers."

النَّبِيَّ ﷺ فقال: «ذلِك عِرْقٌ وَلَيْسَتْ بِالحَيْضَةِ، فإذا أَقْبَلَتِ الحَيْضَةُ فَدَعِي الصَّلاةَ، وَإِذا أَدْبَرَتْ فاغْتَسِلي وَصَلِّي».

(20) CHAPTER. There is no *Ṣalāt* (prayer) to be offered by a menstruating woman in lieu of the missed *Ṣalāt* during her menses.

(٢٠) بابٌ لا تَقْضِي الحائِضُ الصَّلاةَ.

And the Prophet ﷺ said, "The lady (in her menses) must leave her *Ṣalāt* (prayers)."

وقالَ جابِرٌ وأبو سَعِيدٍ عَنِ النَّبِيِّ ﷺ: «تَدَعُ الصَّلاةَ».

321. Narrated Mu'ādha: A woman asked 'Āishah رضي الله عنها, "Should I offer the *Ṣalāt* (prayers) that which I did not offer because of menses." 'Āishah رضي الله عنها said, "Are you from the Haraurā' (a town in Irāq)(1). We were with the Prophet ﷺ and used to get our periods but he never ordered us to offer them (the *Ṣalāt* missed during menses)," or 'Āishah رضي الله عنها said, "We did not offer them."

٣٢١ - حدَّثَنا مُوسَى بنُ إسماعِيلَ قالَ: حدَّثَنا هَمَّامٌ قالَ: حدَّثَنا قَتادَةُ، قالَ: حدَّثَتْنِي مُعاذَةُ أنَّ امْرأةً قالَتْ لِعائِشَةَ: أتَجْزِي إحْدانا صَلاتَها إذا طَهُرَتْ؟ فقالَتْ: أَحَرُورِيَّةٌ أنْتِ؟ كُنَّا نَحِيضُ مَعَ النَّبِيِّ ﷺ فَلا يَأْمُرُنا بِهِ، أوْ قالَتْ: فَلا نَفْعَلُهُ.

(21) CHAPTER. Sleeping with a menstruating woman (one's wife) while she is wearing her clothes (that are worn during menses).

(٢١) بابُ النَّوْمِ مَعَ الحائِضِ وَهِيَ في ثِيابِها

322. Narrated Zainab bint 'Abī Salama: Umm Salama رضي الله عنها said, "I got my menses while I was lying with the Prophet ﷺ under a woolen sheet. So I slipped away, took the clothes for menses and put them on. Allāh's Messenger ﷺ said, 'Have you got your menses?' I replied, 'Yes.' Then he called me and took me with him under the woolen sheet."

Umm Salama رضي الله عنها further said, "The Prophet ﷺ used to kiss me while he was observing *Ṣaum* (fasting). The Prophet ﷺ

٣٢٢ - حدَّثَنا سَعْدُ بنُ حَفْصٍ قالَ: حدَّثَنا شَيْبانُ عَنْ يَحْيَى، عَنْ أبي سَلَمَةَ، عَنْ زَيْنَبَ ابْنَةِ أبي سَلَمَةَ. حَدَّثَتْهُ أنَّ أُمَّ سَلَمَةَ قالَتْ: حِضْتُ وأنا مَعَ النَّبِيِّ ﷺ في الخَمِيلَةِ فانْسَلَلْتُ فَخَرَجْتُ مِنْها. فأخَذْتُ ثِيابَ حَيْضَتِي فَلَبِسْتُها، فَقالَ لي رَسُولُ اللهِ ﷺ: «أَنُفِسْتِ»؟ قُلْتُ:

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(1) (H.321) Haraurā' was a village near Kūfa in 'Irāq where the Kharijītes assembled for the first time and a sect of those Kharijītes regarded it compulsory for a menstruating women to offer the *Ṣalāt* (prayers) missed during menses.

and I used to take the bath of *Janāba* from a single pot."

نَعَمْ، فَدعاني فَأَدْخَلَنِي مَعَهُ في الخَمِيلَةِ، قالَتْ: وَحَدَّثَتْنِي أَنَّ النَّبِيَّ ﷺ كانَ يُقَبِّلُها وهُوَ صائمٌ، وكُنْتُ أَغْتَسِلُ أنا والنَّبِيُّ ﷺ مِنْ إناءٍ وَاحِدٍ مِنَ الجَنابَةِ. [راجع: ٢٩٨]

(22) CHAPTER. Whoever kept a special dress for menses besides other dresses for the clean period.

(٢٢) بابُ مَنِ اتَّخَذَ ثِيابَ الحَيْضِ سِوَى ثِيابِ الطُّهْرِ

323. Narrated Umm Salama رَضِيَ اللهُ عَنْها: While I was lying with the Prophet ﷺ under a woolen sheet, I got my menses. I slipped away and put on the clothes for menses. The Prophet ﷺ said, "Have you got your menses?" I replied, "Yes." He called me and I slept with him under the woolen sheet.

٣٢٣ - حدَّثَنا مُعاذُ بنُ فَضالَةَ قالَ: حدَّثَنا هِشامٌ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ زَيْنَبَ بِنْتِ أَبِي سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ، قالَتْ: بَيْنا أَنا مَعَ النَّبِيِّ ﷺ مُضْطَجِعَةٌ في خَمِيلَةٍ حِضْتُ، فانْسَلَلْتُ فأَخَذتُ ثِيابَ حَيضَتِي فقالَ: «أَنُفِسْتِ؟» فَقُلْتُ: نَعَمْ، فَدَعَانِي فاضْطَجَعْتُ مَعَهُ في الخَمِيلَةِ. [راجع: ٢٩٨]

(23) CHAPTER. The participation of menstruating women in the two *'Eīd* festivals and in religious gatherings of Muslims and their isolation from the *Muṣallā* (praying place).

(٢٣) بابُ شُهُودِ الحائِضِ العِيدَيْنِ وَدَعْوَةَ المُسْلِمِينَ، وَيَعْتَزِلْنَ المُصَلَّى

324. Narrated Ayyūb: Ḥafṣa رَضِيَ اللهُ عَنْها said, "We used to forbid our young women to go out for the two *'Eīd* prayers. A woman came and stayed at the palace of Banī Khalaf and she narrated about her sister whose husband took part in twelve *Ghazwāt* (holy wars) along with the Prophet ﷺ , and her sister was with her husband in six (out of these twelve). She (the woman's sister) said, "We used to treat the wounded, look after the patients and once I asked the Prophet ﷺ, 'Is there any harm for any of us to stay at

٣٢٤ - حدَّثَنا مُحَمَّدٌ قالَ: أَخْبَرَنا عَبْدُ الوَهَّابِ، عَنْ أَيُّوبَ، عَنْ حَفْصَةَ، قالَتْ: كُنَّا نَمْنَعُ عَوَاتِقَنا أَنْ يَخْرُجْنَ في العِيدَيْنِ، فَقَدِمَتِ امْرَأَةٌ فَنَزَلَتْ قَصْرَ بَنِي خَلَفٍ فَحدَّثَتْ عَنْ أُخْتِها، وكانَ زَوْجُ أُخْتِها غَزا مَعَ النَّبِيِّ ﷺ ثِنتيْ عَشْرَةَ، وكانَتْ أُخْتِي مَعَهُ في سِتٍّ، قالَتْ: كُنَّا نُداوِي

home if she doesn't have a veil?' He ﷺ said, 'She should cover herself with the veil of her companion and should participate in the good deeds and in the religious gathering of the Muslims.' When Umm 'Aṭiyya came I asked her whether she had heard it from the Prophet ﷺ. She replied, 'Yes. May my father be sacrificed for him (the Prophet ﷺ)! (Whenever she mentioned the Prophet ﷺ she used to say, 'May my father be sacrificed for him'). I have heard the Prophet ﷺ saying, 'The unmarried virgins and the mature girls and the menstruating women should come out and participate in the good deeds as well as the invocations of faithful believers, but the menstruating women should keep away from the *Muṣallā* — praying place [i.e., *Ṣalāt* (prayers)]'."

Ḥafṣa asked Umm 'Aṭiyya (surprisingly), "Do you say the menstruating women?" She replied, "Doesn't a menstruating woman attend 'Arafāt (*Ḥajj*) and such and such (other deeds)?"

(24) CHAPTER. If a woman gets menses thrice a month.

Can we believe a woman if she says she is menstruating or pregnant, and whatever is related to menses as is referred to by the Statement of Allāh جل جلاله: "...And it is not lawful for them to conceal what Allāh has created in their wombs..." (V.2:228). 'Alī and Shuraiḥ said, "If a woman presents witness from her relatives who are good Muslims that she is getting menses thrice a month then she is to be believed." 'Aṭā said, "Her previous menstrual cycles are to be taken into consideration." The same was said by Ibrāhīm. 'Aṭā said, "Menses can last from one to fifteen days." Ibn Sīrīn was asked about a woman who noticed blood five days

الكَلْمَى وَنَقُومُ عَلَى المَرضَى، فَسَأَلَتْ أُخْتِي النَّبِيَّ ﷺ: أَعَلَى إِحْدَانا بأسٌ إِذَا لَم يَكُنْ لها جِلْبابٌ أنْ لا تَخْرُجَ؟ قالَ: «لِتُلْبِسْها صاحِبَتُها مِنْ جِلْبابِها، ولْتَشْهَدِ الخَيْرَ، وَدَعْوَةَ المُسْلِمِينَ»، فَلَمَّا قَدِمَتْ أُمُّ عَطِيَّةَ سَأَلْتُها: أَسمِعتِ النَّبِيَّ ﷺ؟ قَالَتْ: بِأَبِي نَعَمْ - وكانَتْ لا تَذْكُرُه إلَّا قالَتْ: بِأَبِي - سَمِعْتُهُ يَقُولُ: «تَخرُجُ العَوَاتِقُ وَذَواتُ الخُدُورِ، أو العَوَاتِقُ ذَواتُ الخُدُورِ، والحُيَّضُ، وَلْيَشْهَدْنَ الخَيْرَ وَدَعْوَةَ المُؤمِنينَ، ويَعْتَزِلُ الحُيَّضُ المُصَلَّى»، قالَتْ حَفْصَةُ: فَقُلْتُ: آلحُيَّضُ؟ فقالَتْ: أَلَيسَ تَشْهَدُ عَرَفَةَ وكَذَا وَكَذَا؟ [انظر: ٣٥١، ٩٧١، ٩٧٤، ٩٨٠، ٩٨١، ١٦٥٢]

(٢٤) بابٌ إِذَا حاضَتْ في شَهرٍ ثَلاثَ حِيَضٍ،

وما يُصَدَّقُ النِّساءُ في الحَيْضِ والحَمْلِ، وَفِيما يُمْكِنُ مِنَ الحَيْضِ لِقَوْلِ اللهِ تَعالَى: ﴿وَلَا يَحِلُّ لَهُنَّ أَن يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِيٓ أَرْحَامِهِنَّ﴾ [البقرة:٢٢٨] وَيُذْكَرُ عَنْ عَلِيٍّ وشُرَيْحٍ: إنْ جاءَتْ بِبَيِّنَةٍ مِنْ بِطانَةِ أَهْلِهَا مِمَّنْ يُرْضَى دِينُهُ أَنَّها حاضَتْ في شَهْرٍ ثَلاثاً صُدِّقَتْ، وَقَالَ عَطاءٌ: أَقْراؤُها ما كانَتْ، وبِهِ قالَ إبْرَاهِيمُ، وَقالَ عَطاءٌ: الحَيضُ يَوْمٌ إلى خَمْسَ عَشَرَةَ، وقالَ

after her menstrual cycle. He replied: The women knew better about that.

مُعْتَمِرٌ عَنْ أَبِيهِ: سَأَلْتُ ابنَ سِيرِينَ عَنِ المَرْأَةِ تَرَى الدَّمَ بَعْدَ قُرْئِهَا بِخَمْسَةِ أَيَّامٍ، قالَ: النِّساءُ أَعْلَمُ بِذٰلِكَ.

325. Narrated 'Āishah رَضِيَ الله عَنْها: Fāṭima bint Abī Hubaish رَضِيَ الله عَنْها asked the Prophet ﷺ, "I got persistent bleeding (in between the periods) and do not become clean. Shall I give up *Ṣalāt* (prayers)?" He replied, "No, it is from a blood vessel. Give up the *Ṣalāt* only for the days on which you usually get the menses and then take a bath and offer your prayers."

٣٢٥ - حدَّثنا أحْمَدُ بنُ أبي رَجاءٍ قالَ: حدَّثنا أبو أُسامَةَ قالَ: سَمِعْتُ هِشامَ بنَ عُرْوَةَ قالَ: أخْبَرَني أبي، عَنْ عائِشَةَ أنَّ فاطِمَةَ بِنْتَ أبي حُبَيْشٍ سَأَلَتِ النَّبيَّ ﷺ قالَتْ: إنِّي أُسْتَحاضُ فَلا أطْهُرُ، أفأدَعُ الصَّلاةَ؟ فقالَ: «لا، إنَّ ذٰلِكَ عِرْقٌ وَلٰكِنْ دَعِي الصَّلاةَ قَدْرَ الأيَّامِ الَّتي كُنْتِ تَحِيضِينَ فِيها، ثُمَّ اغْتَسِلي وَصَلِّي».

(25) CHAPTER. Yellowish discharge not during the menses.

(٢٥) بابُ الصُّفْرَةِ والكُدْرَةِ في غَيْرِ أيَّامِ الحَيضِ

326. Narrated Umm 'Aṭiyya رَضِيَ اللهُ عَنْها: We never considered yellowish discharge as a thing of importance (during a non-menstruating period).

[See *Fatḥ Al-Bārī* Vol.I, page 442].

٣٢٦ - حدَّثنا قُتَيْبَةُ بنُ سَعِيدٍ قالَ: حدَّثنا إسماعِيلُ، عَنْ أيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أُمِّ عَطِيَّةَ، قالَتْ: كُنَّا لا نَعُدُّ الكُدْرَةَ والصُّفْرَةَ شَيْئاً.

(26) CHAPTER. ***Al-Istihaḍah*** **(bleeding in between the periods is from a blood vessel.)**

(٢٦) بابُ عِرْقِ الاسْتِحاضَةِ

327. Narrated 'Aishah رضي الله عَنْها, the wife of the Prophet ﷺ: Umm Ḥabība رضي الله عنها got bleeding in between the periods for seven years. She asked Allāh's Messenger ﷺ about it. He ordered her to take a bath (after the termination of actual periods) and added that it was from a blood vessel. But she used to take a bath for every *Ṣalāt* (prayer). (Without being ordered by the Prophet ﷺ, See *Fatḥ Al-Bārī*).

٣٢٧ - حدَّثنا إبراهِيمُ بنُ المُنْذِرِ قالَ: حدَّثَنا مَعْنٌ قالَ: حدَّثَني ابنُ أبي ذِئْبٍ، عَنِ ابنِ شِهابٍ، عَنْ عُرْوَةَ، وعَنْ عَمْرَةَ، عَنْ عائِشَةَ زَوْجِ النَّبيِّ ﷺ أنَّ أُمَّ حَبِيبَةَ اسْتُحِيضَتْ سَبْعَ سِنِينَ فَسَأَلَتْ رَسُولَ اللهِ ﷺ، عَنْ ذلكَ؟ فَأَمَرَها أنْ تَغْتَسِلَ، فقالَ: «هٰذا عِرْقٌ»، فَكانَتْ تَغْتَسِلُ لِكُلِّ صَلاةٍ.

(27) CHAPTER. If a woman gets her menses after *Ṭawāf-al-Ifāḍa*[1]

(٢٧) **بابُ** المَرْأةِ تَحِيضُ بَعْدَ الإفاضَةِ

328. Narrated 'Āishah رَضِيَ اللهُ عَنْها, the wife of the Prophet ﷺ: I told Allāh's Messenger ﷺ that Ṣafiyya bint Ḥuyaī had got her menses. He said, "She will probably delay us. Did she perform *Ṭawāf (al-Ifāḍa)* with you?" We replied, "Yes." On that the Prophet ﷺ told her to depart.

٣٢٨ - **حدَّثنَا** عَبْدُ اللهِ بنُ يُوسُفَ قَالَ: أخْبَرَنا مالكٌ، عَنْ عَبْدِ اللهِ بنِ أَبِي بكْرِ بنِ مُحَمَّدِ بنِ عَمرِو بنِ حَزْمٍ، عَن أبيهِ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمٰنِ، عَنْ عائِشَةَ زَوْجِ النَّبِيِّ ﷺ أنَّها قالَتْ لِرَسُولِ اللهِ ﷺ: يا رَسُولَ اللهِ إنَّ صَفِيَّةَ بِنْتَ حُيَيٍّ قَدْ حاضَتْ؟ قالَ رَسُولُ اللهِ ﷺ: «لَعَلَّها تَحْبِسُنا، أَلَمْ تَكُنْ طافَتْ مَعَكُنَّ؟» فَقالُوا: بَلى، قالَ: «فاخْرُجي». [راجع: ٢٩٤]

329. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: A woman is allowed to leave (go back home) if she gets menses (after *Ṭawāf-al-Ifāḍa*).

٣٢٩ - **حدَّثنَا** مُعَلَّى بنُ أسَدٍ، قالَ: حدَّثنا وُهَيْبٌ، عَنْ عَبْدِ اللهِ بنِ طاوُسٍ، عَنْ أبيهِ، عَنِ ابنِ عَبَّاسٍ قالَ: رُخِّصَ لِلْحائِضِ أنْ تَنْفِرَ إذَا حاضَتْ. [انظر: ١٧٥٥، ١٧٦٠]

330. Ibn 'Umar formerly used to say that she should not leave but later on I heard him saying, "She may leave, since Allāh's Messenger ﷺ gave them the permission to leave (after *Ṭawāf-al-Ifāḍa*.)"

٣٣٠ - وكانَ ابنُ عُمَرَ يَقُولُ في أوَّلِ أمْرِهِ: إنَّها لا تَنْفِرُ، ثُمَّ سَمِعتُهُ يَقُولُ: تَنفِرُ، إنَّ رَسُولَ اللهِ ﷺ رَخَّصَ لهُنَّ. [انظر: ١٧٦١]

(28) CHAPTER. When a woman having bleeding in between her periods notices signs of cleanliness from her menses.

(٢٨) **بابٌ** إذَا رَأتِ المُسْتَحاضَةُ الطُّهْرَ

Ibn 'Abbās said: She should take a bath and offer *Ṣalāt* (prayers) even if (she were clean) for an hour and she can have (sexual relation with her husband) after the prayer and *Aṣ-Ṣalāt* (the prayer) is more superior and important (than anyting else).

قالَ ابنُ عَبَّاسٍ: تَغْتَسِلُ وتُصَلِّي وَلَوْ ساعَةً، وَيَأْتِيها زَوْجُها إذَا صَلَّتْ، الصَّلاةُ أعْظَمُ.

(1) (Ch. 27) See glossary.

331. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The Prophet ﷺ said to me, "Give up *Aṣ-Ṣalāt* (the prayer) when your menses begin and when it has finished, wash the blood off your body (take a bath) and start offering *Ṣalāt*."

٣٣١ - حدَّثَنا أَحْمَدُ بنُ يُونُسَ عَنْ زُهَيْرٍ قالَ: حدَّثَنا هِشامٌ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ قالَتْ: قالَ النَّبيُّ ﷺ: «إذا أَقْبَلَتِ الحَيْضَةُ فَدَعي الصَّلاةَ، وَإِذَا أَدْبَرَتْ فاغْسِلي عَنْكِ الدَّمَ وَصَلِّي».

(29) CHAPTER. The offering of a funeral prayer for a woman who had died during (or after) delivery and its (i.e., funeral prayer's) legal way of performing. [See *Ṣaḥīḥ Al-Bukhāri*, Vol.2, *Ḥadīth* No.1333,1334 and its chapter No. 64].

(٢٩) بابُ الصَّلاةِ عَلى النُّفَساءِ وسُنَّتِها

332. Narrated Samura bin Jundab رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ offered the funeral prayer for the dead body of a woman who died of (during) delivery (i.e., childbirth) and he stood by the middle of her body.

٣٣٢ - حدَّثَنا أَحْمَدُ بنُ أَبي سُرَيْجٍ قالَ: أَخْبَرَنا شَبابَةُ قالَ: أَخْبَرَنا شُعْبَةُ، عَنْ حُسَينٍ المُعَلِّمِ، عَنِ ابنِ بُرَيْدَةَ، عَنْ سَمُرَةَ بنِ جُنْدَبٍ: أَنَّ امْرَأَةً ماتَتْ في بَطْنٍ، فَصلَّى عَلَيْها النَّبيُّ ﷺ فَقامَ وَسَطَها.
[انظر: ١٣٣١، ١٣٣٢]

(30) CHAPTER.

(٣٠) بابٌ:

333. Narrated Maimūna رَضِيَ اللهُ عَنْها, the wife of the Prophet ﷺ: During my menses, I never offered *Ṣalāt* (prayer), but used to sit on the mat beside the mosque of Allāh's Messenger ﷺ. He used to offer the *Ṣalāt* on his sheet and in prostration some of his clothes used to touch me."

٣٣٣ - حدَّثَنا الحَسَنُ بنُ مُدْرِكٍ قالَ: حدَّثَنا يَحْيَى بنُ حَمَّادٍ قالَ: أَخْبَرَنا أَبُو عَوانَةَ، مِنْ كِتابِهِ قالَ: أَخْبَرَنا سُلَيمانُ الشَّيْبانيُّ، عَنْ عَبْدِ اللهِ بنِ شَدَّادٍ قالَ: سَمِعْتُ خالَتي مَيْمُونَةَ زَوْجَ النَّبيِّ ﷺ أَنَّها كانَتْ تَكُونُ حائِضاً لا تُصَلِّي وَهيَ مُفْتَرِشَةٌ بِحِذاءِ مَسْجِدِ رَسُولِ اللهِ ﷺ وهُوَ يُصَلِّي عَلى خُمْرَتِهِ إذَا سَجَدَ أَصابَني بَعْضُ ثَوْبِهِ. [انظر: ٣٧٩، ٣٨١، ٥١٧، ٥١٨]

7 - THE BOOK OF *TAYAMMUM*[1]

٧ - كِتاب التيمُّم

The Statement of Allāh تعالى: "...And you find no water, then perform *Tayammum* with clean earth and rub therewith your faces and hands..." (V.5:6).

قَوْلُ اللهِ تَعالى: ﴿فَلَمْ تَجِدُوا مَآءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُم مِّنْهُ﴾ [المائدة: ٦].

(1) CHAPTER.

(١) بابٌ:

334. Narrated 'Āi<u>sh</u>ah رَضِيَ اللهُ عَنها, the wife of the Prophet ﷺ: We set out with Allāh's Messenger ﷺ on one of his journeys till we reached Al-Baidā' or <u>Dh</u>ātul-Jai<u>sh</u>, a necklace of mine was broken (and lost). Allāh's Messenger ﷺ stayed there to search for it, and so did the people along with him. There was no water at that place, so the people went to Abū Bakr Aṣ-Ṣiddīq رَضِيَ اللهُ عَنه and said, "Don't you see what 'Āi<u>sh</u>ah has done? She has made Allāh's Messenger ﷺ and the people stay where there is no water and they have no water with them." Abū Bakr رَضِيَ اللهُ عَنه came while Allāh's Messenger ﷺ was sleeping with his head on my thigh, He said, to me: "You have detained Allāh's Messenger ﷺ and the people where there is no water and they have no water with them."

So he admonished me and said what Allāh wished him to say and hit me on my flank with his hand. Nothing prevented me from moving (because of pain) but the position of Allāh's Messenger ﷺ on my thigh. Allāh's Messenger ﷺ got up when dawn broke and there was no water. So Allāh revealed the Divine Verses of *Tayammum*. So they all performed *Tayammum*. Usaid bin Ḥuḍair said, "O the family of Abū Bakr! This is not

٣٣٤ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أَخْبَرَنا مالِكٌ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ القاسِمِ، عَنْ أَبِيهِ عَنْ عائِشَةَ زَوْجِ النَّبِيِّ ﷺ قالَتْ: خَرَجْنا مَعَ رَسُولِ اللهِ ﷺ في بَعْضِ أَسْفارِهِ حتَّى إذَا كُنَّا بالبَيْداءِ - أو بِذاتِ الجَيْشِ - انْقَطَعَ عِقْدٌ لِي، فأقامَ رَسُولُ اللهِ ﷺ عَلى التماسِهِ وأقامَ النَّاسُ مَعَهُ، ولَيْسُوا عَلى ماءٍ فَأَتى النَّاسُ إلى أبي بَكْرٍ الصِّدِّيقِ فَقالُوا: ألا تَرَى إلى مَا صَنَعَتْ عائِشَةُ؟ أقامَتْ بِرَسُولِ اللهِ ﷺ وَالنَّاسِ، ولَيْسُوا عَلى ماءٍ، وَلَيْسَ مَعَهُمْ ماءٌ، فَجاءَ أبُو بكرٍ وَرَسُولُ اللهِ ﷺ واضِعٌ رَأْسَهُ عَلى فَخِذِي قَدْ نامَ، فَقالَ: حَبَسْتِ رَسُولَ اللهِ ﷺ والنَّاسَ وَلَيْسُوا عَلى ماءٍ، وَلَيسَ مَعَهُمْ مَاءٌ. فَقالَتْ عائِشَةُ: فَعاتَبَنِي أَبُو بكرٍ، وقالَ ما شاءَ اللهُ أنْ يَقُولَ، وَجَعَلَ يَطْعُنُنِي بِيَدِهِ في

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(1) (Ch.1) *Tayammum:* To strike lightly the hands over clean earth and then pass the palm of each on the back of the other, blow off the dust and then pass them on the face. This is performed instead of *Wuḍū'* (ablution) and *<u>Gh</u>usl* (in case of *Janaba* etc.) when water is not available (or under other circumstances etc.) See *Ṣaḥīḥ Al-Bu<u>kh</u>ārī*, Vol.1, *Ḥadī<u>th</u>* No.338 and 344.

خاصِرَتي فلَا يَمْنَعُني مِنَ التَّحَرُّكِ إلَّا مَكانُ رَسُولِ اللهِ ﷺ عَلى فَخِذِي، فَقامَ رَسُولُ اللهِ ﷺ حينَ أَصْبَحَ عَلى غَيرِ ماءٍ، فَأَنْزَلَ اللهُ آيَةَ التَّيَمُّمِ، فَتَيَمَّمُوا، فَقالَ أُسَيْدُ ابنُ الحُضَيْرِ: مَا هِيَ بأوَّلِ بَرَكَتِكُم يا آلَ أبِي بَكْرٍ. قالَتْ: فَبَعَثْنا البَعِيرَ الَّذِي كُنْتُ عَلَيْهِ فأصَبْنا العِقْدَ تَحْتَهُ. [انظر: ٣٣٦، ٣٦٧٢، ٣٧٧٣، ٤٥٨٣، ٤٦٠٧، ٤٦٠٨، ٥١٦٤، ٥٢٥٠، ٥٨٨٢، ٦٨٤٤، ٦٨٤٥]

the first blessing of yours." Then the camel on which I was riding was caused to move from its place and the necklace was found beneath it.

٣٣٥ - حدَّثَنا مُحَمَّدُ بنُ سِنانٍ، قالَ: حدَّثَنا هُشَيمٌ ح قالَ: وَحدَّثَني سَعيدُ بنُ النَّضْرِ، قالَ: أَخْبَرَنا هُشَيمٌ قالَ: أَخْبَرَنا سَيَّارٌ، قالَ: حدَّثَنا يَزِيدُ الفَقيرُ، قالَ: أَخْبَرَنا جابِرُ بنُ عَبْدِ اللهِ أنَّ النَّبِيَّ ﷺ قالَ: «أُعْطِيتُ خَمْساً لَمْ يُعْطَهُنَّ أحَدٌ قَبْلِي: نُصِرْتُ بالرُّعْبِ مَسيرَةَ شَهْرٍ، وجُعِلَتْ لِيَ الأرْضُ مَسْجِداً وطَهُوراً، فَأَيُّما رَجُلٍ مِنْ أُمَّتِي أدْرَكَتْهُ الصَّلاةُ فَلْيُصَلِّ، وأُحِلَّتْ لِيَ الْغَنَائِمُ وَلَمْ تَحِلَّ لأحَدٍ قَبْلِي، وأُعْطِيتُ الشَّفاعَةَ، وكانَ النَّبِيُّ يُبْعَثُ إلى قَوْمِهِ خاصَّةً وبُعِثْتُ إلى النَّاسِ عامَّةً». [انظر: ٤٣٨، ٣١٢٢]

335. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "I have been given five (things) which were not given to anyone else before me.

1. Allāh made me victorious by awe, (by His frightening my enemies) for a distance of one month's journey.
2. The earth has been made for me (and for my followers) a place for offering *Ṣalāt* (prayer) and a thing to purify (perform *Tayammum*), therefore anyone of my followers can offer *Ṣalāt* wherever he is, at the time of a *Ṣalāt*.
3. The booty has been made *Ḥalāl* (lawful) to me yet it was not lawful to anyone else before me.
4. I have been given the right of intercession (on the Day of Resurrection).
5. Every Prophet used to be sent to his nation only but I have been sent to all mankind.

(٢) بابٌ إذَا لَمْ يَجِدْ ماءً وَلا تُراباً

(2) CHAPTER. What to do if neither water nor earth is available.

٣٣٦ - حدَّثَنا زَكَرِيَّا بنُ يَحْيَى قالَ: حدَّثَنا عَبْدُ اللهِ بنُ نُمَيْرٍ قالَ:

336. Narrated 'Urwa's father: 'Āishah رَضِيَ اللهُ عَنْها said, "I borrowed a necklace from Asmā' and it was lost. So Allāh's

Messenger ﷺ sent a man to search for it and he found it. Then the time of the *Ṣalāt* (prayer) became due and there was no water. They offered *Ṣalāt* (without ablution) and informed Allāh's Messenger ﷺ about it, so the Verse of *Ṭayammum* was revealed." Usaid bin Ḥuḍair said to 'Āishah رضي الله عنها, "May Allāh reward you. By Allāh, whenever anything happened which you did not like, Allāh brought good for you and for the Muslims in that."

حدَّثنا هِشامُ بنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عائِشَةَ أَنَّها اسْتَعارَتْ مِنْ أسماءَ قِلادَةً فَهَلَكَتْ، فَبَعَثَ رَسُولُ اللهِ ﷺ رَجُلاً فَوَجَدَها، فَأَدْرَكَتْهُمُ الصَّلاةُ وَلَيْسَ مَعَهُمْ ماءٌ، فَصَلَّوْا فَشَكَوْا ذٰلكَ إلى رَسُولِ اللهِ ﷺ فَأَنْزَلَ اللهُ آيَةَ التَّيَمُّمِ، فَقالَ أُسَيْدُ بْنُ حُضَيْرٍ لِعائِشَةَ: جَزاكِ اللهُ خَيراً، فَوَاللهِ مَا نَزَلَ بِكِ أَمْرٌ تَكْرَهِينَهُ إلَّا جَعَلَ اللهُ ذلكِ لكِ وللمُسْلِمِينَ فِيه خَيْراً. [راجع: ٣٣٤]

(3) CHAPTER. The performance of *Tayammum* by a non-traveller (is permissible) when water is not available and when one is afraid that the time of *Ṣalāt* (prayer) may elapse.

(٣) بابُ التَّيَمُّمِ فِي الحَضَرِ إذَا لم يَجِدِ الماءَ وَخافَ فَوْتَ الصَّلاةِ،

'Aṭā' supported that opinion. Al-Ḥasan says, "If a patient has water but there is no one to hand it over to him, then he can perform *Tayammum*." Ibn 'Umar came from his land at Al-Juruf and the time for the *'Aṣr* prayer became due while he was at *Marbad-an-Na'am* (sheep-fold), so he (performed *Ṭayammum*) and offered *Ṣalāt* (prayer) there, and then entered Al-Madīna when the sun was still high but he did not repeat that *Ṣalāt*.

وَبِهِ قالَ عَطاءٌ، وقالَ الحَسَنُ في المَرِيضِ عِنْدَهُ الماءُ وَلا يَجِدُ مَنْ يُناوِلُهُ: يَتَيَمَّمُ، وأَقْبَلَ ابنُ عُمَرَ مِنْ أَرْضِهِ بالجُرُفِ فَحَضَرَتِ العَصْرُ بِمِرْبَدِ الغَنَمِ فَصَلَّى ثُمَّ دَخَلَ المَدِينَةَ والشَّمْسُ مُرْتَفِعَةٌ فَلَمْ يُعِدْ.

337. Narrated Abū Juhaim Al-Anṣārī رضي الله عنه: The Prophet ﷺ came from the direction of Bi'r Jamal. A man met him and greeted him. But he did not return back the greeting till he went to a (mud) wall and rubbed his hands and his face with its dust (performed *Tayammum*) and then returned back the greeting.

٣٣٧ - حدَّثنا يَحْيَى بنُ بُكَيرٍ قالَ: حدَّثنا اللَّيْثُ، عَنْ جَعْفَرِ بنِ رَبِيعَةَ، عَنِ الأَعْرَجِ، قالَ: سَمِعْتُ عُمَيراً مَوْلى ابنِ عَبَّاسٍ قالَ: أَقْبَلْتُ أنا وعَبْدُ اللهِ بنُ يَسارٍ مَوْلى مَيْمُونَةَ زَوْجِ النَّبِيِّ ﷺ حتَّى دَخَلْنا عَلى أَبِي جُهَيمِ بنِ الحَارِثِ بنِ الصِّمَّةِ

الأنْصارِيِّ، فَقالَ أبو جُهَيْم: أَقْبَلَ النَّبِيُّ ﷺ مِنْ نَحْوِ بِئرِ جَمَلٍ فَلَقِيَه رَجُلٌ فَسَلَّمَ عليهِ فَلَمْ يَرُدَّ عليهِ النَّبِيُّ ﷺ حَتَّى أقْبَلَ على الجِدارِ فَمَسَحَ بِوَجْهِهِ وَيَدَيْهِ، ثُمَّ رَدَّ عَليهِ السَّلامَ.

(4) CHAPTER. Can a person blow off the dust from his hands in performing *Tayammum* (before passing them over his face).

(٤) بابُ المُتَيَمِّمِ هَلْ يَنْفُخُ فِيهما؟

338. Narrated 'Abdur Raḥmān bin Abza: A man came to 'Umar bin Al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ and said, "I became *Junub* but no water was available." 'Ammār bin Yāsir said to 'Umar, "Do you remember that you and I (became *Junub* while both of us) were together on a journey and you didn't offer *Ṣalāt* (prayer) but I rolled myself on the ground and offered *Ṣalāt*? I informed the Prophet ﷺ about it and he said, 'It would have been sufficient for you to do like this.' The Prophet ﷺ then stroked lightly the earth with his hands and then blew off the dust and passed his hands over his face and hands."

٣٣٨ - حدَّثَنا آدمُ، قالَ: حدَّثَنا شُعبَةُ قَالَ: حدَّثَنا الحَكَمُ عَنْ ذَرٍّ، عَنْ سَعِيدِ بنِ عَبْدِ الرَّحْمٰنِ بنِ أبْزَى، عَنْ أَبِيهِ قالَ: جاءَ رَجُلٌ إلى عُمَرَ بنِ الخَطَّابِ فَقالَ: إنِّي أجْنَبْتُ فَلَمْ أُصِبِ الماءَ، فقالَ عَمَّارُ بنُ ياسِرٍ لِعُمَرَ بنِ الخَطَّابِ: أَما تذكُرُ أنَّا كُنا في سَفَرٍ أنا وأنْتَ؟ فأمَّا أنتَ فَلَمْ تُصَلِّ، وأمَّا أنا فَتَمَعَّكْتُ فَصَلَّيْتُ، فَذَكَرْتُ ذَلِكَ للنَّبِيِّ ﷺ فَقالَ النَّبِيُّ ﷺ: «إنَّما كانَ يَكْفِيكَ هكَذا» وَضَرَبَ النَّبِيُّ ﷺ بِكَفَّيْهِ الأَرْضَ، وَنَفَخَ فِيهِما، ثُمَّ مَسَحَ بِهِما وَجْهَهُ وَكَفَّيْهِ. [انظر: ٣٣٩، ٣٤٠، ٣٤١، ٣٤٢، ٣٤٣، ٣٤٥، ٣٤٦، ٣٤٧]

(5) CHAPTER. *Tayammum* is for the hands and the face.

(٥) بابُ التَّيَمُّمِ لِلْوَجْهِ والكَفَّينِ

339. Narrated Sa'īd bin 'Abdur Raḥmān bin Abza on the authority of his father who said: 'Ammār said so (the above statement). And Shu'ba stroked lightly the earth with his hands and brought them close to his mouth

٣٣٩ - حدَّثَنا حَجَّاجٌ قالَ: أخْبَرَنا شُعْبَةُ: عَنِ الحَكَمِ، عَنْ ذَرٍّ، عَنْ ابنِ عَبْدِ الرَّحْمٰنِ بنِ أبْزَى، عَنْ

أبيهِ: قالَ عَمَّارٌ بهذا، وضَرَبَ شُعْبَةُ بِيَدَيْهِ الأَرْضَ؛ ثُمَّ أدْناهُما مِنْ فِيهِ، ثُمَّ مَسَحَ بِهِما وَجْهَهُ وكَفَّيْهِ. [راجع: ٣٣٨]

وقالَ النَّضرُ: أخْبَرَنا شُعْبَةُ عَنِ الحَكَمِ قالَ: سَمِعْتُ ذَرًّا يَقُولُ: عَنِ ابنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبْزَى. قالَ الحَكَمُ: وقَدْ سَمِعتُهُ مِنِ ابنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبيهِ قالَ: قال عَمَّارٌ: وُضوءُ المُسْلِمِ يَكْفِيهِ مِنَ الماءِ.

(blew off the dust) and passed them over his face and then the backs of his hands. 'Ammār said, "Ablution (meaning *Ṭayammum* here) is sufficient for a Muslim if water is not available."

٣٤٠ - **حدَّثنا** سُلَيمانُ بنُ حَرْبٍ قالَ: حدَّثَنا شُعْبَةُ، عَنِ الحَكَمِ سَمِعْتُ ذَرًّا، عَنِ ابنِ عَبْدِ الرَّحْمٰنِ بنِ أَبْزَى، عَنْ أَبيهِ أنَّهُ شَهِدَ عُمَرَ، وقالَ لَهُ عَمَّارٌ: كُنَّا في سَرِيَّةٍ فأجْنَبْنا. وقالَ: تَفَلَ فِيهِما. [راجع: ٣٣٨]

340. Narrated 'Abdur Raḥmān bin Abza that while he was in the company of 'Umar رَضِيَ اللهُ عَنْهُ, 'Ammār رَضِيَ اللهُ عَنْهُ said to 'Umar, "We were in a detachment and became *Junub* and I blew the dust off my hands [performed the rolling over the earth and offered *Ṣalāt* (prayer)]."

٣٤١ - **حدَّثنا** مُحَمَّدُ بنُ كثيرٍ قالَ: أخْبَرَنا شُعبَةُ عنِ الحَكمِ عَنْ ذَرٍّ عَنِ ابنِ عَبْدِ الرَّحْمٰنِ بنِ أَبْزَى، عَنْ أَبيْهِ قالَ: قالَ عَمَّارٌ لِعُمَرَ: تَمَعَّكْتُ فأتَيْتُ النَّبيَّ ﷺ فقالَ: «يَكْفِيكَ الْوَجْهُ وَالْكَفَّانِ». [راجع: ٣٣٨]

341. Narrated 'Abdur Raḥmān bin Abza: 'Ammār رَضِيَ اللهُ عَنْهُ said to 'Umar رَضِيَ اللهُ عَنْهُ "I rolled myself in the dust and came to the Prophet ﷺ who said, 'Passing dusted hands over the face and the backs of the hands was sufficient for you'."

٣٤٢ - **حدَّثنا** مُسْلِمٌ، عَنْ شُعْبَةَ، عَنِ الحَكَمِ، عَنْ ذَرٍّ، عَنِ ابنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبْزَى، عَنْ عَبْدِ الرَّحْمٰنِ قالَ: شَهِدْتُ عُمَرَ قَالَ لَهُ عَمَّارٌ، وساقَ الحَدِيثَ. [راجع: ٣٣٨]

342. Narrated 'Ammār رَضِيَ اللهُ عَنْهُ as above.

٣٤٣ - **حدَّثنا** مُحَمَّدُ بنُ بَشَّارٍ

343. Narrated 'Ammār رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ stroked the earth with his hands

قالَ: حدَّثنا غُنْدَرٌ قالَ: حدَّثنا شُعْبَةُ، عَنِ الحَكَمِ، عَنْ ذَرٍّ، عَنِ ابنِ عَبْدِ الرَّحْمٰنِ ابنِ أبْزَى، عَنْ أبيهِ قالَ: قالَ عَمَّارٌ: فَضَرَبَ النَّبيُّ ﷺ بِيَدِهِ الأرْضَ فَمَسَحَ وَجْهَه وكَفَّيْهِ.

[راجع: ٣٣٨]

and then passed them over his face and the back of his hands (while demonstrating *Tayammum*).

(٦) بابٌ: الصَّعيدُ الطَّيِّبُ وَضوءُ المُسْلِمِ، يَكْفيهِ عَنِ الماءِ،

وقالَ الحَسَنُ يُجزِئُهُ التَّيَمُّمُ مَا لَمْ يُحْدِثْ، وأمَّ ابنُ عَبَّاسٍ وهُوَ مُتَيَمِّمٌ، وقَالَ يَحْيَى ابنُ سَعِيدٍ: لَا بَأسَ بالصَّلاةِ عَلى السَّبَخَةِ والتَّيَمُّمِ بِها.

(6) CHAPTER. Clean earth is sufficient for a Muslim as a substitute for water for ablution (if he does not find water).

Al-Ḥasan said, "*Tayammum* is sufficient unless one does *Ḥadaṯh*." Ibn 'Abbās led the *Ṣalāt* (prayer) with *Ṭayammum*. Yaḥyā bin Sa'īd said, "There is no harm in offering *Ṣalāt* on a moorland (a barren salty land) and performing *Tayammum* with it."

٣٤٤ - حدَّثنا مُسَدَّدٌ قالَ: حَدَّثَني يَحْيَى بنُ سَعِيدٍ قالَ: حدَّثنا عَوفٌ قالَ: حدَّثنا أبُو رَجاءٍ عَنْ عِمْرانَ قالَ: كُنَّا في سَفَرٍ مَعَ النَّبِيِّ ﷺ وَإنَّا أسْرَيْنا حتَّى إذَا كُنَّا في آخِرِ اللَّيْلِ وَقَعْنا وَقْعَةً، ولا وَقْعَةَ أحْلَى عِنْدَ المُسافِرِ مِنْها، فَما أيْقَظَنا إلَّا حَرُّ الشَّمْسِ، فَكَانَ أوَّلَ مَنِ اسْتَيْقَظَ فُلانٌ، ثُمَّ فلانٌ ثُمَّ فلانٌ يُسَمِّيهِمْ أبُو رَجاءٍ، فَنَسِيَ عَوْفٌ ثُمَّ عُمَرُ بنُ الخَطَّابِ الرَّابِعُ، وكانَ النَّبِيُّ ﷺ إذَا نامَ لَمْ يُوقَظْ حتَّى يَكُونَ هُوَ يَسْتَيْقِظُ، لأنَّا لا نَدْرِي مَا يَحْدُثُ لَهُ في نَوْمِهِ، فَلَمَّا اسْتَيْقَظَ عُمَرُ وَرَأى مَا أصابَ النَّاسَ وكانَ رَجُلاً جَلِيداً. فَكَبَّرَ وَرَفَعَ صَوْتَهُ بالتَّكْبِيرِ، فَما زَالَ يُكَبِّرُ ويرفَعُ

344. Narrated 'Imran رَضِيَ اللهُ عَنْهُ: Once we were travelling with the Prophet ﷺ and we carried on travelling till the last part of the night and then we (halted at a place) and slept (deeply). There is nothing sweeter than sleep for a traveller in the last part of the night. So it was only the heat of the sun that made us to wake up; and the first to wake up was so-and-so, then so-and-so and then so-and-so (the narrator 'Aūf said that Abu Raja' had told him their names but he had forgotten them) and the fourth person to wake up was 'Umar bin Al-Khaṭṭāb. And whenever the Prophet ﷺ used to sleep, nobody would wake him up till he himself used to get up as we did not know what was happening (being revealed) to him in his sleep. So, 'Umar got up and saw the condition of the people, and he was a strict man, so he said, "*Allāhu-Akbar*" and raised his voice with *Takbīr*, and kept on saying loudly till the Prophet ﷺ got up because of it. When he got up, the people informed him about what had happened to them. He said,

"There is no harm (or it will not be harmful). Depart!" So they departed from that place, and after covering some distance the Prophet ﷺ stopped and asked for some water to perform the ablution. So, he performed the ablution and the call for the *Ṣalāt* was pronounced and he led the people in *Ṣalāt*. After he finished from the *Ṣalāt*, he saw a man sitting aloof who had not offered *Ṣalāt* with the people. He ﷺ asked, "O so-and-so! What has prevented you from offering *Ṣalāt* with us?" He replied, "I am *Junub* and there is no water." The Prophet ﷺ said, "Perform *Tayammum* with (clean) earth and that is sufficient for you."

Then the Prophet ﷺ proceeded on, and the people complained to him of thirst. Thereupon he got down and called a person (the narrator 'Aūf added that Abū Rajā' had named him but he had forgotten) and 'Alī, and ordered them to go and bring water. So they went in search of water and met a woman who was sitting on her camel between two bags of water. They asked, "Where can we find water?" She replied, "I was there (at the place of water) this hour yesterday and my people are behind me." They requested her to accompany them. She asked, "Where?" They said, "To Allāh's Messenger ﷺ." She said, "Do you mean the man who is called the *Ṣābī* (with a new religion)?" They replied, "Yes, the same person. So come along."

They brought her to the Prophet ﷺ and narrated the whole story. He said, "Help her to dismount." The Prophet ﷺ asked for a pot, then he opened the mouths of the bags and poured some water into the pot. Then he closed the big openings of the bags and opened the small ones and the people were called upon to drink and water their animals. So they all watered their animals and they

صَوْتَهُ بالتَّكْبِيرِ حتَّى اسْتَيْقَظ بِصَوْتِهِ النَّبِيُّ ﷺ، فَلَمَّا اسْتَيْقَظَ شَكَوْا إلَيْهِ الَّذي أصابَهُمْ، قَالَ: لا ضَيرَ أو لا يَضِيرُ، ارْتَحِلُوا، فَارْتَحَلُوا فَسارَ غَيرَ بَعِيدٍ ثُمَّ نَزَلَ فَدَعا بالوَضُوءِ فَتَوَضَّأَ ونُودِيَ بالصَّلاةِ فَصَلَّى بالنَّاسِ، فَلَمَّا انْفَتَلَ مِن صَلاتِهِ إذَا هُوَ بِرَجُلٍ مُعْتَزِلٍ لَمْ يُصَلِّ مَعَ القَوْمِ، قالَ: «مَا مَنَعَكَ يا فُلانُ أَنْ تُصَلِّيَ مَعَ القَومِ؟» قالَ: أَصَابَتْنِي جَنابَةٌ ولا ماءَ. قالَ: «عَلَيْكَ بالصَّعِيد، فَإِنَّهُ يَكْفِيكَ»، ثُمَّ سارَ النَّبِيُّ ﷺ فاشْتَكى إلَيْهِ النَّاسُ مِنَ العَطَشِ، فَنَزَلَ فَدعا فُلاناً، كانَ يُسَمِّيهِ أبُو رَجاءٍ، نَسِيَهُ عَوْفٌ، ودَعا عَلِيّاً فَقالَ: «اذْهَبا فابْتَغِيا الماءَ»، فانْطَلَقا فَتَلَقَّيا امْرَأَةً بَينَ مَزادَتَينِ أو سَطِيحَتَينِ مِنْ ماءٍ عَلى بَعِيرٍ لَها: فَقالَا لَها: أيْنَ الماءُ؟ قَالَتْ: عَهْدِي بالماءِ أمْسِ هذِهِ السَّاعَةَ، وَنَفَرنا خُلُوفًا، قالا لها: انْطَلِقي إذاً، قالَتْ: إلى أيْنَ؟ قالا: إلى رَسُولِ اللهِ ﷺ، قالَتْ: الذي يُقالُ لَهُ: الصَّابِي؟ قالَا: هُوَ الَّذي تَعْنِينَ، فانْطَلِقِي، فَجاءَا بِها إلى رَسُولِ اللهِ ﷺ وحدَّثاهُ الحَديثَ. قالَ: فاسْتَنْزَلوها عَن بَعِيرِها، وَدَعا النَّبِيُّ ﷺ بإناءٍ فَفَرَّغَ فِيهِ مِنْ أفْوَاهِ المَزادَتَيْنِ أَوِ السَّطِيحَتَيْنِ، وَأوكأَ أفْوَاهَهُما

(too) all quenched their thirst and also gave water to others and last of all the Prophet ﷺ gave a pot full of water to the person who was *Junub* and told him to pour it over his body. The woman was standing and watching all that which they were doing with her water. By Allāh, when her water bags were returned they looked like as if they were more full (of water) than they had been before. Then the Prophet ﷺ ordered us to collect something for her; so dates, flour and *Sawīq* were collected which amounted to a good meal that was put in a piece of cloth. She was helped to ride on her camel and that cloth full of food-stuff was also placed in front of her and then the Prophet ﷺ said to her, "We have not taken your water but Allāh has given water to us." She returned home late. Her relatives asked her: "O so-and-so what has delayed you?" She said, "A strange thing! Two men met me and took me to the man who is called the *Ṣābī'* and he did such and such a thing. By Allāh, he is either the greatest magician between this and this (gesturing with her index and middle fingers raising them towards the sky indicating the heaven and the earth) or he is Allāh's Messenger, in truth."

Afterwards the Muslims used to attack the pagans around her abode but never touched her village. One day she said to her people, "I think that these people leave you purposely. Have you got any inclination to Islām?" They obeyed her and all of them embraced Islām.

Abū 'Abdullāh said: The word *Ṣabā'* means "The one who has deserted his old religion and embraced a new religion." Abūl 'Āliya said, "The *Sābi'ūn* are a sect of people of the Scripture who recite the Book (Psalms of *Sabi'ūn*) they used to live in 'Irāq. They were neither Jews nor Christians."

وأَطْلَقَ العَزَالِيَ، ونُودِيَ في النَّاسِ: اسْقُوا واسْتَقُوا، فَسَقَى مَن سَقَى، واسْتَقى مَنْ شاءَ، وكان آخِرَ ذٰلِكَ أَنْ أَعْطَى الَّذي أصابَتْهُ الجَنابَةُ إناءً مِنْ ماءٍ، قالَ: «اذْهَبْ فأفْرِغْهُ عَلَيْكَ»، وهيَ قائِمَةٌ تَنْظُرُ إلى مَا يُفْعَلُ بِمائها، وايْمُ اللهِ لَقَدْ أُقْلِعَ عَنْها، وَإِنَّهُ لَيُخَيَّلُ إِلَيْنا أَنَّها أَشَدُّ مِلأَةً مِنها حِينَ ابْتَدَأَ فيها، فَقالَ النَّبِيُّ ﷺ: «اجمَعُوا لَها»، فَجَمَعُوا لَها مِنْ بَينِ عَجْوَةٍ، ودَقِيقَةٍ، وسَوِيقَةٍ، حتَّى جَمَعُوا لَها طَعاماً فَجَعَلُوها في ثَوْبٍ وَحَمَلُوها عَلى بَعِيرِها، وَوَضَعُوا الثَّوْبَ بَينَ يَدَيها، قالَ لها: «تَعْلَمِينَ مَا رَزِئْنا مِنْ مائِكِ شَيْئاً، وَلكِنَّ اللهَ هُوَ الَّذي أَسْقانا»، فأتَتْ أهْلَها وقَدِ احْتَبَسَتْ عَنْهُم. فَقالُوا: مَا حَبَسَكِ يا فُلانَةُ؟ قالَتِ: العَجَبُ، لَقِيَني رَجُلانِ فذَهَبا بِي إلى هذَا الَّذي يُقالُ لَهُ: الصَّابِئُ، فَفَعَلَ كَذا وَكَذا، فَوَاللهِ إِنَّهُ لأَسْحَرُ النَّاسِ مِنْ بَيْنِ هذِهِ وَهذِهِ، وقالَتْ بإصْبَعَيْها الوُسْطَى والسَّبَّابَةِ، فَرَفَعَتْهما إلى السَّماءِ - تَعني السَّماءَ والأَرْضَ - أوَإِنَّهُ لَرَسُولُ اللهِ حَقًّا، فَكانَ المُسْلِمُونَ بَعْدَ ذٰلِكَ يُغِيرُونَ عَلى مَنْ حَوْلَها مِنَ المُشْرِكِيْنَ، ولا يُصِيبُونَ الصِّرْمَ الَّذي هيَ مِنْهُ، فَقالَتْ يَوْماً لِقَوْمِها: مَا أَرَى هٰؤُلاءِ القَوْمَ

(7) **CHAPTER. A *Junub* can perform *Tayammum* if he is afraid of disease, death or thirst.**

It is said that once 'Amr bin Al-'Āṣ became *Junub* in a very cold night. He performed *Tayammum* and recited the following Verse from the Qur'ān: "...And do not kill yourself (nor kill one another). Surely, Allāh is Most Merciful to you." (V.4:29) When that was reported to the Prophet ﷺ he did not object to it.

345. Narrated Abū Wā'il: Abū Mūsa said to 'Abdullāh bin Mas'ūd رَضِيَ اللهُ عَنْهُ, "If one does not find water (for ablution) can he give up the prayer?" Abdullāh replied, "If you give the permission to perform *Tayammum* they will perform *Tayammum* even if water was available, if one of them found it cold." Abū Mūsā said, "What about the statement of 'Ammār to 'Umar?" 'Abdullāh replied, "'Umar was not satisfied by his statement."

346. Narrated Shaqīq bin Salama: I was with 'Abdullāh and Abū Mūsa; the latter

يَدْعُونَكُمْ عَمْداً، فَهَلْ لَكُمْ فِي الإِسْلامِ؟ فَأَطاعُوها فَدَخَلُوا فِي الإِسْلامِ. قالَ أبو عَبْدِ اللهِ: صَبَا: خَرَجَ مِنْ دِينٍ إلى غَيْرِهِ. وقالَ أَبُو العالِيَةِ: الصَّابِئِيْنَ فِرْقَةٌ مِنْ أَهْلِ الكِتابِ يَقْرَؤُنَ الزَّبُورَ. [انظر: ٣٤٨، ٣٥٧١]

(٧) **بابٌ: إذَا خافَ الجُنُبُ عَلى نَفْسِهِ المَرَضَ أوِ المَوْتَ، أوْ خافَ العَطَشَ تَيَمَّمَ،**

ويُذْكَرُ أَنَّ عَمرَو بنَ العاصِ أجْنَبَ في لَيْلَةٍ بارِدَةٍ فَتَيَمَّمَ وَتَلا ﴿وَلَا تَقْتُلُوٓا۟ أَنفُسَكُمْ ۚ إِنَّ ٱللَّهَ كَانَ بِكُمْ رَحِيمًا﴾ [النساء: ٢٩] فَذُكِرَ لِلنَّبِيِّ ﷺ فَلَمْ يُعَنِّفْ.

٣٤٥ - حَدَّثَنا بِشْرُ بنُ خالِدٍ قالَ: حدَّثَنا مُحَمَّدٌ هُوَ غُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ سُلَيمانَ، عَنْ أَبي وَائِلٍ قالَ: قالَ أَبُو مُوسَى لِعَبْدِ اللهِ بنِ مَسْعُودٍ: إذَا لَمْ تَجِدِ الماءَ لا تُصَلِّي؟ قالَ عَبْدُ اللهِ: لَوْ رَخَّصْتُ لَهُمْ في هذَا كانَ إذَا وَجَدَ أَحَدُهُمُ البَرْدَ، قالَ هكَذَا: يَعْني تَيَمَّمَ وَصَلَّى. وَقالَ: قُلْتُ: فأَيْنَ قَوْلُ عَمَّارٍ لِعُمَرَ؟ قالَ: إنِّي لَمْ أَرَ عُمَرَ قَنِعَ بِقَوْلِ عَمَّارٍ. [راجع: ٣٣٨]

٣٤٦ - حَدَّثَنا عُمَرُ بنُ حَفْصِ

asked the former, "O Abū Abdur-Raḥmān! What is your opinion if somebody becomes *Junub* and no water is available?" 'Abdullāh replied, "Do not offer *Ṣalāt* (prayer) till water is found." Abū Mūsa said, "What do you say about the statement of 'Ammār (who was ordered by the Prophet ﷺ to perform *Tayammum*). The Prophet ﷺ said to him: "Perform *Tayammum* and that would be sufficient." 'Abdullāh replied, "Don't you see that 'Umar was not satisfied by 'Ammār's statement?" Abū Mūsa said, "All right, leave 'Ammār's statement, but what will you say about this Verse (of *Tayammum*)?" 'Abdullāh kept quiet and then said, "If we allowed it, then they would probably perform *Tayammum* even if water was available, if one of them found it (water) cold."

The narrator added, "I said to Shaqīq, "Then did 'Abdullāh dislike to perform *Tayammum* because of this?" He replied, "Yes."

قَالَ: حَدَّثَنَا أَبِي: حَدَّثَنَا الأَعْمَشُ قَالَ: سَمِعْتُ شَقِيقَ بْنَ سَلَمَةَ قَالَ: كُنْتُ عِنْدَ عَبْدِ اللهِ وَأَبِي مُوسَى فَقَالَ لَهُ أَبُو مُوسَى: أَرَأَيْتَ يَا أَبَا عَبْدِ الرَّحْمٰنِ إِذَا أَجْنَبَ فَلَمْ يَجِدْ مَاءً، كَيْفَ يَصْنَعُ؟ فَقَالَ عَبْدُ اللهِ: لَا يُصَلِّي حَتَّى يَجِدَ الْمَاءَ، فَقَالَ أَبُو مُوسَى: فَكَيْفَ تَصْنَعُ بِقَوْلِ عَمَّارٍ حِينَ قَالَ لَهُ النَّبِيُّ ﷺ: «كَانَ يَكْفِيكَ»؟ قَالَ: أَلَمْ تَرَ عُمَرَ لَمْ يَقْنَعْ بِذٰلِكَ؟ فَقَالَ أَبُو مُوسَى: فَدَعْنَا مِنْ قَوْلِ عَمَّارٍ، كَيْفَ تَصْنَعُ بِهٰذِهِ الآيَةِ؟ فَمَا دَرَى عَبْدُ اللهِ مَا يَقُولُ، فَقَالَ: إِنَّا لَوْ رَخَّصْنَا لَهُمْ فِي هٰذَا لَأَوْشَكَ إِذَا بَرَدَ عَلَى أَحَدِهِمُ الْمَاءُ أَنْ يَدَعَهُ وَيَتَيَمَّمَ، فَقُلْتُ لِشَقِيقٍ: فَإِنَّمَا كَرِهَ عَبْدُ اللهِ لِهٰذَا؟ قَالَ: نَعَمْ.

[راجع: ٣٣٨]

(8) CHAPTER. *Tayammum* with one light stroke (on the earth).

(٨) بَابٌ التَّيَمُّمُ ضَرْبَةٌ

347. Narrated Al-A'mash: Shaqīq said, "While I was sitting with 'Abdullāh and Abū Mūsa Al-Ash'arī, the latter asked the former, 'If a person becomes *Junub* and does not find water for one month, can he perform *Tayammum* and offer his *Ṣalāt* (prayer)?' (He replied in the negative). Abū Mūsa said, 'What do you say about this Verse from *Sūrat Al-Mā'ida*: ...And you find not water then perform *Tayammum* with clean earth and rub therewith your faces and hands... (V.5:6)' 'Abdullāh replied, 'If we allowed it then they would probably perform *Tayammum* with clean earth even if water

٣٤٧ - حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ قَالَ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ شَقِيقٍ قَالَ: كُنْتُ جَالِساً مَعَ عَبْدِ اللهِ وَأَبِي مُوسَى الأَشْعَرِيِّ، فَقَالَ لَهُ أَبُو مُوسَى: لَوْ أَنَّ رَجُلاً أَجْنَبَ فَلَمْ يَجِدِ الْمَاءَ شَهْراً، مَا كَانَ يَتَيَمَّمُ وَيُصَلِّي؟ فَكَيْفَ تَصْنَعُونَ فِي سُورَةِ الْمَائِدَةِ ﴿فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا﴾

were available but cold.'" I said, "You then disliked to perform *Tayammum* because of this?" He said, "Yes." (Shaqīq added), "Abū Mūsa said, 'Haven't you heard the statement of 'Ammār to 'Umar? [He (Ammār) said:] I was sent out by Allāh's Messenger ﷺ for some job and I became *Junub* and could not find water so I rolled myself over the dust (clean earth) like an animal does, and when I told the Prophet ﷺ of that he said, 'Like this would have been sufficient.' The Prophet ﷺ (saying so) lightly stroked the earth with his hand once and blew it off, then passed his (left) hand over the back of his right hand or his (right) hand over the back of his left hand and then passed them over his face.' So 'Abdullāh said (to Abū Mūsa), "Don't you know that 'Umar was not satisfied with 'Ammār's statement?"

Narrated Shaqīq: While I was with 'Abdullāh and Abū Mūsa, the latter said to the former, "Haven't you heard the statement of 'Ammār to 'Umar? He said, "Allāh's Messenger ﷺ sent you and I out, I became *Junub* and rolled myself in the dust (clean earth) (for *Tayammum*). When we came to Allāh's Messenger ﷺ I told him about it and he said, 'This would have been sufficient,' passing his hands over his face and the back of his hands once only.'"

[المائدة:٦]؟ فَقالَ عَبْدُ اللهِ: لَوْ رُخِّصَ لَهُمْ في هذَا لأَوْشَكُوا إذَا بَرَدَ عَلَيْهِمُ الماءُ أَنْ يَتَيَمَّمُوا الصَّعِيدَ؟ قُلْتُ: وإنَّما كَرِهْتُمْ هٰذا لِذَا؟ قالَ: نَعَمْ. فَقالَ أَبُو مُوسَى: أَلَمْ تَسْمَعْ قَوْلَ عَمَّارٍ لِعُمَرَ: بَعَثَنِي رَسُولُ اللهِ ﷺ في حَاجَةٍ فأَجْنَبْتُ فَلَمْ أجِدِ الماءَ فَتَمَرَّغْتُ في الصَّعِيْدِ كما تَمَرَّغُ الدَّابَّةُ فَذَكَرْتُ ذٰلِكَ للنَّبيِّ ﷺ فَقالَ: «إنَّما كانَ يَكْفِيْكَ أنْ تَصْنَعَ هكَذا»، فَضَرَبَ بِكَفِّهِ ضَرْبَةً عَلى الأَرْضِ، ثُمَّ نَفَضَها، ثُمَّ مَسَحَ بِها ظَهْرَ كَفِّهِ بِشِمالِهِ، أَوْ ظَهْرَ شِمالِهِ بِكَفِّهِ، ثُمَّ مَسَحَ بِهَا وَجْهَهُ، فَقالَ عَبْدُ اللهِ: أَلَمْ تَرَ عُمَرَ لَمْ يَقْنَعْ بِقَولِ عَمَّارٍ؟ زَادَ يَعْلى، عَنِ الأَعْمَشِ، عَنْ شَقِيْقٍ قَالَ: كُنْتُ مَعَ عَبْدِ اللهِ وأَبِي مُوسَى فَقالَ أَبُو مُوسَى: أَلَمْ تَسْمَعْ قَوْلَ عَمَّارٍ لِعُمَرَ: إنَّ رَسُولَ اللهِ ﷺ بَعَثَنِي أنا وأَنْتَ فأَجْنَبْتُ فَتَمَعَّكْتُ بالصَّعِيْدِ، فأَتَيْنا رَسُولَ اللهِ ﷺ فأَخْبَرْناهُ فَقالَ: «إنَّما كانَ يَكْفِيْكَ هٰكَذَا»، ومَسَحَ وَجْهَهُ وَكَفَّيْهِ واحِدَةً. [راجع: ٣٣٨]

(9) CHAPTER.

(٩) بابٌ:

348. Narrated 'Imrān bin Ḥuṣain Al-Khuzā'ī رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ saw a person sitting aloof and not offering *Ṣalāt* (prayer) with the people. He asked him, "O so-and-so! What prevented you from offering the *Ṣalāt* with the people?"

٣٤٨ - حدَّثَنا عَبْدَانُ قالَ: أَخْبَرَنا عَبْدُ اللهِ قالَ: أَخْبَرَنا عَوْفٌ، عَنْ أَبِي رَجاءٍ قالَ: حدَّثَنا عِمْرَانُ بنُ حُصَينٍ الخُزَاعِيُّ أنَّ رَسُولَ اللهِ ﷺ

رَأى رَجُلاً مُعْتَزِلاً لَمْ يُصَلِّ في القَوْمِ، فَقالَ: «يا فُلانُ مَا مَنَعَكَ أنْ تُصَلِّيَ في القَوْمِ؟» فَقالَ: يا رَسُولَ اللهِ أَصابَتْنِي جَنابَةٌ وَلا ماءَ، قالَ: «عَلَيْكَ بالصَّعِيْدِ فَإنَّهُ يَكْفِيْكَ».

[راجع: ٣٤٤]

He replied, "O Allāh's Messenger! I am *Junub* and there is no water." The Prophet ﷺ said, "Perform *Tayammum* with clean earth and that will be sufficient for you."

8 – THE BOOK OF *AṢ-ṢALĀT* (The Prayer)

٨ - كتاب الصلاة

(1) CHAPTER. How *Aṣ-Ṣalāt* (the prayer) was prescribed on the night of *Al-Isrā'* (miraculous night journey) of the Prophet ﷺ to Jerusalem (and then to the heavens).

(١) بابٌ كَيْفَ فُرِضَتِ الصَّلَاةُ في الإسراء،

Ibn 'Abbās said: Abū Sufyān, when telling the narration of Heraclius, mentioned: "The Prophet ﷺ ordered us to offer our *Ṣalāt* (prayers) regularly and to be true and chaste."

وَقالَ ابنُ عَبَّاسٍ: حدَّثني أبو سُفْيانَ في حَديثِ هِرَقْلَ فَقالَ: يأمُرُنا - يَعْني النَّبيَّ ﷺ - بالصَّلاةِ والصِّدْقِ والعَفافِ.

349. Narrated Abū Dhar رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "While I was at Makkah, the roof of my house was opened and Jibrīl (Gabriel) descended, opened my chest, and washed it with Zamzam water. Then he brought a golden tray full of wisdom and faith and having poured its contents into my chest, he closed it. Then he took my hand and ascended with me to the nearest heaven, when I reached the nearest heaven, Jibrīl said to the gatekeeper of the heaven, 'Open (the gate).' The gatekeeper asked, 'Who is it?' Jibrīl answered: 'Jibrīl.' He asked, 'Is there anyone with you?' Jibrīl replied, 'Yes, Muḥammad ﷺ is with me.' He asked, 'Has he been called?' Jibrīl said, 'Yes.' So the gate was opened and we went over the nearest heaven and there we saw a man sitting with *Aswida* (a large number of people) on his right and *Aswida* (a large number of people) on his left. When he looked towards his right, he laughed and when he looked toward his left he wept. Then he said, 'Welcome! O pious Prophet and pious son.' I asked Jibrīl, 'Who is he?' He replied, 'He is Ādam عليه السلام and the people on his right and left are the souls of his offspring. Those on his right are the people of Paradise and those on his left are the people of Hell, and when he looked towards his right he laughed and

٣٤٩ - حدَّثنا يَحْيَى بنُ بُكَيْرٍ قالَ: حدَّثَنا اللَّيْثُ، عَنْ يُونُسَ، عَنِ ابْنِ شِهابٍ، عَنْ أَنَسِ بنِ مالكٍ قالَ: كانَ أبو ذَرٍّ يُحَدِّثُ أَنَّ رَسُولَ اللهِ ﷺ قالَ: «فُرِجَ عَنْ سَقْفِ بَيْتي وأنا بِمَكَّةَ، فَنَزَلَ جِبْرِيلُ فَفَرَجَ صَدْرِي ثُمَّ غَسَلَهُ بِماءِ زَمْزَمَ، ثُمَّ جاءَ بِطَسْتٍ مِنْ ذَهَبٍ مُمْتَلِئٍ حِكْمَةً وإيماناً فأفْرَغَهُ في صَدْرِي، ثُمَّ أَطْبَقَهُ، ثُمَّ أَخَذَ بِيَدِي فَعَرَجَ بي إلى السَّماءِ الدُّنيا، فَلَمَّا جِئْتُ إلى السَّماءِ الدُّنْيا قالَ جِبْرِيلُ لِخازِنِ السَّماءِ: افْتَحْ، قالَ: مَنْ هٰذا؟ قَالَ: جِبْرِيلُ. قالَ: هَلْ مَعَكَ أَحَدٌ؟ قالَ: نَعَمْ، مَعي مُحَمَّدٌ ﷺ، فَقالَ: أأُرْسِلَ إلَيْهِ؟ قالَ: نَعَمْ، فَلَمَّا فَتَحَ عَلَوْنا السَّماءَ الدُّنْيا فإذا رَجُلٌ قاعِدٌ عَلى يَمِينِهِ أَسْوِدَةٌ وَعَلَى يَسارِهِ أَسْوِدَةٌ، إذا نَظَرَ قِبَلَ يَمِينِهِ ضَحِكَ، وَإذا نَظَرَ قِبَلَ يَسارِهِ بَكَى، فَقالَ: مَرْحَباً بالنَّبِيِّ الصَّالِحِ، والابْنِ

when he looked towards his left he wept.'

Then he ascended with me till he reached the second heaven and he (Jibrīl) said to its gatekeeper, 'Open (the gate).' The gatekeeper said to him the same as the gatekeeper of the first heaven had said, and he opened the gate.

Anas said: "Abū Dhar added that the Prophet ﷺ met Adam, Idrīs, Mūsa (Moses), 'Iesa (Jesus) and Ibrāhīm (Abraham) عليهم السلام, he (Abū Dhar) did not mention on which heaven they were but he mentioned that he (the Prophet ﷺ) met Ādam on the nearest heaven and Ibrāhīm on the sixth heaven."

Anas said, "When Jibrīl, along with the Prophet ﷺ passed by Idrīs, the latter said, 'Welcome! O pious Prophet and pious brother.' The Prophet ﷺ asked, 'Who is he?' Jibrīl replied, 'He is Idrīs'."

The Prophet ﷺ added, "I passed by Mūsa and he said, 'Welcome! O pious Prophet and pious brother.' I asked Jibrīl, 'Who is he?' Jibrīl replied, 'He is Mūsa.' Then I passed by 'Iesa and he said, 'Welcome! O pious brother and pious Prophet.' I asked, 'Who is he?' Jibrīl replied, 'He is 'Iesa (Jesus) عليه السلام.'

Then I passed by Ibrāhīm and he said, 'Welcome! O pious Prophet and pious son.' I asked Jibrīl, 'Who is he?' Jibrīl replied, 'He is Ibrāhīm عليه السلام.' "

The Prophet ﷺ added, "Then Jibrīl ascended with me to a place where I heard the creaking of the pens."

Ibn Ḥazm and Anas bin Mālik said: The Prophet ﷺ said, "Then Allāh عزوجل enjoined fifty *Ṣalāt* (prayers) on my followers, when I returned with this Order of Allāh, I passed by Mūsa who asked me, 'What has Allāh enjoined on your followers?' I replied, 'He has enjoined fifty *Ṣalāt* on them.' Mūsa said, 'Go back to your Lord (and appeal for

الصَّالِحِ، قُلْتُ لِجِبْرِيلَ: مَنْ هذَا؟ قَالَ: هذَا آدَمُ، وهذِهِ الأَسْوِدَةُ عَنْ يَمِينِهِ وَشِمالِهِ نَسَمُ بَنِيهِ، فأَهْلُ اليمينِ مِنْهُمْ أَهْلُ الجَنَّةِ، والأَسْوِدَةُ الَّتِي عَنْ شِمالِهِ أَهْلُ النَّارِ، فإِذَا نَظَرَ عَنْ يَمِينِهِ ضَحِكَ، وإِذَا نَظَرَ قِبَلَ شِمالِهِ بَكَى، حتَّى عَرَجَ بِي إلى السَّماءِ الثَّانِيَةِ، فَقالَ لِخازِنِها: افْتَحْ، فَقالَ لَهُ خازِنُها مِثْلَ ما قالَ الأَوَّلُ فَفَتَحَ»، قالَ أَنَسٌ: فَذَكَرَ أَنهُ وَجَدَ فِي السَّمٰوَاتِ آدَمَ، وإِدْرِيسَ، ومُوسَى وَعِيسَى، وإِبرَاهِيمَ صَلَواتُ اللهِ عَلَيْهِمْ، ولَمْ يُثْبِتْ كَيْفَ مَنازِلُهُمْ غَيرَ أَنَّه ذَكَرَ أَنَّهُ وَجَدَ آدَمَ فِي السَّماءِ الدُّنْيا، وإِبْرَاهِيمَ فِي السَّماءِ السَّادِسَةِ. قالَ أَنَسٌ: فَلَمَّا مَرَّ جِبْرِيلُ بالنَّبِيِّ ﷺ بإِدْرِيسَ قالَ: «مَرْحَباً بالنَّبِيِّ الصَّالِحِ والأَخِ الصَّالِحِ، فَقُلْتُ: مَنْ هذَا؟ قالَ: هذَا إِدْرِيسُ، ثُمَّ مَرَرْتُ بِمُوسَى، فَقالَ: مَرْحَباً بالنَّبِيِّ الصَّالِحِ والأَخِ الصَّالِحِ، قُلْتُ: مَنْ هذَا؟ قالَ: هذَا مُوسَى، ثُمَّ مَرَرْتُ بِعِيسَى فَقالَ: مَرْحَباً بالأَخِ الصَّالِحِ والنَّبِيِّ الصَّالِحِ، قُلْتُ: مَنْ هذَا؟ قالَ: هذَا عِيسَى، ثُمَّ مَرَرْتُ بإِبراهِيمَ فَقالَ: مَرْحَبًا بالنَّبِيِّ الصَّالِحِ والابنِ الصَّالِحِ، قُلْتُ: مَنْ هذَا؟ قالَ: هذَا إِبراهِيمُ ﷺ»، قالَ ابنُ شِهابٍ: فأَخْبَرَنِي ابنُ حَزْمٍ أَنَّ ابْنَ

عَبَّاسٍ، وأَبا حَبَّةَ الأَنْصارِيَّ، كانا يَقُولانِ: قالَ النَّبِيُّ ﷺ: «ثُمَّ عُرِجَ بِي حتَّى ظَهَرْتُ لِمُسْتَوًى أَسمَعُ فِيهِ صَرِيفَ الأَقْلامِ»، قالَ ابْنُ حَزْمٍ، وأَنَسُ ابنُ مالِكٍ: قالَ النَّبِيُّ ﷺ: «فَفَرَضَ اللهُ عَلى أُمَّتِي خَمْسِينَ صَلاةً، فَرَجَعْتُ بِذٰلكَ حتَّى مَرَرْتُ عَلى مُوسَى، فَقالَ: ما فَرَضَ اللهُ لَكَ عَلى أُمَّتِكَ؟ قلْتُ: فَرَضَ خَمْسِينَ صَلاةً، قالَ مُوسىٰ: فَارْجِعْ إلى رَبِّكَ، فإنَّ أُمَّتَكَ لا تُطِيقُ ذٰلِكَ، فَرَاجَعَنِي فَوَضَعَ شَطْرَها، فَرَجَعْتُ إلى مُوسَى، قُلْت: وَضَعَ شَطْرَها، قَالَ: رَاجِعْ رَبَّكَ فإنَّ أُمَّتَكَ لا تُطِيقُ، فَراجَعْتُ، فَوَضَعَ شَطْرَها، فَرَجَعْتُ إِلَيْهِ فَقالَ: ارْجِعْ إلى رَبِّكَ فإنَّ أُمَّتَكَ لا تُطِيقُ ذٰلكَ، فَراجَعْتُهُ، فَقالَ: هُنَّ خَمْسٌ وهُنَّ خَمْسُونَ، لا يُبَدَّلُ القَوْلُ لَدَيَّ، فَرَجَعْتُ إلى مُوسَى، فَقالَ: رَاجِعْ رَبَّكَ، فَقُلْتُ: اسْتَحْيَيْتُ مِنْ رَبِّي، ثُمَّ انْطَلَقَ بِي حتَّى انْتَهى بِي إلى سِدْرَةِ المُنْتَهى، وغَشِيَها أَلْوانٌ لا أَدْرِي ما هِيَ، ثُمَّ أُدْخِلْتُ الجَنَّةَ، فإذَا فِيها حَبايِلُ اللُّؤْلُؤِ، وإذَا تُرابُها المِسْكُ». [انظر: ١٦٣٦، ٣٣٤٢]

reduction), for your followers will not be able to bear it.' (So, I went back to Allāh and requested for reduction) and He reduced it to half. When I passed by Mūsa again and informed him about it, he said, 'Go back to your Lord as your followers will not be able to bear it.' So I returned to Allāh and requested for further reduction and half of it was reduced. I again passed by Mūsa and he said to me: 'Return to your Lord, for your followers will not be able to bear it.' So I returned to Allāh and He said, 'These are five *Ṣalāt* and they are all (equal to) fifty (in reward) for My Word does not change.' I returned to Mūsa and he told me to go back once again. I replied, 'Now I feel shy of asking my Lord again.' Then Jibrīl took me till we reached *Sidrat-ul-Muntahā* (lote tree of the utmost boundary) which was shrouded in colours indescribable. Then I was admitted into Paradise where I found small walls (made) of pearls and its earth was of musk (a kind of perfume)."

٣٥٠ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أَخْبَرَنا مالِكٌ عَنْ صالِحِ بنِ كَيْسانَ، عَنْ عُرْوَةَ بنِ الزُّبَيْرِ، عَنْ

350. Narrated 'Āishah رَضِيَ اللهُ عَنها the Mother of believers: Allāh enjoined *Aṣ-Ṣalāt* (the prayer) when He enjoined it, it was two *Rak'a* only (in every *Ṣalāt*) both when in residence or during a journey. Then the *Ṣalāt*

عائِشَةَ أُمِّ المُؤمِنينَ قالَتْ: فَرَضَ اللهُ الصَّلاةَ حِينَ فَرَضَها رَكْعَتَيْنِ رَكْعَتَيْنِ في الحَضَرِ وَالسَّفَرِ فأُقِرَّتْ صَلاةُ السَّفَرِ وَزِيدَ في صَلاةِ الحَضَرِ. [انظر: ١٠٩٠، ٣٩٣٥]

offered during a journey remained the same, but (the *Rak'ā* of) *Ṣalāt* for non-travellers were increased.

(٢) بابُ وُجُوبِ الصَّلاةِ في الثِّيابِ،

(2) CHAPTER. It is obligatory to wear clothes while offering *Aṣ-Ṣalāt* (the prayers).

وقَوْلِ اللهِ تَعالَى: ﴿خُذُوا زِينَتَكُمْ عِندَ كُلِّ مَسْجِدٍ﴾ [الأعراف:٣١] ومَنْ صَلَّى مُلْتَحِفاً في ثَوْبٍ وَاحِدٍ، ويُذْكَرُ عَنْ سلمَةَ ابن الأكْوَعِ أَنَّ النَّبِيَّ ﷺ قالَ: «يَزُرُّهُ ولَوْ بِشَوْكَةٍ»، في إسْنادِهِ نَظَرٌ، ومَنْ صَلَّى في الثَّوْبِ الَّذي يُجامِعُ فِيهِ مَا لَمْ يَرَ أذًى، وأَمَرَ النَّبِيُّ ﷺ أَنْ لا يَطُوفَ بالبَيْتِ عُرْيانٌ.

And the Statement of Allāh تعالى : 'Take your adornment (by wearing your clean clothes covering completely the *Aurah* : – [it means, – while offering *Ṣalāt* (prayer), a male must cover himself with clothes from umblicus of his abdomen up to his knees, and it is better that both his shoulders should be covered. And a female must cover all her body and feet, except face, and it is better that her both hands are also covered.][1] while praying and going round (the *Ṭawāf* of) the Ka'bah (V.7:31).

And offering *Ṣalāt* while wearing a single garment wrapped round the body, Salma bin Al-Akwa' narrated: The Prophet ﷺ said, "He should pin it, even if with a thorn."

Offering *Ṣalāt* with the same garment in which one has had sexual intercourse (is permissible) if one does not see anything dirty on it.

The Prophet ﷺ ordered that no one should go around the Ka'bah (perform *Ṭawāf*) in a naked state.

٣٥١ - حَدَّثَنا مُوسَى بنُ إسماعِيلَ قالَ: حَدَّثَنا يَزِيدُ بنُ إبراهِيمَ، عَنْ مُحَمَّدٍ، عَنْ أُمِّ عَطِيَّةَ قالَتْ: أُمِرْنا أَنْ نُخْرِجَ الحُيَّضَ يَوْمَ

351. Narrated Umm 'Atiyya رَضِيَ اللهُ عَنها: We were ordered to bring out our menstruating women and veiled women in the religious gatherings and invocation of Muslims on the two *'Eīd* festivals. These menstruating women were to keep away from

(1) (Ch.2): See the footnote of Ch.13 before Ḥadīth No.372.

their *Muṣallā*. A woman asked, "O Allāh's Messenger! What about one who does not have a veil?" He said, "Let her share the veil of her companion."

العِيدَيْنِ وذَوَاتِ الخُدُورِ فَيَشْهَدْنَ جَماعَةَ المُسْلِمِينَ ودَعْوَتَهُمْ، ويَعْتَزِلُ الحُيَّضُ عَنْ مُصَلَّاهُنَّ، قالَتِ امْرَأَةٌ: يا رَسُولَ اللهِ إحْدانا لَيْسَ لَها جِلْبابٌ، قالَ: «لِتُلْبِسْها صاحِبَتُها مِنْ جِلْبابِها»، وقالَ عَبْدُ اللهِ بنُ رَجاءٍ: حدَّثَنا عِمْرانُ قَالَ: حدَّثَنا مُحَمَّدُ ابنُ سِيرِينَ قَالَ: حدَّثَتنا أُمُّ عَطِيَّةَ: سَمِعْتُ النَّبيَّ ﷺ بهٰذَا. [راجع: ٣٢٤]

(3) CHAPTER. To tie *Izār* (dress worn below the waist) at one's back while offering *Ṣalāt* (prayers).

(٣) بابُ عَقْدِ الإِزَارِ عَلى القَفَا في الصَّلاةِ،

Sahl said, "Some people offered *Ṣalāt* (prayer) with the Prophet ﷺ with their *Izār* tied to their necks."

وقالَ أبُو حَازِمٍ عَنْ سَهْلٍ: صَلَّوْا مَعَ النَّبيِّ ﷺ عاقِدِي أُزْرِهِمْ عَلى عَوَاتِقِهِمْ.

352. Narrated Muḥammad bin Al-Munkadir: Once Jābir رَضِيَ اللهُ عَنْهُ offered *Ṣalāt* (prayer) with his *Izār* tied to his back while his clothes were lying beside him on a wooden peg. Somebody asked him, "Do you offer your *Ṣalāt* in a single *Izār*?" He replied, "I did so to show it to the one with no sense like you. Had anyone of us two garments in the lifetime of the Prophet ﷺ?"

٣٥٢ - حدَّثَنا أحْمَدُ بنُ يُونُسَ قالَ: حدَّثَنا عاصِمُ بنُ مُحَمَّدٍ قالَ: حدَّثَني واقِدُ بنُ مُحَمَّدٍ، عَنْ مُحَمَّدِ بنِ المُنْكَدِرِ، قالَ: صَلَّى جابِرٌ في إزَارٍ قَدْ عَقَدَهُ مِنْ قِبَلِ قَفاهُ، وثِيابُهُ مَوْضُوعَةٌ عَلى المِشْجَبِ، قالَ لَهُ قائِلٌ: تُصَلِّي في إزَارٍ وَاحِدٍ؟ فَقالَ: إنَّما صَنَعْتُ ذٰلكَ لِيرَانِي أحْمَقُ مِثْلُكَ، وأيُّنا كانَ لَهُ ثَوْبانِ عَلى عَهْدِ النَّبيِّ ﷺ؟ [انظر: ٣٥٣، ٣٦١، ٣٧٠]

353. Narrated Muḥammad bin Al-Munkadir: I saw Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما offering *Ṣalāt* (prayer) in a single garment and he said that he had seen the Prophet ﷺ offering *Ṣalāt* in a single garment.

٣٥٣ - حدَّثَنا مُطَرِّفٌ أبُو مُصْعَبٍ قالَ: حدَّثَنا عَبْدُ الرَّحْمٰنِ بنُ أبِي المَوَالِي، عَنْ مُحَمَّدِ بنِ المُنْكَدِرِ قالَ: رَأيْتُ جابِرَ بنَ عَبْدِ اللهِ يُصَلِّي

في ثَوْبٍ واحِدٍ، وقالَ: رَأَيْتُ النَّبِيَّ ﷺ يُصَلِّي في ثَوْبٍ. [راجع: ٣٥٢]

(4) CHAPTER. To offer *Aṣ-Ṣalāt* (the prayers) with a single garment wrapped round the body.

(٤) بابُ الصَّلاةِ في الثَّوْبِ الوَاحِدِ مُلْتَحِفاً بِهِ،

Umm Hānī رَضِيَ اللهُ عَنْها said that the Prophet ﷺ wrapped his body with a single garment and crossed its ends over his shoulders.

قالَ الزُّهْرِيُّ في حديثِهِ: المُلْتَحِفُ المُتَوَشِّحُ، وهُوَ المُخالِفُ بَيْنَ طَرَفَيْهِ عَلى عاتِقَيْهِ، وهُوَ الاشْتِمالُ عَلَيْهِ مَنْكِبَيْهِ، قالَ: وَقالَتْ أُمُّ هانِئٍ: التَحَفَ النَّبِيُّ ﷺ بِثَوْبٍ، وخالَفَ بَيْنَ طَرَفَيْهِ عَلى عاتِقَيْهِ.

354. Narrated 'Umar bin Abī Salama رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ offered *Ṣalāt* (prayer) in one garment and crossed its ends.

٣٥٤ - **حَدَّثَنا** عُبَيْدُ اللهِ بنُ مُوسَى قالَ: حدَّثَنا هِشامُ بنُ عُرْوَةَ، عَنْ أبيهِ عَنْ عُمَرَ بنِ أبي سَلَمَةَ أَنَّ النَّبِيَّ ﷺ صَلَّىٰ في ثَوْبٍ واحِدٍ قَدْ خالَفَ بَينَ طَرَفَيْهِ. [انظر: ٣٥٥، ٣٥٦]

355. Narrated 'Umar bin Abī Salama رَضِيَ اللهُ عَنْهُ: I saw the Prophet ﷺ offering *Ṣalāt* (prayer) in a single garment in the house of Umm Salama رَضِيَ اللهُ عَنْها and he had crossed its ends around his shoulders.

٣٥٥ - **حَدَّثَنا** مُحَمَّدُ بنُ المُثَنَّى قالَ: حدَّثَنا يَحْيَى قالَ: حدَّثَنا هِشامٌ قالَ: حدَّثَني أَبي عَنْ عُمَرَ بنِ أبي سَلَمَةَ أَنَّهُ رَأى النَّبِيَّ ﷺ يُصَلِّي في ثَوْبٍ واحِدٍ في بَيْتِ أُمِّ سَلَمَةَ، قَدْ أَلْقى طَرَفَيْهِ عَلى عاتِقَيْهِ. [راجع: ٣٥٤]

356. Narrated 'Umar bin Abī Salama رَضِيَ اللهُ عَنْهُ: In the house of Umm Salama رَضِيَ اللهُ عَنْها, I saw Allāh's Messenger ﷺ offering *Ṣalāt* (prayer), wrapped in a single garment around his body with its ends crossed round his shoulders.

٣٥٦ - **حَدَّثَنا** عُبَيْدُ بنُ إسماعِيلَ قالَ: حدَّثَنا أَبُو أُسامَةَ، عَنْ هِشامٍ، عَنْ أبيهِ أَنَّ عُمَرَ بنَ أبي سَلَمَةَ أَخْبَرَهُ قالَ: رَأيتُ رَسُولَ اللهِ ﷺ يُصَلِّي في ثَوْبٍ واحِدٍ مُشْتَمِلاً بِهِ في بَيْتِ أُمِّ سَلَمَةَ وَاضِعاً طَرَفَيْهِ عَلى عاتِقَيْهِ. [راجع: ٣٥٤]

357. Narrated Abū Murra, the freed-slave of Umm Hānī رَضِيَ اللهُ عَنها: Umm Hānī, the daughter of Abī Ṭālib said, "I went to Allāh's Messenger ﷺ in the year of the conquest of Makkah and found him taking a bath and his daughter Fāṭima was screening him. I greeted him. He asked, 'Who is she?' I replied, 'I am Umm Hānī bint Abī Ṭālib.' He said, 'Welcome! O Umm Hānī.' When he finished his bath he stood up and prayed eight *Rak'ā* while wearing a single garment (wrapped round his body) and when he finished I said, 'O Allāh's Messenger! My brother has told me that he will kill a person whom I gave shelter and that person is so-and-so the son of Hubaira.' The Prophet ﷺ said, 'We shelter the person whom you have sheltered'."

Ummi Hānī added, "And that was before noon (*Ḍuḥa*)."

٣٥٧ - حَدَّثَنَا إسماعِيلُ بنُ أَبي أُوَيْسٍ قالَ: حدَّثَني مالكٌ، عَنْ أبي النَّضْرِ مَوْلى عُمَرَ بنِ عُبَيْدِ اللهِ أنَّ أبا مُرَّةَ مَوْلى أُمِّ هانِئٍ بِنْتِ أبي طالِبٍ أخْبَرَهُ أنَّهُ سمعَ أُمَّ هانِئٍ بِنْتَ أبي طالِبٍ تَقُولُ: ذَهَبْتُ إلى رَسُولِ اللهِ ﷺ عامَ الفَتْحِ فَوَجَدْتُهُ يَغْتَسِلُ وفاطِمَةُ ابْنَتُه تَسْتُرُهُ، قالَتْ: فَسَلَّمْتُ عَلَيْهِ، فَقالَ: «مَنْ هذِهِ؟» فَقُلْتُ: أنا أُمُّ هانِئٍ بِنْتُ أبي طالِبٍ، فَقالَ: «مَرْحَباً بِأُمِّ هانِئٍ»، فَلَمَّا فَرَغَ مِنْ غُسْلِهِ قامَ فَصَلَّى ثَمانِيَ رَكَعاتٍ مُلْتَحِفاً في ثَوْبٍ واحِدٍ، فَلمَّا انْصَرَفَ قُلْتُ: يا رَسُولَ اللهِ زَعَمَ ابنُ أُمِّي أنَّهُ قاتِلٌ رَجُلاً قَدْ أجَرْتُهُ، فُلانَ بنَ هُبَيْرَةَ، فَقالَ رَسُولُ اللهِ ﷺ: «قَدْ أَجَرْنا مَنْ أجَرْتِ يا أُمَّ هانِئٍ»، قالَتْ أُمُّ هانِئٍ: وذَاكَ ضُحًى. [راجع: ٢٨٠]

358. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: A person asked Allāh's Messenger ﷺ about the offering of *Aṣ-Ṣalāt* (the prayer) in a single garment. Allāh's Messenger ﷺ replied, "Has everyone of you got two garments?"

٣٥٨ - حَدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أخْبَرَنا مالِكٌ، عَنِ ابنِ شِهابٍ، عَنْ سَعِيدِ ابنِ المُسَيَّبِ، عَنْ أبي هُرَيْرَةَ: أنَّ سائلاً سَأَلَ رَسُولَ اللهِ ﷺ عَنِ الصَّلاةِ في ثَوْبٍ واحِدٍ، فَقالَ رَسُولُ اللهِ ﷺ: «أوَلِكُلِّكُمْ ثَوْبانِ؟». [انظر: ٣٦٥]

(5) CHAPTER. If someone offers *Ṣalāt* (prayer) wrapped in a single garment, he should cross its corners round his shoulders.

(٥) بابٌ إذَا صَلَّى في الثَّوْبِ الوَاحِدِ فَلْيَجْعَلْ عَلى عاتِقَيْهِ

359. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "None of you should

٣٥٩ - حَدَّثَنَا أبُو عاصِمٍ، عَنْ

offer *Ṣalāt* (prayer) in a single garment that does not cover one's shoulders."

مالِكٌ، عَنْ أَبِي الزِّنادِ، عَنْ عَبْدِ الرَّحْمٰنِ الأَعْرَجِ، عَنْ أَبي هُرَيْرَةَ قالَ: قالَ النَّبِيُّ ﷺ: «لا يُصَلِّي أَحَدُكُمْ فِي الثَّوْبِ الوَاحِدِ لَيْسَ عَلى عاتِقَيْهِ شَيْءٌ». [انظر: ٣٦٠]

360. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Whoever offers *Ṣalāt* (prayer) in a single garment, must cross its ends (over the shoulders)."

٣٦٠ - حدَّثَنا أَبُو نُعَيمٍ قالَ: حدَّثَنا شَيْبانُ، عَنْ يَحْيَى بنِ أَبي كَثِيرٍ، عَنْ عِكْرِمَةَ قالَ: سَمِعْتُهُ أَوْ كُنْتُ سَأَلْتُه قالَ: سَمِعْتُ أَبا هُرَيْرَةَ يَقُولُ: أَشْهَدُ أَنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ صَلَّى فِي ثَوْبٍ فَلْيُخالِفْ بَيْنَ طَرَفَيْهِ». [راجع: ٣٥٩]

(6) CHAPTER. If the garment is tight (over the body).

(٦) بابٌ إذَا كانَ الثَّوْبُ ضَيِّقاً

361. Narrated Sa'īd bin Al-Ḥārith: I asked Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما about offering *Ṣalāt* (prayer) in a single garment. He said, "I travelled with the Prophet ﷺ during some of his journeys, and I came to him at night for some purpose and I found him offering *Ṣalāt*. At that time, I was wearing a single garment with which I covered my shoulders and offered *Ṣalāt* by his side. When he finished the *Ṣalāt*, he asked, 'O Jābir! What has brought you here?' I told him what I wanted. When I finished, he asked, 'O Jābir! What is this garment which I have seen and with which you covered your shoulders?' I replied, 'It is a (tight) garment.' He said, 'If the garment is large enough, wrap it round the body (covering the shoulders) and if it is tight (too short) then use it as an *Izār* (tie it around your waist only)'."

٣٦١ - حدَّثَنا يَحْيَى بنُ صالِحٍ قالَ: حدَّثَنا فُلَيْحُ بنُ سُلَيمانَ، عَنْ سَعِيدِ بنِ الحارِثِ قالَ: سَأَلْنا جابِرَ بنَ عَبْدِ اللهِ عَنِ الصَّلاةِ فِي الثَّوْبِ الوَاحِدِ؟ فَقالَ: خَرَجْتُ مَعَ النَّبِيِّ ﷺ فِي بَعْضِ أَسْفارِهِ فَجِئْتُ لَيْلَةً لِبَعْضِ أَمْرِي، فَوَجَدْتُهُ يُصَلِّي وَعَلَيَّ ثَوْبٌ واحِدٌ، فاشْتَمَلْتُ بِهِ وصَلَّيْتُ إلى جانِبِهِ، فَلَمَّا انْصَرَفَ قالَ: «ما السُّرَى يا جابِرُ؟» فأَخْبَرْتُهُ بِحاجَتِي فَلَمَّا فَرَغْتُ قال: «مَا هذَا الاشْتِمالُ الَّذِي رَأَيْتُ؟» قُلْتُ: كانَ ثَوْبٌ قالَ: «فَإِنْ كانَ واسِعاً فالتَحِفْ بِهِ، وإنْ كانَ ضَيِّقاً فاتَّزِرْ بِهِ». [راجع: ٣٦١]

362. Narrated Sahl رَضِيَ اللهُ عَنْهُ: The men used to offer *Ṣalāt* (prayer) with the Prophet

٣٦٢ - حدَّثَنا مُسَدَّدٌ قالَ: حدَّثَنا

ﷺ with their *Izār* (lower-half body-cover sheet) tied around their necks as boys used to do; therefore the Prophet ﷺ told the women not to raise their heads (from prostration) till the men sat down straight (while praying).

يَحْيَى عَنْ سُفْيانَ قالَ: حدَّثَني أَبُو حازِمٍ، عَنْ سَهْلٍ قالَ: كانَ رِجالٌ يُصَلُّونَ مَعَ النَّبيِّ ﷺ عاقِدِي أُزْرِهِمْ عَلى أعْناقِهِمْ كَهَيْئَةِ الصِّبْيانِ وَقالَ لِلنِّساءِ: لا تَرْفَعْنَ رُؤُسَكُنَّ حتَّى يَسْتَوِيَ الرِّجالُ جُلُوساً. [انظر: ٨١٤، ١٢١٥]

(7) CHAPTER. To offer *Aṣ-Ṣalāt* (the prayer) in a Syrian cloak (made by infidels).

(٧) بابُ الصَّلاةِ في الجُبَّةِ الشَّامِيَّةِ،

Al-Ḥasan said that there was no harm in wearing clothes woven by a Magian. And Ma'mar said that he had seen Az-Zuhrī wearing Yemenite garments dyed with urine. And 'Alī offered *Ṣalāt* (prayer) in a new unwashed garment.

وقالَ الحَسَنُ في الثِّيابِ يَنْسُجُها المَجُوسِيُّ: لَمْ يَرَ بِها بَأْساً، وقالَ مَعْمَرٌ: رأيْتُ الزُّهْرِيَّ يَلْبَسُ مِنْ ثِيابِ اليَمَنِ ما صُبِغَ بالبَوْلِ، وصَلَّى عَلِيٌّ في ثَوْبٍ غَيرِ مَقْصُورٍ.

363. Narrated Mughīra bin Shu'ba رَضِيَ اللهُ عَنْهُ: Once I was travelling with the Prophet ﷺ and he said, "O Mughīra! Take this container of water." I took it and Allāh's Messenger ﷺ went far away till he disappeared. He answered the call of nature and he was wearing a Syrian cloak. He tried to take out his hands from its sleeve but it was very tight, so he took out his hands from under it. I poured water and he performed ablution like that for *Ṣalāt* (prayer) and passed his (wet) hands over his *Khuff* (leather socks) and then offered *Ṣalāt*.

٣٦٣ - حدَّثَنا يَحْيَى قالَ: حدَّثَنا أَبُو مُعاوِيَةَ، عَنِ الأعمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ مُغِيرَةَ بنِ شُعْبَةَ قالَ: كُنْتُ مَعَ النَّبيِّ ﷺ في سَفَرٍ فقالَ: «يا مُغِيرَةُ، خُذِ الإدَاوَةَ»، فأخَذْتُها، فانْطَلَقَ رَسُولُ اللهِ ﷺ حتَّى تَوَارَى عَنِّي فَقَضى حاجَتَهُ وعَلَيْهِ جُبَّةٌ شامِيَّةٌ، فَذَهَبَ لِيُخْرِجَ يَدَهُ مِنْ كُمِّها فَضاقَتْ، فأخْرَجَ يَدَهُ مِنْ أسْفَلِها فَصَبَبْتُ عَلَيْهِ فَتَوَضَّأَ وُضُوءَهُ لِلصَّلاةِ وَمَسَحَ عَلى خُفَّيْهِ ثُمَّ صَلَّى. [راجع: ١٨٢]

(8) CHAPTER. It is disliked to be naked during *Aṣ-Ṣalāt* (the prayers).

(٨) بابُ كَراهِيَةِ التَّعَرِّي في الصَّلاةِ

364. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: While Allāh's Messenger ﷺ was

٣٦٤ - حدَّثَنا مَطَرُ بنُ الفَضْلِ

قَالَ: حَدَّثَنا رَوْحٌ قالَ: حَدَّثَنا زَكَرِيَّا بنُ إسحَاقَ قَالَ: حَدَّثَنا عَمْرُو بنُ دينارٍ قالَ: سَمِعتُ جابرَ بنَ عَبْدِ اللهِ يُحَدِّثُ أنَّ رَسُولَ اللهِ ﷺ كانَ يَنْقُلُ مَعَهُمُ الحِجارَةَ لِلْكَعْبَةِ وعَلَيْهِ إزارُهُ، فَقالَ لَهُ العَبَّاسُ عَمُّهُ: يا ابنَ أخي، لَوْ حَلَلْتَ إزارَكَ فَجَعَلتَ عَلى مَنْكِبَيْكَ دُونَ الحِجارَةِ، قالَ: فَحلَّهُ فَجَعَلَهُ عَلى مَنْكِبَيْهِ، فَسَقَطَ مَغْشِيًّا عَلَيْهِ، فَما رُؤِيَ بَعْدَ ذٰلِكَ عُرْياناً ﷺ. [انظر: ١٥٨٢، ٣٨٢٩]

carrying stones (along) with the people of Makkah for (the building of) the Ka'bah wearing an *Izār* (waist-sheet, lower-half body-cover), his uncle Al-'Abbās said to him, "O my nephew! (It would be better) if you take off your *Izār* and put it over your shoulders underneath the stones." So he took off his *Izār* and put it over his shoulders, but he fell unconscious and since then he had never been seen naked.

(٩) بابُ الصَّلاةِ في القَمِيصِ والسَّرَاوِيلِ والتُّبَّانِ والقَباءِ

(9) CHAPTER. To offer *Ṣalāt* (prayer) with a shirt, trousers, a *Tubbān* or a *Qabā'* (an outer garment with full length sleeves).

٣٦٥ - حَدَّثَنا سُلَيمانُ بنُ حَرْبٍ قالَ: حَدَّثَنا حَمَّادُ بنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أَبي هُرَيْرَةَ قالَ: قامَ رَجُلٌ إلى النَّبِيِّ ﷺ فَسَأَلَهُ عَنِ الصَّلاةِ في الثَّوْبِ الواحِدِ، فَقالَ: «أوَ كُلُّكُمْ يَجِدُ ثَوْبَينِ؟»، ثُمَّ سَأَلَ رَجُلٌ عُمَرَ فَقالَ: إذا وَسَّعَ اللهُ فَأَوْسِعُوا، جَمَعَ رَجُلٌ عَلَيْهِ ثِيابَهُ، صَلَّى رَجُلٌ في إزارٍ وَرِداءٍ، في إزارٍ وقَميصٍ، في إزارٍ وقَباءٍ، في سَراوِيلَ وَرِداءٍ، في سَرَاوِيلَ وقَميصٍ، في سَرَاوِيلَ وقَباءٍ، في تُبَّانٍ وقَباءٍ، في تُبَّانٍ وقَمِيصٍ، قالَ: وأَحْسِبُهُ قالَ: في تُبَّانٍ وَرِداءٍ. [راجع: ٣٥٨]

365. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: A man stood up and asked the Prophet ﷺ about offering *Ṣalāt* (prayer) in a single garment. The Prophet ﷺ said, "Has every one of you got two garments?" A man put a similar question to 'Umar; on which he replied, "When Allāh makes you wealthier then you should clothe yourself properly during *Ṣalāt*. Otherwise one can offer *Ṣalāt* with an *Izār* and a *Ridā'* (a sheet covering the upper part of the body), *Izār* and a shirt, *Izār* and a *Qabā'*, trousers and a *Ridā'*, trousers and a shirt or trousers and a *Qabā'*, *Tubbān*[1] and a *Qabā'* or *Tubbān* and a shirt." (The narrator added, "I think that he also said a *Tubbān* and a *Ridā'*.")

(1) (H.365) *Tubbān:* Shorts that covers the knees.

366. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: A person asked Allāh's Messenger ﷺ, "What should a *Muḥrim* wear?" He ﷺ replied, "He should not wear shirts, trousers, a *Burnus* (a hooded cloak), or clothes which are stained with saffron or *Wars* (a kind of perfume). Whoever does not find a sandal to wear can wear *Khuff*, but these should be cut short so as not to cover the ankles.

٣٦٦ - حدَّثَنَا عاصِمُ بنُ عَلِيٍّ قالَ: حدَّثَنا ابنُ أبي ذِئْبٍ، عَنِ الزُّهْرِيِّ، عَنْ سالِمٍ، عَنِ ابنِ عُمَرَ، قالَ: سَأَلَ رَجُلٌ رَسُولَ اللهِ ﷺ فقالَ: ما يَلْبَسُ المُحْرِمُ؟ فقالَ: «لا يَلْبَسُ القَمِيصَ، وَلا السَّرَاوِيلَ، وَلا البُرْنُسَ، وَلا ثَوْباً مَسَّهُ زَعْفَرَانٌ وَلا وَرْسٌ، فَمنْ لَمْ يَجِدِ النَّعلَيْنِ فَلْيَلْبَسِ الخُفَّينِ، وَلْيَقْطَعْهُما حتَّى يَكُونا أسْفَلَ مِنَ الكَعْبَينِ» وعَنْ نافِعٍ عَنِ ابنِ عُمَرَ عَنِ النَّبِيِّ ﷺ مِثْلَهُ. [راجع: ١٣٤]

(10) CHAPTER. What may be used to cover the private parts of the body.

(١٠) بابُ ما يَسْتُرُ مِنَ العَوْرَةِ

367. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ forbade *Ishtimāl-aṣ-Ṣammā'* (wrapping one's body with a garment so that one cannot raise its end or take one's hand out of it). He also forbade *Al-Iḥtibā'* (sitting on buttocks with knees close to abdomen, and feet apart with the hands circling the knees) while wrapping oneself with a single garment, without having a part of it over the private parts.

٣٦٧ - حدَّثَنَا قُتَيْبَةُ بنُ سَعِيدٍ قالَ: حدَّثَنا لَيْثٌ، عَنِ ابنِ شِهابٍ، عَنْ عُبَيْدِ اللهِ بنِ عَبدِ اللهِ بنِ عُتْبَةَ، عَنْ أبي سَعِيدٍ الخُدْرِيِّ أنَّهُ قالَ: نَهَى رَسُولُ اللهِ ﷺ عَنِ اشتِمالِ الصَّمَّاءِ، وأَنْ يَحْتَبِيَ الرَّجُلُ في ثَوْبٍ واحِدٍ لَيْسَ عَلى فَرْجِهِ مِنْهُ شَيْءٌ. [انظر: ١٩٩١، ٢١٤٤، ٢١٤٧، ٥٨٢٠، ٥٨٢٢، ٦٢٨٤]

368. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ forbade two kinds of sales i.e., *Al-Limās* and *An-Nibādh* (the former is a kind of sale in which the deal is completed if the buyer touches a thing, without seeing or checking it properly; and the latter is a kind of sale in which the deal is completed when the seller throws a thing towards the buyer giving him no opportunity to see, touch or

٣٦٨ - حدَّثَنَا قَبِيصَةُ بنُ عُقْبَةَ قالَ: حدَّثَنا سُفْيانُ، عَنْ أَبي الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أَبي هُرَيْرَةَ قالَ: نَهَى النَّبِيُّ ﷺ عَنْ بَيْعَتَيْنِ، عَنِ اللِّماسِ والنِّباذِ، وأَنْ يَشْتَمِلَ الصَّمَّاءَ، وأَنْ يَحْتَبِيَ الرَّجُلُ في ثَوْبٍ

وَاحِدٍ. [انظر: ٥٨٤، ٥٨٨، ١٩٩٣، ٢١٤٥، ٢١٤٦، ٥٨١٩، ٥٨٢١]

٣٦٩ - حدَّثنا إسحَاقُ قالَ: حدَّثَنا يَعْقُوبُ بنُ إبْراهِيمَ قالَ: حدَّثَنا ابنُ أخي ابنِ شِهابٍ، عَنْ عَمِّهِ قالَ: أَخْبَرَنِي حُمَيْدُ بنُ عَبْدِ الرَّحْمٰنِ بنِ عَوْفٍ أنَّ أبا هُرَيْرَةَ قالَ: بَعَثَني أبُو بكرٍ في تِلْكَ الحَجَّةِ في مُؤَذِّنِينَ يَومَ النَّحْرِ نُؤَذِّنُ بِمِنًى: أَنْ لَا يَحُجَّ بَعْدَ العامِ مُشْرِكٌ، وَلا يَطُوفَ بالبَيْتِ عُرْيانٌ، قالَ حُمَيْدُ بنُ عَبْدِ الرَّحْمٰنِ: ثُمَّ أرْدَفَ رَسُولُ اللهِ ﷺ عَلِيًّا فَأَمَرَهُ أنْ يُؤَذِّنَ بِـ﴿بَرَآءَةٌ﴾، قالَ أبُو هُرَيْرَةَ: فَأَذَّنَ مَعَنا عَلِيٌّ في أهْلِ مِنًى يَومَ النَّحْرِ: لا يَحُجُّ بَعْدَ العامِ مُشْرِكٌ وَلا يَطُوفُ بالبَيْتِ عُرْيانٌ. [انظر: ١٦٢٢، ٣١٧٧، ٤٣٦٣، ٤٦٥٥، ٤٦٥٦، ٤٦٥٧]

check it) and (the Prophet ﷺ forbade) also *Ishtimāl-As-Sammā'* and *Al-Ihtibā'* in a single garment.

369. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: On the Day of *Nahr* (10th of Dhul-Hijja, in the year prior to the last *Hajj* of the Prophet ﷺ when Abū Bakr was the leader of the pilgrims in that *Hajj*), Abū Bakr sent me along with other announcers to Minā to make a public announcement (proclaiming): "No *Mushrik* (polytheist, pagan, idolater and disbeliever in the Oneness of Allāh and in His Messenger Muhammad ﷺ), is allowed to perform *Hajj* after this year; and no naked person is allowed to perform the *Tawāf* around the Ka'bah." Then Allāh's Messenger ﷺ sent 'Alī to read out the *Sūrat Barā'a* (*At-Tauba*) to the people; so he made the announcement along with us on the day of *Nahr* in Minā: "No *Mushrik* — (polytheist, pagan, idolater and disbeliever in the Oneness of Allāh and in His Messenger Muhammad ﷺ) is allowed to perform *Hajj* after this year and no naked person is allowed to perform the *Tawāf* around the Ka'bah."

(11) CHAPTER. To pray without a *Ridā'*.

(١١) بابُ الصَّلاةِ بِغَيْرِ رِداءٍ

٣٧٠ - حدَّثنا عَبْدُ العَزِيزِ بنُ عَبْدِ اللهِ قالَ: حَدَّثَنا ابنُ أبي المَوَالي، عَنْ مُحَمَّدِ ابنِ المُنْكَدِرِ قالَ: دَخَلْتُ عَلى جابِرِ بنِ عَبْدِ اللهِ وَهُوَ يُصَلِّي في ثَوْبٍ مُلْتَحِفاً بِهِ، وَرِدَاؤُهُ مَوْضُوعٌ، فَلَمَّا انْصَرَفَ قُلْنا: يا أبا عَبْدِ اللهِ، تُصَلِّي وَرِدَاؤُكَ مَوْضُوعٌ؟ قالَ: نَعَمْ، أحْبَبْتُ أنْ يَراني الجُهَّالُ مِثْلُكُمْ، رَأَيْتُ النَّبِيَّ ﷺ يُصَلِّي كَذا. [راجع: ٣٥٢]

370. Narrated Muhammad bin Al-Munkadir: I went to Jābir bin 'Abdullāh رضى الله عنهما and he was offering *Salāt* (prayer) wrapped in a garment and his *Ridā'* was lying beside him. When he finished the *Salāt*, I said "O 'Abdullāh! You offer *Salāt* (in a single garment) while your *Ridā'* is lying beside you." He replied, "Yes, I did it intentionally so that the ignorant ones like you might see me. I saw the Prophet ﷺ offering *Salāt* (prayer) like this."

(12) CHAPTER. What is said about the thigh.

(١٢) بابُ مَا يُذْكَرُ في الفَخِذِ،

Narrated Ibn 'Abbās and Jarhad and Muḥammad bin Jaḥsh: The Prophet ﷺ said, "The thigh is *'Aurah* (i.e., it is illegal to keep it bare)." And Anas bin Mālik said, "The Prophet ﷺ uncovered his thigh." The narration of Anas is dependable, but it would be safer to take Jarhad's narration into consideration in order to get rid of the difference between them. Abū Mūsa said, "The Prophet ﷺ covered his knees when 'Uthmān entered." Zaid bin Thābit said, "Divine Revelation came to Allāh's Messenger ﷺ while his thigh was on my thigh and it became so heavy that I was afraid that it might break my thigh."

وَيُرْوَى عَنِ ابنِ عَبَّاسٍ وَجَرْهَدٍ وَمُحَمَّدِ بنِ جَحْشٍ عَنِ النَّبِيِّ ﷺ: «الفَخِذُ عَوْرَةٌ»، وقالَ أنسٌ: حَسَرَ النَّبِيُّ ﷺ عَنْ فَخِذِهِ، وحَدِيثُ أنسٍ أَسْنَدُ، وحَدِيثُ جَرْهَدٍ أَحْوَطُ حتى يُخْرَجَ مِن اخْتِلافِهِمْ، وقالَ أبُو مُوسَى: غَطَّى النَّبِيُّ ﷺ رُكْبَتَيْهِ حِينَ دَخَلَ عُثمانُ، وقالَ زَيْدُ بنُ ثابِتٍ: أَنْزَلَ اللهُ عَلى رَسُولِهِ ﷺ وَفَخِذُهُ عَلى فَخِذِي، فَثَقُلَتْ عَلَيَّ حَتَّى خِفْتُ أَنْ تَرُضَّ فَخِذِي.

371. Narrated 'Abdul 'Azīz: Anas رَضِيَ اللهُ عَنْهُ said, "When Allāh's Messenger ﷺ invaded Khaibar, we offered the *Fajr* prayer there (early in the morning) when it was still dark. Allāh's Prophet ﷺ rode and Abū Ṭalḥa rode, too, and I was riding behind Abū Ṭalḥa. Allāh's Prophet ﷺ passed through the lane of Khaibar quickly and my knee was touching the thigh of Allāh's Prophet ﷺ. Then his thigh was uncovered by the shift of his *Izar* (waist-sheet), and I saw the whiteness of the thigh of Allāh's Prophet ﷺ. When he entered the town, he said, *'Allāhu Akbar*! Khaibar is ruined. Whenever we approach near a (hostile) nation (to fight) then evil will be the morning of those who have been warned.' He repeated this thrice. The people came out for their jobs and some of them said, 'Muḥammad (has come) along with his army.' We conquered Khaibar, (took the captives), and the booty was collected. Diḥya came and said, 'O Allāh's Prophet! Give me a slave-girl from the captives.' The Prophet

٣٧١ - حدَّثَنا يَعْقُوبُ بنُ إبْراهِيمَ قالَ: حدَّثَنا إسماعِيلُ بنُ عُلَيَّةَ قالَ: حدَّثَنا عَبْدُ العَزِيزِ بنُ صُهَيبٍ، عَنْ أَنَسٍ أنَّ رَسُولَ اللهِ ﷺ غَزَا خَيْبَرَ فَصَلَّيْنا عِنْدَها صَلاةَ الغدَاةِ بِغَلَسٍ فركِبَ نَبِيُّ اللهِ ﷺ وركِبَ أبو طَلْحَةَ وأنا رديفُ أبي طَلْحَةَ، فأجْرَى نَبِيُّ اللهِ ﷺ في زُقاقِ خَيْبَرَ وَإنَّ رُكْبَتي لَتَمَسُّ فَخِذَ نَبِيِّ اللهِ ﷺ، ثُمَّ حَسَرَ الإزارَ عَنْ فَخِذِهِ حتَّى إنِّي أنْظُرُ إلى بَياضِ فَخِذِ نَبِيِّ اللهِ ﷺ فَلَمَّا دَخَلَ القَرْيَةَ قالَ: «اللهُ أكبرُ خَرِبَتْ خَيْبَرُ، إنَّا إذَا نَزَلْنا بِساحَةِ قَوْمٍ فَساءَ صَباحُ المُنْذَرِينَ»، قالَها ثَلاثاً، قالَ: وَخَرَجَ القَوْمُ إلى أعْمالِهِمْ فَقالُوا: مُحَمَّدٌ،

ﷺ said, 'Go and take any slave-girl.' He took Ṣafiyya bint Ḥuyaī. A man came to the Prophet ﷺ and said, 'O Allāh's Messenger! You gave Ṣafiyya bint Ḥuyaī to Diḥya and she is the chief-mistress of (the ladies) of the tribes of Quraiẓa and An-Naḍīr, she befits none but you.' So the Prophet ﷺ said, 'Bring him along with her.' So Diḥya came with her and when the Prophet ﷺ saw her, he said to Diḥya, 'Take any slave-girl other than her from the captives.'"

Anas added: The Prophet ﷺ then manumitted her and married her.

Thabit asked Anas, "O Abū Ḥamza! What did the Prophet ﷺ pay her (as *Mahr*)?" He said, "She herself was her *Mahr* for he ﷺ manumitted her and then married her." Anas added, "While on the way, Umm Sulaim dressed her for marriage (ceremony) and at night she sent her as a bride to the Prophet ﷺ. So, the Prophet ﷺ was a bridegroom and he said, 'Whoever has anything (food) should bring it.' He spread out a leather sheet (for the food) and some brought dates and others cooking butter. [I think he (Anas) mentioned *Aṣ-Ṣawīq*]. So they prepared a dish of *Hais* (a kind of meal). And that was *Walīma* (the marriage banquet) of Allāh's Messenger ﷺ."

قالَ: عَبْدُ العَزِيزِ، وقالَ بَعْضُ أَصْحابِنا: وَالخَمِيسُ - يَعْنِي الجَيْشَ - قالَ: فأَصَبْناها عَنْوَةً فَجُمِعَ السَّبْيُ فَجاءَ دِحْيَةُ فَقالَ: يا نَبِيَّ اللهِ، أَعْطِني جارِيَةً مِنَ السَّبْيِ، قالَ: «اذْهَبْ فَخُذْ جارِيَةً»، فأَخَذَ صَفِيَّةَ بِنْتَ حُيَيٍّ فَجاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقالَ: يا نَبِيَّ اللهِ أَعْطَيْتَ دِحْيَةَ صَفِيَّةَ بِنْتَ حُيَيٍّ سَيِّدَةَ قُرَيْظَةَ والنَّضِيرِ، لا تَصْلُحُ إِلَّا لَكَ، قالَ: «ادْعُوه بِها»، فَجاءَ بِها فَلَمَّا نَظَرَ إِلَيها النَّبِيُّ ﷺ قالَ: «خُذْ جارِيَةً مِنَ السَّبْيِ غَيرَها»، قالَ: فأَعْتَقَها النَّبِيُّ ﷺ وَتَزَوَّجَها، فَقالَ لَهُ ثابِتٌ: يا أَبا حَمْزَةَ، ما أَصْدَقَها؟ قالَ: نَفْسَها، أَعْتَقَها وتَزَوَّجَها، حَتَّى إِذا كانَ بالطَّرِيقِ جَهَّزَتْها لَهُ أُمُّ سُلَيم، فَأَهْدَتْها لَهُ مِنَ اللَّيْلِ، فأَصْبَحَ النَّبِيُّ ﷺ عَرُوساً، فَقالَ: مَنْ كانَ عِنْدَهُ شَيْءٌ فَلْيَجِئْ بِهِ، وبَسَطَ نِطَعاً، فَجَعَلَ الرَّجُلُ يَجِيءُ بالتَّمْرِ، وجَعَلَ الرَّجُلُ يَجِيءُ بالسَّمْنِ، قالَ: وأَحْسِبُهُ قَدْ ذَكَرَ السَّوِيقَ، قالَ: فَحاسُوا حَيْساً، فكانَتْ وَلِيمَةَ رَسُولِ اللهِ ﷺ.

[انظر: ٦١٠، ٩٤٧، ٢٢٢٨، ٢٢٣٥، ٢٨٨٩، ٢٨٩٣، ٢٩٤٣، ٢٩٤٤، ٢٩٤٥، ٢٩٩١، ٣٠٨٥، ٣٠٨٦، ٣٣٦٧، ٣٦٤٧، ٤٠٨٣، ٤٠٨٤، ٤١٩٧، ٤١٩٨، ٤١٩٩، ٤٢٠٠، ٤٢٠١، ٤٢١١، ٤٢١٢، ٤٢١٣،

(13) CHAPTER. In how many (what sort of) clothes a woman should offer *Ṣalāt* (prayer).

'Ikrima said, "If she can cover all her body with one garment, it is sufficient."(1)

372. Narrated 'Āi<u>sh</u>ah رَضِيَ اللهُ عَنها: Allāh's Messenger ﷺ used to offer the *Fajr* prayer and some believing women covered with their veiling sheets used to attend the *Fajr* prayer with him and then they would return to their homes unrecognized.

(14) CHAPTER. If a person offered *Ṣalāt* (prayer) in a dress with marks and looked at those marks during the *Ṣalāt*.

373. Narrated 'Āi<u>sh</u>ah رَضِيَ اللهُ عَنها: The Prophet ﷺ offered *Ṣalāt* (prayer) in a *Kh̲amīṣa* (a square garment) having marks. During the *Ṣalāt*, he looked at its marks. So, when he finished the *Ṣalāt* he said, "Take this *Kh̲amīṣa* of mine to Abū Jahm and get me his *Anbijāniyya* (a woolen garment without marks) as it (the *Kh̲amīṣa*) has diverted my attention from the *Ṣalāt*."

Narrated 'Āi<u>sh</u>ah رَضِيَ اللهُ عَنها: The Prophet ﷺ said, 'I was looking at its (*Kh̲amīṣa's*) marks during the *Ṣalāt* (prayer) and I was afraid that it may put me in trial (by diverting my attention).

٥٠٨٥، ٥١٥٩، ٥١٦٩، ٥٣٨٧، ٥٤٢٥، ٥٥٢٨، ٥٩٦٨، ٦١٨٥، ٦٣٦٣]

(١٣) بابٌ: في كَمْ تُصَلِّي المَرْأَةُ مِنَ الثِّيابِ؟

وقالَ عِكْرِمَةُ: لَوْ وَارَتْ جَسَدَها في ثَوْبٍ جازَ.

٣٧٢ - حدَّثَنا أَبُو اليمانِ قالَ: أَخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قالَ: أَخْبَرَنِي عُرْوَةُ أَنَّ عائِشَةَ قالَتْ: لَقَد كانَ رَسُولُ اللهِ ﷺ يُصَلِّي الفَجْرَ فَيَشْهَدُ مَعَهُ نِساءٌ مِنَ المُؤْمِناتِ مُتَلَفِّعاتٍ في مُرُوطِهِنَّ ثُمَّ يَرْجِعْنَ إلى بُيُوتِهِنَّ، مَا يَعرِفُهُنَّ أَحَدٌ. [انظر: ٥٧٨، ٨٦٧، ٨٧٢]

(١٤) بابٌ: إذَا صَلَّى في ثَوْبٍ لَهُ أَعْلامٌ وَنَظَرَ إلى عَلَمِها

٣٧٣ - حدَّثَنا أَحْمَدُ بنُ يُونُسَ قالَ: حدَّثَنا إبْرَاهِيمُ بنُ سَعْدٍ قالَ: حدَّثَنا ابنُ شِهابٍ عَنْ عُرْوَةَ، عَنْ عائِشَةَ: أَنَّ النَّبِيَّ ﷺ صَلَّى في خَمِيصَةٍ لَها أَعْلامٌ، فَنَظَرَ إلَى أَعْلامِها نَظْرَةً، فلَمَّا انْصَرَفَ قالَ: «اذْهَبُوا بِخَمِيصَتِي هذِهِ إلى أَبِي جَهْمٍ، وائْتُونِي بأَنْبِجانِيَّةِ أَبِي جَهْمٍ، فَإنَّها أَلْهَتْنِي آنِفاً عَنْ صَلاتِي». وقَالَ هِشامُ

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(1) (Ch.13) It is agreed by the majority of the religious scholars that a woman while offering *Ṣalāt* (prayer) should cover herself completely except her face, and it is better that she should cover her hands with gloves or cloth etc., but her feet must be covered either with a long dress or she must wear socks to cover her feet. This verdict is based on the Prophet's statement (Abū-Dāwūd).

بنُ عُرْوَةَ، عَنْ أَبيهِ، عَنْ عائِشَةَ: قالَ النَّبيُّ ﷺ: «كُنْتُ أَنْظُرُ إِلى عَلَمِها وأنا في الصَّلاةِ فَأَخافُ أَنْ تَفْتِنَني».

[انظر: ٧٥٢، ٥٨١٧]

(15) CHAPTER. If someone offers *Ṣalāt* (prayer) in a garment bearing marks of a cross or pictures, will the *Ṣalāt* be annulled? And what is forbidden thereof.

(١٥) بابٌ: إِنْ صَلَّى في ثَوْبٍ مُصَلَّبٍ أَو تَصاوِيرَ هَلْ تَفْسُدُ صَلاتُهُ؟ وَمَا يُنْهَى مِنْ ذٰلِكَ؟

374. Narrated Anas رَضِيَ اللهُ عَنْهُ: 'Āishah رَضِيَ اللهُ عَنْها had a *Qirām* (a thin, marked woolen curtain) with which she had screened one side of her home. The Prophet ﷺ said, "Take away this *Qirām* of yours, as its pictures are still displayed in front of me during my *Ṣalāt* (prayer) (i.e., they divert my attention from the *Ṣalāt*)."

٣٧٤ - **حَدَّثَنا** أَبُو مَعْمَرٍ عَبْدُ اللهِ بنُ عَمْرٍو قالَ: حَدَّثَنا عَبْدُ الوَارِثِ قالَ: حَدَّثَنا عَبْدُ العَزِيزِ بنُ صُهَيْبٍ، عَنْ أَنَسٍ قالَ: كانَ قِرامٌ لِعائِشَةَ سَتَرَتْ بِهِ جانِبَ بَيْتِها، فَقالَ النَّبيُّ ﷺ: «أَمِيطِي عَنَّا قِرَامَكِ هذا، فإنَّهُ لا تَزَالُ تَصاوِيرُ تَعْرِضُ في صَلاتِي».

[انظر: ٥٩٥٩]

(16) CHAPTER. Whoever offered *Ṣalāt* (prayer) in a silk *Farrūj* (an outer garment opened at the back) and then took it off.

(١٦) بابٌ مَنْ صَلَّى في فَرُّوجِ حَرِيرٍ ثُمَّ نَزَعَهُ

375. Narrated 'Uqba bin 'Āmir رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ was given a silken *Farrūj* as a present. He wore it while offering *Ṣalāt*. When he had finished his *Ṣalāt* (prayer), he took it off violently as if with a strong aversion to it and said, "It is not the dress of *Al-Muttaqūn*: [*Al-Muttaqūn* means those pious and righteous persons who fear Allāh عزوجل much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allāh much (do all kinds of good deeds which He has ordained)].

٣٧٥ - **حَدَّثَنا** عَبْدُ اللهِ بنُ يُوسُفَ قالَ: حَدَّثَنا اللَّيْثُ، عَنْ يَزِيدَ، عَنْ أَبي الخَيْرِ، عَنْ عُقْبَةَ بنِ عامِرٍ قالَ: أُهْدِيَ إلى النَّبِيِّ ﷺ فَرُّوجُ حَرِيرٍ فَلَبِسَهُ فَصَلَّى فِيهِ ثُمَّ انْصَرَفَ فَنَزَعَهُ نَزْعاً شَدِيداً كالكارِهِ لَهُ، وقالَ: لا يَنْبَغِي هذَا لِلْمُتَّقِينَ. [انظر: ٥٨٠١]

(17) CHAPTER. (It is permissible) to offer *Ṣalāt* (prayer) in a red garment.

(١٧) بابُ الصَّلاةِ في الثَّوْبِ الأَحْمَرِ

376. Narrated Abū Juḥaifa: I saw Allāh's Messenger ﷺ in a red leather tent and I saw

٣٧٦ - **حَدَّثَنا** مُحَمَّدُ بنُ عَرْعَرَةَ

Bilāl رَضِيَ اللهُ عَنْهُ taking the remaining water with which the Prophet ﷺ had performed ablution. I saw the people taking the utilized water impatiently and whoever got some of it, rubbed it on his body and those who could not get any, took the moisture from the others' hands. Then I saw Bilāl carrying an *'Anaza* (a spear-headed stick) which he planted in the ground. The Prophet ﷺ came out tucking up his red cloak, and led the people in *Ṣalāt* (prayer) and offered two *Rak'ā* (facing the Ka'bah) taking *'Anaza* as a *Sutra* for his *Ṣalāt*. I saw the people and animals passing in front of him beyond the *'Anaza*.

قَالَ: حَدَّثَنِي عُمَرُ بنُ أَبِي زَائِدَةَ، عَنْ عَوْنِ بنِ أَبِي جُحَيْفَةَ، عَنْ أَبِيهِ قَالَ: رَأَيتُ رَسُولَ اللهِ ﷺ فِي قُبَّةٍ حَمْرَاءَ مِنْ أَدَمٍ، وَرَأَيْتُ بِلالاً أَخَذَ وَضُوءَ رَسُولِ اللهِ ﷺ وَرَأَيْتُ النَّاسَ يَبْتَدِرُونَ ذَاكَ الوَضُوءَ، فَمَنْ أَصَابَ مِنْهُ شَيْئاً تَمَسَّحَ بِهِ، وَمَنْ لَمْ يُصِبْ مِنْهُ شَيْئاً أَخَذَ مِنْ بَلَلِ يَدِ صَاحِبِهِ ثُمَّ رَأَيْتُ بِلالاً أَخَذَ عَنَزَةً فَرَكَزَهَا، وَخَرَجَ النَّبِيُّ ﷺ فِي حُلَّةٍ حَمْرَاءَ مُشَمِّراً صَلَّى إِلَى العَنَزَةِ بِالنَّاسِ رَكْعَتَيْنِ، وَرَأَيْتُ النَّاسَ وَالدَّوَابَّ يَمُرُّونَ بَيْنَ يَدَيِ العَنَزَةِ.

[راجع: ١٨٧]

(18) CHAPTER. (It is permissible) to offer *Ṣalāt* (prayer) on roofs, a pulpit or wood.

(١٨) بابُ الصَّلاةِ فِي السُّطُوحِ، والمِنْبَرِ، والخَشَبِ،

Al-Ḥasan finds no objection for one to offer *Ṣalāt* (prayer) over snow or bridges, even if urine were flowing underneath, or over, or in front of them as long as there was a *Sutra* (any object put in front of the praying person to act as symbolic barrier between him and others) in front of the person. Abū Hurairah رَضِيَ اللهُ عَنْهُ offered *Ṣalāt* on the roof of the mosque with the *Imām*, and Ibn 'Umar رضي الله عنه offered *Ṣalāt* on snow.

قال أبُو عَبْدِ اللهِ: ولَمْ يَرَ الحَسَنُ بأساً أنْ يُصَلَّى عَلى الجَمْدِ والقَناطِرِ وإنْ جَرَى تَحْتَها بَوْلٌ أوْ فَوْقَها أوْ أَمامَها إذَا كانَ بَيْنَهُما سُتْرَةٌ وصَلَّى أبُو هُرَيْرَةَ عَلى ظَهْرِ المَسْجِدِ بِصَلاةِ الإمامِ، وصَلَّى ابنُ عُمَرَ عَلى الثَّلْجِ.

377. Narrated Abu Ḥāzim: Sahl bin Sa'd was asked about the (Prophet's ﷺ) pulpit as to what thing it was made of? Sahl replied, "None remains alive amongst the people, who knows about it better than I. It was made of tamarisk (wood) of the forest. So-and-so, the slave of so-and-so prepared it for Allāh's Messenger ﷺ. When it was constructed and placed (in the mosque), Allāh's Messenger

٣٧٧ - حَدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ قَالَ: حَدَّثَنا سُفْيانُ قَالَ: حَدَّثَنا أَبُو حازِمٍ قَالَ: سَأَلُوا سَهْلَ بنَ سَعْدٍ: مِنْ أَيِّ شَيْءٍ المِنْبَرُ؟ فَقالَ: مَا بَقِيَ بِالنَّاسِ أَعْلَمُ مِنِّي، هُوَ مِنْ أَثْلِ الغابَةِ عَمِلَه فلانٌ مَوْلَى فُلانَةَ لِرَسُولِ اللهِ

ﷺ stood on it facing the *Qiblah* and said *'Allāhu Akbar'*, and the people stood behind him [and he led the people in *Ṣalāt* (prayer). He ﷺ recited and bowed and the people bowed behind him. Then he raised his head and stepped back, got down and prostrated on the ground and then he again ascended the pulpit, recited, bowed, raised his head and stepped back, got down and prostrated on the ground. So, this is what I know about the pulpit."

Aḥmad bin Ḥanbal said, "As the Prophet ﷺ was at a higher level than the people, there is no harm according to the above-mentioned *Ḥadīṯẖ* if the *Imām* is at a higher level than his followers during the prayers."

ﷺ، وقامَ عَلَيْهِ رَسُولُ اللهِ ﷺ حِينَ عُمِلَ وَوُضِعَ، فاسْتَقْبَلَ القِبْلَةَ، كَبَّرَ وقامَ النَّاسُ خَلْفَهُ فَقَرَأَ وَرَكَعَ، وَرَكَعَ النَّاسُ خَلْفَهُ، ثُمَّ رَفَعَ رَأْسَهُ ثُمَّ رَجَعَ القَهْقَرَى فَسَجَدَ عَلَى الأَرْضِ، ثُمَّ عادَ إِلى المِنْبَرِ ثُمَّ رَكَعَ ثُمَّ رَفَعَ رَأْسَهُ ثُمَّ رَجَعَ القَهْقَرَى حتَّى سَجَدَ بالأَرْضِ، فَهذَا شَأْنُهُ. قالَ أَبُو عَبْدِ اللهِ: قالَ عَلِيُّ ابنُ المَدِينِي: سَأَلَنِي أَحْمَدُ بنُ حَنْبَلٍ رَحِمَهُ اللهُ عَنْ هذا الحديثِ قالَ: فإِنَّما أَرَدْتُ أَنَّ النَّبِيَّ ﷺ كانَ أَعْلى مِنَ النَّاسِ، فَلا بأسَ أَنْ يَكُونَ الإمامُ أَعْلى مِنَ النَّاسِ بهذا الحَدِيثِ، قالَ: فَقُلْتُ: إِنَّ سُفْيانَ بنَ عُيَيْنَةَ كانَ يُسْأَلُ عَنْ هذا كَثِيراً، فَلَمْ تَسْمَعْهُ مِنْهُ؟ قالَ: لا. [انظر: ٤٤٨، ٩١٧، ٢٠٩٤، ٢٥٦٩]

378. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Once Allāh's Messenger ﷺ fell off a horse and his leg or shoulder got injured. He swore that he would not go to his wives for one month and he stayed in a *Mashruba* (attic room) having stairs made of date palm trunks. So his Companions came to visit him, and he led them in *Ṣalāt* (prayer) sitting, whereas his Companions were standing. When he finished the *Ṣalāt*, he said, *"Imām* is meant to be followed, so when he says *Allāhu Akbar,* say *Allāhu Akbar* and when he bows, bow and when he prostrates, prostrate

٣٧٨ - حدَّثنا مُحَمَّدُ بنُ عَبْدِ الرَّحِيمِ قالَ: حدَّثَنا يَزِيدُ بنُ هارُونَ قالَ: أَخْبَرَنا حُمَيْدٌ الطَّوِيلُ، عَنْ أَنَسِ بنِ مالكٍ: أَنَّ رَسُولَ اللهِ ﷺ سَقَطَ عَنْ فَرَسِهِ فَجُحِشَتْ ساقُهُ أَو كَتِفُهُ، وآلَى مِنْ نِسائِهِ شَهْرًا فَجَلَسَ في مَشْرُبَةٍ لَهُ دَرَجَتُها مِنْ جُذُوعٍ، فَأَتاهُ أَصْحابُهُ يَعُودُونَه، فَصَلَّى بِهِمْ جالِساً وهُمْ قِيامٌ، فَلَمَّا سَلَّمَ قالَ: «إِنَّما جُعِلَ

(1) (H.378) [This order is abrogated by the last action of the Prophet ﷺ when he offered *Salāt* (prayer) sitting while his Companions (followers) were praying standing. Please see *Ḥadīṯẖ* No. 689.].

and if he offers *Ṣalāt* standing offer *Ṣalāt* standing[1]. After the 29th day the Prophet ﷺ came down (from the attic room) and the people asked him, "O Allāh's Messenger! You swore that you will not go to your wives for one month." He said, "The month is of 29 days."

الإمامُ لِيُؤْتَمَّ بِهِ فإذَا كَبَّرَ فَكَبِّرُوا، وإذَا رَكَعَ فارْكَعُوا وإذَا سَجَدَ فاسْجُدُوا، وإنْ صَلَّى قائِماً فَصَلُّوا قِياماً»، ونَزَلَ لِتِسْعٍ وعِشْرِينَ، فَقالُوا: يا رَسُولَ اللهِ، إنَّكَ آلَيْتَ شَهْراً، فَقالَ: «إنَّ الشَّهْرَ تِسْعٌ وعِشْرُونَ». [انظر: ٦٨٩، ٧٣٢، ٧٣٣، ٨٠٥، ١١١٤، ١٩١١، ٢٤٦٩، ٥٢٠١، ٥٢٨٩، ٦٦٨٤]

(19) CHAPTER. If the clothes of a praying person in prostration touched his wife [would that make his *Ṣalāt* (prayer) invalid]?

(١٩) بابٌ: إذَا أصَابَ ثَوْبُ المُصَلِّي امْرَأتَهُ إذَا سَجَدَ

379. Narrated Maimūna رَضِيَ اللهُ عَنْها, "Allāh's Messenger ﷺ was offering *Ṣalāt* (prayer) while I was sitting beside him during my menses and sometimes his clothes would touch me during his prostration."

Maimūna رَضِيَ اللهُ عَنْها added, "He prayed on a *Khumra* (a small mat hardly sufficient for the face and the hands, while prostrating during *Ṣalāt*).

٣٧٩ - حدَّثَنا مُسَدَّدٌ، عَنْ خالِدٍ قالَ: حدَّثَنا سُلَيمانُ الشَّيْبانيُّ، عَنْ عَبْدِ اللهِ بنِ شَدَّادٍ، عَنْ مَيْمُونَةَ قالَتْ: كانَ رَسُولُ اللهِ ﷺ يُصَلِّي وأنا حِذاءَهُ وَأنَا حائِضٌ، ورُبَّما أصَابَنِي ثَوْبُهُ إذَا سَجَدَ، قالَتْ: وكانَ يُصَلِّي عَلى الخُمْرَةِ. [راجع: ٣٣٣]

(20) CHAPTER. To offer *Aṣ-Ṣalāt* (the prayers) on the *Ḥaṣīr* (a mat that is made of the leaves of date-palm trees and is as long as or longer than a man's stature).

(٢٠) بابُ الصَّلاةِ عَلى الحَصِيرِ،

Jābir and Abū Sa'īd offered *Ṣalat* (prayers) standing on board a ship. Al-Ḥasan said, "If it is not hard for one's companions, one may offer *Ṣalāt* standing and turn himself with its (ship's) turnings; otherwise pray sitting."

وَصَلَّى جَابِرُ بْنُ عَبْدِ اللهِ وأبُو سَعِيدٍ في السَّفِينَةِ قائِماً، وقالَ الحَسَنُ: قائِماً مَا لَمْ تَشُقَّ عَلى أصحَابِكَ تَدُورُ مَعَهَا وإلَّا فَقاعِداً.

380. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: My grand mother Mulaika invited Allāh's Messenger ﷺ for a meal which she herself had prepared. He ﷺ ate from it and said, "Get up! I will lead you in *Ṣalāt* (prayer)."

Anas added, "I took my *Ḥaṣīr*, washed it

٣٨٠ - حدَّثَنا عَبْدُ اللهِ قالَ: أخْبَرَنا مَالِكٌ، عَنْ إسحَاقَ بنِ أبي طَلْحَةَ، عَنْ أنَسِ بنِ مالكٍ، أنَّ جدَّتَه مُلَيْكَةَ دَعَتْ رَسُولَ اللهِ ﷺ لِطَعامٍ

صَنَعَتْهُ لَه، فَأَكَلَ مِنْه، ثُمَّ قالَ: «قُومُوا فَلأُصَلِّي لَكُمْ»، قالَ أَنَسٌ: فَقُمْتُ إلى حَصِيرٍ لَنا قَدِ اسْوَدَّ مِنْ طولِ ما لُبِسَ، فَنَضَحْتُه بِماءٍ، فَقامَ رَسُولُ اللهِ ﷺ وَصَفَفْتُ أنا واليَتيمُ وراءَه والعَجُوزُ مِنْ وَرائِنا فَصلَّى لَنا رَسُولُ اللهِ ﷺ رَكْعَتَيْنِ ثُمَّ انْصَرَفَ.

[انظر: ٧٢٧، ٨٦٠، ٨٧١، ٨٧٤، ١١٦٤]

with water as it had become dark because of prolong use and Allāh's Messenger ﷺ stood on it. The orphan and I aligned behind him and the old lady (Mulaika) stood behind us. Allāh's Messenger ﷺ led us in the *Ṣalāt* and offered two *Rak'ā* and then left."

(٢١) بابُ الصَّلاةِ على الخُمْرَةِ

(21) CHAPTER. To offer *Aṣ-Ṣalāt* (the prayer) on a *Khumra* (a small mat, hardly sufficient for the face and hands while prostrating during *Ṣalāt*).

٣٨١ - حدَّثَنا أَبُو الوَلِيدِ قالَ: حدَّثَنا شُعْبَةُ قالَ: حدَّثَنا سُليمانُ الشَّيْبانِيُّ، عَنْ عَبْدِ اللهِ بنِ شَدَّادٍ، عَنْ مَيْمُونَةَ قالَتْ: كانَ النَّبِيُّ ﷺ يُصَلِّي عَلى الخُمْرَةِ. [راجع: ٣٣٣]

381. Narrated Maimūna رَضِيَ اللهُ عَنها, "Allāh's Messenger ﷺ used to offer *Aṣ-Ṣalāt* (the prayer) on a *Khumra*.

(٢٢) بابُ الصَّلاةِ عَلى الفِراشِ،

وصلَّى أَنَسٌ عَلى فِراشِه وقالَ أَنَسٌ: كُنَّا نُصَلِّي مَعَ النَّبِيِّ ﷺ فَيَسْجُد أحَدُنا عَلى ثَوْبِهِ.

(22) CHAPTER. To offer *Aṣ-Ṣalāt* (the prayer) on the bed.

Anas offered *Ṣalāt* (prayer) on his bed. Anas said: We used to offer *Aṣ-Ṣalāt* (the prayer) with the Prophet ﷺ and prostrate on our clothes.

٣٨٢ - حدَّثَنا إسماعِيلُ قالَ: حدَّثَني مالكٌ عَنْ أَبي النَّضْرِ مَوْلى عُمَرَ بْنِ عُبَيْدِ اللهِ، عَنْ أَبي سَلَمَةَ بنِ عَبْدِ الرَّحْمٰنِ، عَنْ عائشَةَ زَوْجِ النَّبِيِّ ﷺ أَنَّها قالَتْ: كُنْتُ أنام بَينَ يَدَيْ رَسُولِ اللهِ ﷺ وَرِجْلايَ في قِبْلَتِهِ، فإذَا سَجَدَ غَمَزَني فَقَبَضْتُ رِجْلَيَّ، فإذَا قامَ بَسَطْتُهُما، قالَتْ: والبُيُوتُ

382. Narrated 'Āishah رَضِيَ اللهُ عَنها (the wife of the Prophet ﷺ): I used to sleep in front of Allāh's Messenger ﷺ and my legs were opposite his *Qiblah* and in prostration he pushed my legs and I withdrew them and when he stood, I stretched them. 'Āishah رَضِيَ اللهُ عَنها added, "In those days the houses were without lights."

يَوْمَئِذٍ لَيْسَ فيها مَصَابِيحُ. [انظر: ٣٨٣، ٣٨٤، ٥٠٨، ٥١١، ٥١٢، ٥١٣، ٥١٤، ٥١٥، ٥١٩، ٩٩٧، ١٢٠٩، ٦٢٧٦]

383. Narrated 'Āishah رَضِيَ اللهُ عَنْها : Allāh's Messenger ﷺ offered *Ṣalāt* (prayer) while I was lying like a dead body on his family bed between him and his *Qiblah*.

٣٨٣ - **حدَّثَنَا** يَحْيَى بنُ بُكَيرٍ قالَ: حدَّثَنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ قالَ: أَخْبَرَني عُرْوَةُ أنَّ عائِشَةَ أخبَرَتْهُ أنَّ رَسُولَ اللهِ ﷺ كانَ يُصَلِّي وهِيَ بَيْنَه وبَينَ القِبْلَةِ، عَلى فِراشِ أَهْلِهِ، اعْتِراضَ الجَنازَةِ. [راجع: ٣٨٢]

384. Narrated 'Urwa رَضِيَ اللهُ عَنْهُ : The Prophet ﷺ offered *Ṣalāt* (prayer) while 'Āishah رَضِيَ اللهُ عَنْها was lying between him and his *Qiblah* on the bed on which they used to sleep.

٣٨٤ - **حدَّثَنَا** عَبْدُ اللهِ بنُ يُوسُفَ قالَ: حدَّثَنا اللَّيْثُ، عَنْ يَزِيدَ، عَنْ عِراكٍ، عَنْ عُرْوَةَ أنَّ النَّبيَّ ﷺ كانَ يُصَلِّي وعائِشَةُ مُعترِضَةٌ بَيْنَهُ وبَينَ القِبْلَةِ على الفِرَاشِ الذي يَنامانِ عَلَيْهِ. [راجع: ٣٨٢]

(23) CHAPTER. To prostrate on a garment in scorching heat.

(٢٣) بابُ السُّجُودِ عَلى الثَّوْبِ في شِدَّةِ الحَرِّ،

Al-Ḥasan said: People used to prostrate on their turbans and head-covers with their hands in their sleeves (because of scorching heat).

وقالَ الحَسَنُ: كانَ القَوْمُ يَسْجُدُونَ عَلى العِمامَةِ والقَلَنْسُوَةِ ويَدَاه في كُمِّهِ.

385. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ : We used to offer *Ṣalāt* (prayer) with the Prophet ﷺ and some of us used to place the ends of their clothes at the place of prostration because of scorching heat.

٣٨٥ - **حدَّثَنَا** أبُو الوَلِيدِ هِشامُ بنُ عَبْدِ المَلِكِ قالَ: حدَّثَنا بِشْرُ بنُ المُفَضَّلِ قالَ: حدَّثَنا غالِبٌ القَطَّانُ، عَنْ بَكرِ بنِ عَبْدِ اللهِ، عَنْ أَنَسِ بنِ مالِكٍ قالَ: كُنَّا نُصَلِّي مَعَ النَّبيِّ ﷺ فَيَضَعُ أَحَدُنا طَرَفَ الثَّوْبِ مِن شِدَّةِ

الحَرِّ في مكانِ السُّجُودِ. [انظر: ٥٤٢، ١٢٠٨]

(24) CHAPTER. To offer *Ṣalāt* (prayer) with the shoes on.

(٢٤) بابُ الصَّلاةِ في النِّعالِ

386. Narrated Abū Maslama Sa'īd bin Yazīd Al-Azdī saying: I asked Anas bin Mālik whether the Prophet ﷺ had ever offered *Ṣalāt* (prayer) with his shoes on. He replied, "Yes."

٣٨٦ - **حدَّثَنا** آدَمُ بنُ أَبي إِياسٍ قالَ: حدَّثنا شُعْبَةُ قالَ: أَخْبَرَنا أَبو مَسْلَمَةَ سَعِيدُ ابنُ يَزِيدَ الأَزْدِيُّ قَالَ: سَأَلْتُ أَنَسَ بنَ مالكٍ: أَكانَ النَّبيُّ ﷺ يُصَلِّي في نَعْلَيْهِ؟ قالَ: نَعمْ.
[انظر: ٥٨٥٠]

(25) CHAPTER. To offer *Aṣ-Ṣalāt* (prayer) wearing *Khuff* (leather socks).

(٢٥) بابُ الصَّلاةِ في الخِفافِ

387. Narrated Ibrāhīm: Hammām bin Al-Ḥārith said, "I saw Jarīr bin 'Abdullāh passing urine and then he performed ablution and passed his (wet) hands over his *Khuffain* (two leather-socks), stood up and offered *Ṣalāt* (prayer). He was asked about it. He replied that he had seen the Prophet ﷺ doing the same." They approved of this narration as Jarīr was one of those who embraced Islām very late.

٣٨٧ - **حدَّثَنا** آدَمُ قالَ: حدَّثَنا شُعْبَةُ عَنِ الأعمَشِ قالَ: سَمِعتُ إبراهِيمَ يُحَدِّثُ عَنْ هَمَّامِ بنِ الحَارِثِ قالَ: رَأَيْتُ جَرِيرَ بنَ عَبْدِ اللهِ بَالَ، ثُمَّ تَوَضَّأَ وَمَسَحَ عَلى خُفَّيْهِ، ثُمَّ قامَ فَصلَّى، فَسُئِلَ فَقالَ: رَأَيْتُ النَّبيَّ ﷺ صَنَعَ مِثْلَ هذَا، قالَ إبراهِيمُ: فكانَ يُعْجِبُهُمْ لأَنَّ جَرِيرًا كانَ مِنْ آخِرِ مَنْ أَسْلَمَ.

388. Narrated Al-Mughīra bin Shu'ba رَضِيَ اللهُ عَنْهُ: I helped the Prophet ﷺ in performing ablution and he passed his (wet) hands over his *Khuffain* (two leather-socks) and prayed.

٣٨٨ - **حدَّثَنا** إسحَاقُ بنُ نَصْرٍ قالَ: حدَّثَنا أَبو أُسامَةَ، عَنِ الأعمَشِ، عَنْ مُسلمٍ، عَنْ مَسْروقٍ، عَنِ المُغِيرَةِ بنِ شُعْبَةَ قالَ: وَضَّأْتُ النَّبيَّ ﷺ فَمَسَحَ عَلى خُفَّيْهِ وصَلَّى.
[راجع: ١٨٢]

(26) CHAPTER. If some one does not prostrate properly.

(٢٦) بابٌ: إذَا لَمْ يُتِمَّ السُّجُودَ

389. Narrated Ḥudhaifa that he saw a person bowing and prostrating imperfectly. When he finished his *Ṣalāt* (prayer), Ḥudhaifa told him that he had not offered *Ṣalāt*. The subnarrator added, "I think that Ḥudhaifa also said: Were you to die you would die on a *"Sunna"* (legal way) other than that of Muḥammad ﷺ."

٣٨٩ - **أَخْبَرَنَا** الصَّلْتُ بنُ مُحَمَّدٍ، أَخْبَرَنَا مَهْدِيٌّ عَنْ وَاصِلٍ، عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ أَنَّهُ رَأَى رَجُلاً لا يُتِمُّ رُكُوعَه ولا سجُودَه، فَلَمَّا قَضَى صَلاتَه قالَ لَه حُذَيْفَةُ: مَا صَلَّيْتَ؟ قالَ: وأَحْسِبُه قالَ: لَوْ مُتَّ مُتَّ عَلى غَيرِ سُنَّةِ مُحَمَّدٍ ﷺ. [انظر: ٧٩١، ٨٠٨]

(27) CHAPTER. During prostrations one should show his armpits and separate his forearms from his body.

(٢٧) **بابٌ**: يُبْدِي ضَبْعَيْهِ وَيُجَافِي فِي السُّجُود

390. Narrated 'Abdullāh bin Mālik bin Buḥaina, "Whenever the Prophet ﷺ offered *Ṣalāt* (prayer) (during prostration), he used to separate his arms from his body so widely that the whiteness of his armpits was visible."

٣٩٠ - **أَخْبَرَنَا** يَحْيَى بنُ بُكَيرٍ قَالَ: حدَّثَنا بَكْرُ بنُ مُضَرَ، عَنْ جَعْفَرٍ، عَنِ ابنِ هُرْمُزَ، عَنْ عَبْدِ اللهِ بنِ مالِكِ بْنِ بُحَيْنَةَ أَنَّ النَّبِيَّ ﷺ كانَ إِذَا صَلَّى فَرَّجَ بَينَ يَدَيْهِ حتَّى يَبْدُوَ بَياضُ إِبْطَيْهِ. وقالَ اللَّيْثُ: حدَّثَني جَعْفَرُ بنُ رَبِيعَةَ نَحْوَهُ. [انظر: ٨٠٧، ٣٥٦٤]

(28) CHAPTER. Superiority of (praying) facing the *Qiblah* with the toes toward it as well.

(٢٨) **بابٌ** فَضْلِ اسْتِقْبالِ القِبْلَةِ،

Abū Ḥumaid said that referring to what the Prophet ﷺ said or used to do.

قَالَهُ أَبُو حُمَيْدٍ عَنِ النَّبِيِّ ﷺ.

391. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Whoever offers *Ṣalāt* (prayer) like us and faces our *Qiblah* (Ka'bah at Makkah during *Ṣalāt* and eats our slaughtered animals, is a Muslim and is under Allāh's and His Messenger's Protection. So do not betray Allāh by betraying those who are in His Protection."

٣٩١ - **حدَّثَنَا** عَمْرُو بنُ عَبَّاسٍ قالَ: حدَّثَنا ابنُ المَهْدِيِّ قالَ: حدَّثَنا مَنْصُورُ ابنُ سَعْدٍ، عَنْ مَيْمُونِ بنِ سِياهٍ، عَنْ أَنَسِ ابنِ مالِكٍ، قالَ: قالَ رَسُولُ اللهِ ﷺ: «مَنْ صَلَّى صَلاتَنا واسْتَقْبَلَ قِبْلَتَنا وَأَكَلَ ذَبِيْحَتَنا

فذلِكَ المُسْلِمُ الَّذِي لَهُ ذِمَّةُ اللهِ وذِمَّةُ رَسُولِهِ، فَلا تُخْفِرُوا اللهَ في ذِمَّتِهِ».

[انظر: ٣٩٢، ٣٩٣]

392. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "I have been ordered to fight the people till they say: *"Lā ilāha illallāh"* (none has the right to be worshipped but Allāh). And if they say so, offer prayers like our *Ṣalāt* (prayers), face our *Qiblah* (Ka'bah at Makkah during prayer) and slaughter as we slaughter, then their blood and property will be sacred to us, and we will not interfere with them except legally and their reckoning will be with Allāh."

٣٩٢ - حدَّثَنَا نُعَيمٌ قالَ: حدَّثنا ابنُ المُبارَكِ، عَنْ حُمَيْدٍ الطَّوِيلِ، عَنْ أنَسِ ابنِ مالكٍ قالَ: قالَ رَسُولُ اللهِ ﷺ: «أُمِرْتُ أنْ أُقاتِلَ النَّاسَ حتَّى يَقُولُوا: لا إلٰهَ إلَّا اللهُ، فإذَا قالُوها وصَلَّوْا صَلاتَنا، واسْتَقْبَلُوا قِبْلَتَنا، وذَبحُوا ذَبِيحَتَنا فَقَدْ حَرُمَتْ عَلَيْنا دِماؤُهُمْ وأمْوالُهُمْ إلَّا بِحَقِّها وحِسابُهُمْ عَلَى اللهِ». [راجع: ٣٩١]

393. Narrated Maimūn bin Siyāh that he asked Anas bin Mālik, "O Abū Ḥamza! What makes the life and property of a person sacred?" He replied, "Whoever says: *"Lā ilāha illallāh"* (none has the right to be worshipped but Allāh), faces our *Qiblah* (Ka'bah at Makkah) during the prayers, offers prayers like us and eats our slaughtered animal, then he is a Muslim, and has got the same rights and obligations as other Muslims have."

٣٩٣ - وَقالَ ابنُ أبي مَرْيَمَ: أخْبَرَنا يَحْيَى قَالَ: حدَّثَنا حُمَيْدٌ قالَ: حدَّثَنا أنَسٌ عَنِ النَّبِيِّ ﷺ. وقالَ عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا خالِدُ بنُ الحَارِثِ قالَ: حدَّثَنا حُمَيْدٌ قالَ: سَألَ مَيْمُونُ بنُ سِياهٍ أنَسَ بْنَ مالِكٍ قالَ: يا أبا حَمْزَةَ، مَا يُحَرِّمُ دَمَ العَبْدِ وَمالَهُ؟ فَقالَ: مَنْ شَهِدَ أنْ لا إلٰهَ إلَّا اللهُ واسْتَقْبَلَ قِبْلَتَنا، وصَلَّى صَلاتَنا، وأكَلَ ذَبِيحَتَنا فَهُوَ المُسْلِمُ لَهُ مَا لِلْمُسْلِمِ، وعَلَيْهِ مَا عَلَى المُسْلِمِ.

[راجع: ٣٩١]

(29) CHAPTER. The *Qiblah* for the people of Al-Madīna, Shām and the East.

(٢٩) بابُ قِبْلَةِ أهْلِ المَدِينَةِ وأهْلِ الشَّام والمَشْرِقِ،

The *Qiblah* is neither to the East nor to the West (for the people of Al-Madīna) as the Prophet ﷺ said (to them), "Do not face

لَيْسَ في المَشْرِقِ ولا في المَغْرِبِ قِبْلَةٌ لِقَوْلِ النَّبِيِّ ﷺ: «لا تَسْتَقْبِلُوا

Qiblah (Ka‘bah at Makkah) during defecation and urination (in an open space). Face either east or west."

القِبْلَةَ بِغَائِطٍ أَوْ بَوْلٍ، ولكِنْ شرِّقُوا أَوْ غَرِّبُوا».

394. Narrated Abū Ayyūb Al-Anṣārī رَضِيَ اللهُ عَنْهُ : The Prophet ﷺ said, "While defecating, neither face nor turn your back to the *Qiblah* (Ka‘bah at Makkah) but face either east or west." Abū Aiyyūb added. "When we arrived in Shām we came across some lavatories facing the *Qiblah*; therefore we turned ourselves while using them and asked for Allāh's forgiveness.".

٣٩٤ - حدَّثَنَا عَلِيُّ بنُ عَبْدِ اللهِ قالَ: حدَّثنا سُفْيانُ قالَ: حدَّثنا الزُّهْرِيُّ عَنْ عَطَاءِ ابنِ يَزِيدَ عَنْ أَبي أيُّوبَ الأنصارِيِّ أَنَّ النَّبِيَّ ﷺ قالَ: «إذَا أَتَيْتُم الغائِطَ فَلا تَسْتَقْبِلُوا القِبْلَةَ وَلا تَسْتَدْبِرُوها، ولكِنْ شَرِّقُوا أَوْ غَرِّبُوا».

قالَ أَبُو أَيُّوبَ: فَقَدِمْنا الشَّامَ فَوَجَدْنا مَراحِيضَ بُنِيَتْ قِبَلَ القِبْلَةِ فَنَنْحَرِفُ وَنَسْتَغْفِرُ اللهَ تعالى. وعَنِ الزُّهْرِيِّ، عَنْ عَطاءٍ، قالَ: سَمِعْتُ أبا أيُّوبَ عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

[راجع: ١٤٤]

(30) CHAPTER. The Statement of Allāh تعالى: "... And take you (people) the *Maqām* (place) of Ibrāhīm (Abraham) (or the stone on which Abrāhīm عليه السلام stood while he was building the Ka‘bah) as a place of prayer (for some of your *Ṣalāt* e.g., two *Rak‘ā* after the *Tawaf* of Ka‘bah)..." (V.2:125).

(٣٠) بابُ قَوْلِهِ تَعالَى: ﴿وَاتَّخِذُوا مِن مَّقَامِ إِبْرَٰهِـۧمَ مُصَلًّى﴾ [البقرة: ١٢٥]

395. Narrated ‘Amr bin Dīnār: I asked Ibn ‘Umar, "Can a person who has performed the *Ṭawāf* around the Ka‘bah for *‘Umra* but has not performed the *Ṭawāf* [*Sa‘y* (going)] of Aṣ-Ṣafā and Al-Marwa, have a sexual relation with his wife?" Ibn ‘Umar replied, "When the Prophet ﷺ reached Makkah he performed the *Ṭawāf* around the Ka‘bah (circumambulated it seven times) and offered a two *Rak‘ā Ṣalāt* (prayer) (at the place) behind the *Maqām* [place of Ibrāhīm (Abraham)] and then performed the *Ṭawāf*

٣٩٥ - حدَّثَنَا الحُمَيْدِيُّ قالَ: حدَّثنا سُفْيانُ قالَ: حدَّثنا عَمْرُو بنُ دِينارٍ قالَ: سألْنا ابنَ عُمَرَ عَنْ رَجُلٍ طافَ بالبَيْتِ العُمْرَةَ ولَمْ يَطُفْ بَيْنَ الصَّفا والمَرْوَةِ، أيأتِي امْرَأَتَهُ؟ فَقالَ: قَدِمَ النَّبِيُّ ﷺ فَطافَ بالبَيْتِ سَبْعاً وصَلَّى خَلْفَ المَقامِ رَكْعَتَيْنِ، وطافَ بَيْنَ الصَّفا والمَرْوَةِ، وقَدْ كانَ لَكُمْ

فِي رَسُولِ اللهِ أُسْوَةٌ حَسَنَةٌ. [انظر: ١٦٢٣، ١٦٢٧، ١٦٤٥، ١٦٤٧، ١٧٩٣]

[*Sa'y* (going)] of Aṣ-Ṣafā and Al-Marwa, and verily in Allāh's Messenger ﷺ you have a good example to follow..."

٣٩٦ - وَسَأَلْنَا جابِرَ بنَ عَبدِ اللهِ فَقالَ: لا يَقْرَبَنَّها حتَّى يَطُوفَ بَينَ الصَّفا والمَرْوَةِ. [انظر: ١٦٢٤، ١٦٤٦، ١٧٩٤]

396. Then we put the same question (as in the above *Ḥadīth* No.395) to Jābir bin 'Abdullāh and he too replied, "He should not go near his wife (for sexual relation) till he has finished the *Ṭawāf* [*Sa'y* (going)] of Aṣ-Ṣafā and Al-Marwa."

٣٩٧ - حدَّثَنا مُسَدَّدٌ قال: حدَّثَنا يَحْيَى، عَنْ سَيْفٍ، قالَ: سَمِعْتُ مُجاهِداً قالَ: أُتِيَ ابنُ عُمَرَ فَقِيلَ لَهُ: هذا رَسُولُ اللهِ ﷺ دَخَلَ الكَعْبَةَ، فَقالَ ابنُ عُمَرَ: فَأَقْبَلْتُ والنَّبِيُّ ﷺ قَدْ خَرَجَ وأَجِدُ بِلالاً قائِماً بَينَ البَابَيْنِ، فَسَأَلْتُ بِلالاً فَقُلْتُ: أَصَلَّى النَّبِيُّ ﷺ في الكَعْبَةِ؟ قالَ: نَعَمْ، رَكْعَتَيْنِ بَينَ السَّارِيَتَيْنِ اللَّتَيْنِ عَلى يَسارِهِ إِذا دَخَلْتَ، ثُمَّ خَرَجَ فَصَلَّى في وَجْهِ الكَعْبَةِ رَكْعَتَيْنِ. [انظر: ٤٦٨، ٥٠٤، ٥٠٥، ٥٠٦، ١١٦٧، ١٥٩٨، ١٥٩٩، ٢٩٨٨، ٤٢٨٩، ٤٤٠٠]

397. Narrated Mujāhid: Someone came to Ibn 'Umar and said, "Here is Allāh's Messenger ﷺ entering the Ka'bah." Ibn 'Umar said, "I went there but the Prophet ﷺ had come out of the Ka'bah and I found Bilāl standing between its two doors. I asked Bilāl, 'Did the Prophet ﷺ offered *Ṣalāt* (prayer) in the Ka'bah?' Bilāl replied, 'Yes, he prayed two *Rak'ā* between the two pillars which are to your left on entering the Ka'bah. Then Allāh's Messenger ﷺ came out and offered a two *Rak'ā Ṣalāt* facing the Ka'bah'."

٣٩٨ - حدَّثَنا إِسحاقُ بنُ نَصْرٍ قالَ: حدَّثَنا عَبْدُ الرَّزَّاقِ قالَ: أَخْبَرَنا ابنُ جُرَيْجٍ، عَنْ عَطاءٍ قالَ: سَمِعْتُ ابنَ عَبَّاسٍ قالَ: لَمَّا دَخَلَ النَّبِيُّ ﷺ البَيْتَ دَعا في نَواحِيهِ كُلِّها ولَمْ يُصَلِّ حَتَّى خَرَجَ مِنْهُ فَلَمَّا خَرَجَ رَكَعَ رَكْعَتَيْنِ في قُبُلِ الكَعْبَةِ وقالَ: «هذِهِ

398. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا: When the Prophet ﷺ entered the Ka'bah, he invoked Allāh in each and every side of it and did not offer *Ṣalāt* (prayer) till he came out of it, and offered a two *Rak'ā* prayer facing the Ka'bah and said, "This is the *Qiblah*."(1)

(1) (H. 398) The direction in which all Muslims turn their faces in *Ṣalāt* (prayers) and that direction is towards the Ka'bah in Makkah (Saudi Arabia). The narration of Bilāl (*Ḥadīth* No.397) is more authentic as Ibn Abbās did not enter the Ka'bah with the Prophet ﷺ but narrates the episode from another Companion.

القِبْلَةُ». [انظر: ١٦٠١، ٣٣٥١، ٣٣٥٢، ٤٢٢٨]

(31) CHAPTER. [During the obligatory *Ṣalāt* (prayers)] one should face the *Qiblah* (Ka'bah at Makkah) wherever one may be.

Narrated Abū Hurairah رَضِيَ الله عَنْهُ: The Prophet ﷺ said, "Face the *Qiblah* (Ka'bah at Makkah) and say *Allāhu Akbar*."

399. Narrated Barā' bin 'Āzib رَضِيَ الله عَنْهُما: Allāh's Messenger ﷺ offered *Ṣalāt* (prayer) facing Bait-ul-Maqdis (Jerusalem) for sixteen or seventeen months but he loved to face the Ka'bah (at Makkah) so Allāh جَلَّ جَلاله revealed: "Verily! We have seen the turning of your (Muḥammad's ﷺ) face towards the heaven..." (V.2:144) So the Prophet ﷺ faced the Ka'bah and the fools amongst the people namely, the Jews said, "What has turned them from their *Qiblah* [prayer direction (towards Jerusalem) — Bait-ul-Maqdis)] to which they used to face in prayer?" (Allāh revealed): "...Say (O Muhammad ﷺ): 'To Allāh belong both, east and the west. He guides whom He wills to the straight path'." (V.2:142)

A man offered *Ṣalāt* with the Prophet ﷺ (facing the Ka'bah) and went out. He saw some of the *Anṣār* offering the *'Aṣr* prayer with their faces towards Bait-ul-Maqdis, he said, "I bear witness that I offered *Ṣalāt* with Allāh's Messenger ﷺ facing the Ka'bah." So all the people turned their faces towards the Ka'bah (at Makkah)..

400. Narrated Jābir رَضِيَ الله عَنْهُ: Allāh's Messenger ﷺ used to offer *Ṣalāt* (prayer)

(٣١) بابُ التَّوَجُّهِ نَحْوَ القِبْلَةِ حَيْثُ كانَ،

وقالَ أَبُو هُرَيْرَةَ: قالَ النَّبِيُّ ﷺ: «اسْتَقْبِلِ القِبْلَةَ وكَبِّرْ».

٣٩٩ - حَدَّثَنَا عَبْدُ اللهِ بنُ رَجاءٍ قالَ: حدَّثَنا إسْرائِيلُ، عَنْ أَبي إسحاقَ، عَنِ البَراءِ بنِ عازِبٍ رضي الله عنهما قال: كانَ رَسُولُ اللهِ ﷺ صَلَّى نَحْوَ بَيْتِ المَقْدِسِ سِتَّةَ عَشَرَ أَوْ سَبْعَةَ عَشَرَ شَهْراً، وكانَ رَسُولُ اللهِ ﷺ يُحِبُّ أَنْ يُوَجَّهَ إلى الكَعْبَةِ، فَأَنْزَلَ اللهُ عَزَّ وجَلَّ ﴿قَدْ نَرَىٰ تَقَلُّبَ وَجْهِكَ فِي ٱلسَّمَآءِ﴾ فَتَوَجَّهَ نَحْوَ الكَعْبَةِ وقالَ السُّفَهاءُ مِنَ النَّاسِ - وهُمُ اليَهُودُ -: ﴿مَا وَلَّىٰهُمْ عَن قِبْلَتِهِمُ ٱلَّتِي كَانُوا۟ عَلَيْهَاۚ قُل لِّلَّهِ ٱلْمَشْرِقُ وَٱلْمَغْرِبُۚ يَهْدِي مَن يَشَآءُ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ﴾ [البقرة:١٤٤] فَصَلَّى مَعَ النَّبِيِّ ﷺ رَجُلٌ ثُمَّ خَرَجَ بَعْدَما صَلَّى فَمَرَّ عَلى قَوْمٍ مِنَ الأَنْصارِ في صَلاةِ العَصْرِ نَحْوَ بَيْتِ المَقْدِسِ فَقالَ: هُوَ يَشْهَدُ أَنَّهُ صَلَّى مَعَ رَسُولِ اللهِ ﷺ وأَنَّهُ تَوَجَّهَ نَحْوَ الكَعْبَةِ. فَتَحَرَّفَ القَوْمُ حَتَّى تَوَجَّهُوا نَحْوَ الكَعْبَةِ. [راجع: ٤٠]

٤٠٠ - حَدَّثَنَا مُسْلِمٌ قالَ: حدَّثَنا

هِشامٌ قالَ: حدَّثَنا يَحْيَى بنُ أبي كثيرٍ، عَنْ مُحَمَّدِ بنِ عَبْدِ الرَّحْمٰنِ، عَنْ جابرٍ قالَ: كانَ رَسُولُ الله ﷺ يُصَلِّي عَلى راحِلَتِهِ حَيْثُ تَوَجَّهَتْ، فإذَا أرادَ الفَرِيضَةَ نَزَلَ فَاسْتَقْبَلَ القِبْلَةَ. [انظر: ١٠٩٤، ١٠٩٩، ٤١٤٠]

(optional, non-obligatory prayer) while riding on his mount (*Rāḥila*) wherever it turned, and whenever he wanted to offer the compulsory *Ṣalāt* he dismounted and prayed facing the *Qiblah* (Ka'bah at Makkah).

٤٠١ - حدَّثَنا عُثمانُ قالَ: حدَّثَنا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إبراهِيمَ، عَنْ عَلْقَمَةَ قالَ: قالَ عَبْدُ الله: صَلَّى النَّبِيُّ ﷺ، قالَ إبْرَاهِيمُ: لا أَدْرِي زَادَ أوْ نَقَصَ فَلَمَّا سَلَّمَ قِيلَ لَهُ: يا رَسُولَ الله أَحَدَثَ في الصَّلاةِ شَيْءٌ؟ قالَ: «وما ذَاكَ؟» قالُوا: صَلَّيْتَ كذَا وكَذا، فَثَنى رِجْلَهُ واسْتَقْبَلَ القِبْلَةَ وسَجَدَ سَجْدَتَينِ ثُمَّ سَلَّمَ، فَلَمَّا أَقْبَلَ عَلَيْنا بِوَجْهِهِ قالَ: «إنَّهُ لَوْ حَدَثَ في الصَّلاةِ شَيْءٌ لَنَبَّأْتُكُمْ بِهِ، ولٰكِنْ إنَّما أنا بَشَرٌ مِثْلُكُمْ، أنْسَى كما تَنْسَوْنَ، فإذَا نَسِيتُ فَذَكِّرُونِي، وإذَا شَكَّ أَحَدُكُمْ في صَلاتِهِ فَلْيَتَحَرَّ الصَّوابَ، فَلْيُتِمَّ عَلَيْهِ، ثُمَّ يُسَلِّمْ ثُمَّ يَسْجُدْ سَجْدَتَينِ». [انظر: ٤٠٤، ١٢٢٦، ٦٦٧١، ٧٢٤٩]

401. Narrated 'Abdullāh رضي الله عنه: The Prophet ﷺ offered *Ṣalāt* (prayer) (and the subnarrator Ibrāhīm said, "I do not know whether he prayed more or less than usual"), and when he had finished *Ṣalāt* he was asked, "O Allāh's Messenger ﷺ! Has there been any change in the *As-Ṣalāt* (the prayers)?" He said, "What is it?" The people said, "You have prayed so much and so much." So the Prophet ﷺ bent his legs, faced the *Qiblah* (Ka'bah at Makkah) and performed two prostrations (of *Sahw*) and finished his prayers with *Taslīm* (by turning his face to right and left saying: *'As-Salāmu 'Alaikum-wa Raḥmat-ullāh'*). When he turned his face to us he said, "If there had been anything changed in *Ṣalāt*, surely I would have informed you; but I am a human being like you and liable to forget like you. So if I forget remind me and if anyone of you is doubtful about his *Ṣalāt*, he should follow what he thinks to be correct and complete his *Ṣalāt* accordingly and finish it and perform two prostrations (of *Sahw*)."

(٣٢) **بابٌ مَا جاءَ في القِبْلَةِ، ومَنْ لَمْ يَرَ الإعادَةَ عَلى مَنْ سَها فَصَلَّى إلى غَيْرِ القِبْلَةِ،**

(32) CHAPTER. What has been said about (facing) the *Qiblah* (Ka'bah at Makkah) and whoever considered that there was no need to repeat the *Ṣalāt* (prayer) if someone offered prayers by mistake facing a direction other than that of the *Qiblah*.

وقَدْ سَلَّمَ النَّبِيُّ ﷺ في رَكْعَتي

When the Prophet ﷺ did *Taslīm* after offering two *Rak'ā* of *Ẓuhr* prayer he then

faced the people and then completed the rest of the prayer.

الظُّهْرِ وأَقْبَلَ عَلى النَّاسِ بِوَجْهِه ثُمَّ أَتَمَّ مَا بَقِيَ.

402. Narrated 'Umar (bin Al-Khaṭṭāb) رَضِيَ اللهُ عَنْهُ: My Lord agreed (accepted my invocation) with me in three things:

1. I said, "O Allāh's Messenger, I wish we took the *"Maqām"* (place) of Ibrāhīm (Abraham) as our praying place [for some of our *Ṣalāt* (prayers)]. So came the Divine Revelation: ...And take you (people) the *Maqām* (place) of Ibrāhīm (Abraham) (or the stone on which Ibrahīm عليه السلام stood while he was building the Ka'bah) as a place of prayer (for some of your prayers e.g., two *Rak'ā* after the *Ṭawāf* of Ka'bah)". (V.2:125)
2. And as regards the (Verse of) the veiling of the women, I said, 'O Allāh's Messenger! I wish you ordered your wives to cover themselves from the men because good and bad ones talk to them.' So the Verse of the veiling of the women was revealed. [V.24:31 and V.33:59]
3. Once the wives of the Prophet ﷺ made united front against the Prophet ﷺ and I said to them, 'It may be if he (the Prophet ﷺ) divorced you, (all) that his Lord (Allāh) will give him instead of you wives better than you.' So this Verse [(V.66:5) the same as I had said] was revealed."

٤٠٢ - حدَّثنا عَمْرُو بنُ عَوْنٍ قالَ: حدَّثنا هُشَيمٌ، عَنْ حُمَيْدٍ، عَنْ أَنسٍ قالَ: قالَ عُمَرُ: وافَقْتُ رَبِّي في ثَلاثٍ، قُلْتُ: يا رَسُولَ اللهِ لَوِ اتَّخَذْنا مِنْ مَقامِ إبْرَاهِيمَ مُصَلًّى؟ فَنَزَلَتْ: ﴿وَٱتَّخِذُوا۟ مِن مَّقَامِ إِبْرَٰهِـۧمَ مُصَلًّى﴾ [البقرة:١٢٥] وآيةُ الحِجابِ، قُلْتُ: يا رَسُولَ اللهِ لَوْ أَمَرْتَ نِساءَكَ أنْ يَحْتَجِبْنَ فإنَّهُ يُكَلِّمُهُنَّ البَرُّ والفاجِرُ، فَنَزَلَتْ آيَةُ الحِجابِ، واجْتَمَعَ نِساءُ النَّبِيِّ ﷺ في الغَيْرَةِ عَلَيْهِ، فَقُلْتُ لَهُنَّ: ﴿عَسَىٰ رَبُّهُۥٓ إِن طَلَّقَكُنَّ أَن يُبْدِلَهُۥٓ أَزْوَٰجًا خَيْرًا مِّنكُنَّ﴾ [التحريم:٥] فَنَزَلَتْ هذِهِ الآيَةُ. [انظر: ٤٤٨٣، ٤٧٩٠، ٤٩١٦]

وَقالَ ابنُ أَبي مَرْيَم قال: أَخْبَرَنا يَحْيَى بنُ أَيُّوبَ قالَ: حدَّثني حُمَيْدٌ قالَ: سَمِعْتُ أنَساً بِهٰذا.

403. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: While the people were offering the *Fajr* prayer at Qubā (near Al-Madīna), someone came to them and said: "It has been revealed to Allāh's Messenger ﷺ tonight, and he has been ordered to offer prayer facing the Ka'bah. So turn your faces to the Ka'bah." Those people were facing Sham (Jerusalem) so they turned their faces towards Ka'bah (at Makkah).

٤٠٣ - حدَّثنا عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أَخْبَرَنا مالكُ بنُ أنَسٍ، عَنْ عَبْدِ اللهِ بنِ دِينارٍ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ قالَ: بَيْنا النَّاسُ بِقُباءٍ في صَلاةِ الصُّبْحِ إذْ جاءهم آتٍ فَقالَ: إنَّ رَسُولَ اللهِ ﷺ قَدْ أُنْزِلَ عَلَيْهِ اللَّيْلَةَ قُرآنٌ، وقَدْ أُمِرَ أنْ يَسْتَقْبِلَ الكَعْبَةَ،

فَاسْتَقْبَلُوهَا، وكانتْ وُجُوهُهُمْ إلى الشَّامِ فاسْتَدَارُوا إلى الكَعْبَةِ. [انظر: ٤٤٨٨، ٤٤٩٠، ٤٤٩١، ٤٤٩٣، ٤٤٩٤، ٧٢٥١]

404. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: Once the Prophet ﷺ offered five *Rak'ā* in *Ẓuhr* prayer. He was asked, "Is there an increase in the (*Rakā*) of *Ṣalāt* (prayers)?" The Prophet ﷺ said, "And what is it?" They said, "You have offered five *Rak'ā*." So he bent his legs and performed two prostrations (of *Sahw*).

٤٠٤ - **حدَّثَنَا** مُسَدَّدٌ قالَ: حدَّثَنا يَحْيَى، عَنْ شُعْبَةَ، عَنِ الحَكَمِ، عَنْ إبرَاهِيمَ، عَنْ عَلْقَمَةَ عَنْ عَبْدِ اللهِ قالَ: صلَّى النَّبيُّ ﷺ الظُّهْرَ خَمْساً، فَقالُوا: أَزِيدَ في الصَّلاةِ؟ قالَ: «ومَا ذَاكَ؟» قالُوا: صَلَّيْتَ خَمْساً، فَثَنى رِجْلَيْهِ وسَجَدَ سَجْدَتَينِ. [راجع: ٤٠٠]

(33) CHAPTER. To scrape off the sputum from the mosque with the hand (using some tool or other, or using no tool).

(٣٣) بابُ حَكِّ الْبُزَاقِ باليَدِ مِنَ المَسْجِدِ

405. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ saw some sputum in the direction of the *Qiblah* (on the wall of the mosque) and he disliked that and the sign of disgust was apparent from his face. So, he got up and scraped it off with his hand and said, "Whenever anyone of you stands for the *Ṣalāt* (prayer), he is speaking in private to his Lord, or his Lord is between him and his *Qiblah*. So, none of you should spit in the direction of the *Qiblah* but one can spit to the left or under his foot." The Prophet ﷺ then took the corner of his sheet and spat in it and folded it and said, "Or you can do like this."

٤٠٥ - **حدَّثَنَا** قُتَيْبَةُ قالَ: حدَّثَنا إسمَاعِيلُ بنُ جَعْفَرٍ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ أَنَّ النَّبيَّ ﷺ رَأَى نُخامَةً في القِبْلَةِ فَشَقَّ ذلكَ عَلَيْهِ حتَّى رُؤِيَ في وَجْهِهِ، فَقامَ فَحَكَّهُ بِيَدِهِ. فَقالَ: «إنَّ أَحَدَكُمْ إذَا قامَ في صَلاتِهِ فإنَّهُ يُناجِي رَبَّهُ أَو إنَّ رَبَّهُ بَيْنَهُ وبَيْنَ القِبْلَةِ فَلا يَبْزُقَنَّ أَحَدُكُمْ قِبَلَ قِبْلَتِهِ وَلٰكِنْ عَنْ يَسارِهِ أَو تَحْتَ قَدَمِهِ» ثُمَّ أَخَذَ طَرَفَ رِدَائِهِ فَبَصَقَ فِيهِ، ثُمَّ رَدَّ بَعْضَهُ عَلى بَعْضٍ، فَقالَ: «أَوْ يَفْعَلُ هكَذَا». [راجع: ٢٤١]

406. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُمَا: Allāh's Messenger ﷺ saw sputum on the wall of the mosque in the direction of the *Qiblah* and scraped it off. He faced the people and said, "Whenever anyone of you is

٤٠٦ - **حدَّثَنَا** عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أَخْبرَنا مالكٌ، عَنْ نافعٍ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ أَنَّ رَسُولَ اللهِ ﷺ

رَأى بُصَاقاً في جِدَارِ القِبْلَةِ فَحَكَّهُ، ثُمَّ أقْبَلَ عَلى النَّاسِ فَقالَ: «إِذَا كانَ أحَدُكُمْ يُصَلِّي فَلا يَبْصُقْ قِبَلَ وَجْهِهِ، فإنَّ اللهَ قِبَلَ وَجْهِهِ إذَا صَلَّى». [انظر: ٧٥٣، ١٢١٣، ٦١١١]

offering *Ṣalāt* (prayers), he should not spit in front of him because in the prayer Allāh is in front of him."

٤٠٧ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أخْبَرَنا مَالِكٌ، عَنْ هِشامِ بنِ عُرْوَةَ عَنْ أبِيهِ، عَنْ عائِشَةَ أُمِّ المُؤْمِنِينَ أنَّ رَسُولَ اللهِ ﷺ رَأى في جِدَارِ القِبْلَةِ مُخاطاً أو بُصَاقاً أوْ نُخَامَةً فَحَكَّهُ.

407. Narrated 'Āishah رَضِيَ الله عَنْها, the Mother of faithful believers: Allāh's Messenger ﷺ saw some nasal secretions, expectoration or sputum on the wall of the mosque in the direction of the *Qiblah* and scraped it off.

(٣٤) بابُ حَكِّ المُخاطِ بالحَصَى مِنَ المَسْجِدِ،

(34) CHAPTER. To scrape the nasal secretion off the mosque with gravel.

وقالَ ابنُ عَبَّاسٍ: إنْ وَطِئْتَ عَلى قَذَرٍ رَطْبٍ فاغْسِلْهُ وإنْ كانَ يابساً فَلا.

And Ibn 'Abbās said, "If you tread on (any) wet, filthy thing, wash it away and if it is dry don't wash it."

٤٠٨، ٤٠٩ - حدَّثَنا مُوسَى بنُ إسماعِيلَ قالَ: أخْبَرَنا إبراهِيمُ بنُ سَعْدٍ قَالَ: أخْبَرَنا ابنُ شِهابٍ، عَنْ حُمَيْدِ بنِ عَبدِ الرَّحْمٰنِ أنَّ أبا هُرَيْرَةَ وأبا سَعِيدٍ حدَّثَاهُ أنَّ رَسُولَ اللهِ ﷺ رَأى نُخامَةً في جِدَارِ المَسْجِدِ فَتَناوَلَ حَصَاةً فَحَكَّها، فَقالَ: «إذا تَنَخَّمَ أَحَدُكُمْ فَلا يَتَنَخَّمَنَّ قِبَلَ وَجْهِهِ، وَلا عَنْ يَمِينِهِ، وَلْيَبْصُقْ عَنْ يَسارِهِ أوْ تَحْتَ قَدَمِهِ اليُسْرَى». [انظر: ٤١٠، ٤١١، ٤١٤، ٤١٦]

408, 409. Narrated Abū Hurairah and Abū Sa'īd رَضِيَ الله عَنْهُما: Allāh's Messenger ﷺ saw some expectoration on the wall of the mosque; he took gravel and scraped it off and said, "If anyone of you wanted to spit he should neither spit in front of him nor on his right but he could spit either on his left or under his left foot."

(٣٥) بابٌ: لا يَبْصُقْ عَنْ يَمِينِهِ في الصَّلاةِ

(35) CHAPTER. It is forbidden to spit on the right side while in *Ṣalāt* (prayers).

٤١٠، ٤١١ - **حدَّثَنَا** يَحْيَى بنُ بُكَيرٍ قالَ: حدَّثنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ، عَنْ حُمَيْدِ بنِ عَبْدِ الرَّحْمٰنِ أَنَّ أَبا هُرَيْرَةَ وأَبا سَعِيدٍ أَخبرَاهُ: أَنَّ رَسُولَ اللهِ ﷺ رَأى نُخامَةً في حائِطِ المَسْجِدِ فَتناوَلَ رَسُولُ اللهِ ﷺ حَصاةً فَحَتَّها، ثُمَّ قالَ: «إِذَا تَنَخَّم أَحَدُكُمْ فَلا يَتَنَخَّمْ قِبَلَ وَجْهِهِ، وَلا عَنْ يَمِينِهِ، وَلْيَبْصُقْ عَنْ يَسارِهِ أَوْ تَحْتَ قَدَمِهِ اليُسْرَى». [راجع: ٤٠٨، ٤٠٩]

410, 411. Narrated Abū Hurairah and Abū Sa'īd رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ saw some expectoration on the wall of the mosque; he took gravel and scraped it off and said, "If anyone of you wanted to spit, he should neither spit in front of him nor on his right but could spit either on his left or under his left foot."

٤١٢ - **حدَّثَنَا** حَفْصُ بنُ عُمَرَ قالَ: حدَّثنا شُعْبَةُ قالَ: أَخْبَرَني قَتادَةُ قالَ: سَمِعْتُ أَنَساً قالَ: قالَ النَّبِيُّ ﷺ: «لا يَتْفِلَنَّ أَحَدُكُمْ بَينَ يَدَيْهِ وَلا عَنْ يَمِينِهِ وَلٰكِنْ عَنْ يَسارِهِ أَوْ تحتَ رِجْلِهِ». [راجع: ٢٤١]

412. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "None of you should spit in front or on his right but he could spit either on his left or under his foot."

(٣٦) بابٌ: لِيَبْصُقْ عَنْ يَسارِهِ أَوْ تَحتَ قَدَمِهِ اليُسْرَى

(36) CHAPTER. One should spit on the left side or under one's left foot.

٤١٣ - **حدَّثَنَا** آدَمُ قالَ: حدَّثَنا شُعْبَةُ قالَ: حدَّثَنا قَتادَةُ قالَ: سَمِعتُ أَنَسَ بنَ مالِكٍ قالَ: قالَ النَّبِيُّ ﷺ: «إِنَّ المُؤمِنَ إِذَا كانَ في الصَّلاةِ فإِنَّما يُناجِي رَبَّهُ، فَلا يَبْزُقَنَّ بينَ يَدَيْهِ وَلا عَنْ يَمينِهِ، ولكِنْ عَنْ يَسارِهِ أَوْ تَحْتَ قَدَمِهِ». [راجع: ٢٤١]

413. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "A faithful believer while in *Aṣ-Ṣalāt* (the prayer) is speaking in private to his Lord, so he should neither spit in front of him nor to his right side but he could spit either on his left or under his foot."

٤١٤ - **حدَّثَنَا** عَلِيٌّ قالَ: حدَّثنا سُفْيانُ قَالَ: حدَّثَنا الزُّهْرِيُّ، عَنْ

414. Narrated Abū Sa'īd رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ saw sputum on (the wall of) the mosque in the direction of the *Qiblah* and

حُمَيدِ ابنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبي سَعِيدٍ أَنَّ النَّبِيَّ ﷺ أَبْصَرَ نُخامَةً في قِبْلَةِ المَسْجِدِ فَحَكَّها بِحَصَاةٍ، ثُمَّ نَهى أَنْ يَبْزُقَ الرَّجُلُ بَينَ يَدَيْهِ أَوْ عَنْ يمِينِهِ، ولكِنْ عَنْ يَسارِهِ أَوْ تَحْتَ قَدمِهِ اليُسْرَى. وعَنِ الزُّهْرِيِّ سَمِعَ حُمَيْداً عَنْ أَبي سَعِيدٍ نَحْوَهُ. [راجع: ٤٠٩]

scraped it off with gravel. Then he forbade spitting in front or on the right, but allowed it on one's left or under one's left foot.

(٣٧) بابُ كَفَّارَةِ البُزَاقِ في المَسْجِدِ

(37) CHAPTER. The expiation for spitting in the mosque.

٤١٥ - حدَّثنا آدَمُ قالَ: حدَّثنا شُعْبَةُ قالَ: حدَّثنا قَتادَةُ قالَ: سَمِعْتُ أَنَسَ بنَ مَالِكٍ قالَ: قالَ النَّبِيُّ ﷺ: «البُزَاقُ فِي المَسْجِدِ خَطِيئَةٌ وكَفَّارَتها دَفْنُها».

415. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Spitting in the mosque is a sin and its expiation is to bury it."

(٣٨) بابُ دَفْنِ النُّخامَةِ في المَسْجِدِ

(38) CHAPTER. The burying of the expectoration in the mosque.

٤١٦ - حدَّثنا إسحَاقُ بْنُ نَصْرٍ قالَ: حدَّثنا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامٍ: سَمِعَ أَبا هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قالَ: «إِذَا قامَ أَحدُكُمْ إِلى الصَّلاةِ فَلا يَبْصُقْ أَمامَهُ فإِنَّما يُناجِي اللهَ ما دامَ في مُصَلَّاهُ، وَلا عَنْ يَمِينِهِ فإِنَّ عَنْ يَمِينِهِ مَلَكاً، وَلْيَبْصُقْ عَنْ يَسارِهِ، أَوْ تَحْتَ قَدَمِهِ، فَيَدْفِنُها». [راجع: ٤٠٨]

416. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "If anyone of you stands for *Aṣ-Ṣalāt* (the prayers), he should not spit in front of him because, in *Ṣalāt* (prayer) he is speaking in private to Allāh and he should not spit on his right as there is an angel, but he can spit either on his left or under his foot and bury it (i.e., the expectoration)."

(٣٩) بابُ إِذَا بَدَرَهُ البُزَاقُ فَلْيَأْخُذْ بطَرَفِ ثَوْبِهِ

(39) CHAPTER. If the spit or sputum comes out suddenly then one should spit in the corner of one's garment.

٤١٧ - حدَّثنا مالكُ بنُ إسمَاعِيلَ

417. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ saw expectoration (on the wall

of the mosque) in the direction of the *Qiblah* and scraped it off with his hand. It seemed that he disliked it and the sign of disgust was apparent from his face. He said, "If anyone of you stands for offering prayer, he is speaking in private to his Lord, (or) his Lord is between him and his *Qiblah*, therefore he should not spit towards his *Qiblah*, but he could spit either on his left or under his foot." Then he ﷺ took the corner of his sheet and spat in it, folded it and said, "Or do like this."

قالَ: حدَّثَنا زُهَيْرٌ قالَ: حدَّثَنا حُمَيْدٌ عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ رَأى نُخامَةً في القِبْلَةِ فَحَكَّها بِيَدِهِ، وَرُؤِيَ مِنْهُ كَراهِيَةٌ أَوْ رُؤِيَ كَراهِيَتُهُ لِذٰلِكَ وشِدَّتُهُ عَلَيْهِ، وقالَ: «إِنَّ أَحَدَكُمْ إِذَا قامَ في صَلاتِهِ فإِنَّما يُناجِي رَبَّهُ، أَوْ رَبُّهُ بَيْنَهُ وَبَيْنَ قِبْلَتِهِ، فَلا يَبْزُقَنَّ في قِبْلَتِهِ، وَلٰكِنْ عَنْ يَسارِهِ أَوْ تَحْتَ قَدَمِهِ»، ثُمَّ أَخَذَ طَرَفَ رِدَائِهِ فَبَزَقَ فِيهِ وَرَدَّ بَعْضَهُ عَلى بَعْضٍ، قالَ: «أَوْ يَفْعَلُ هٰكَذَا».

[راجع: ٢٤١]

(40) CHAPTER. Preaching of the *Imām* to the people regarding the proper offering of *Aṣ-Ṣalāt* (the prayer) and the mention of the *Qiblah* (Ka'bah at Makkah).

(٤٠) بابُ عِظَةِ الإِمامِ النَّاسَ في إِتمامِ الصَّلاةِ وذِكْرِ القِبْلَةِ

418. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Do you consider or see that my face is towards the *Qiblah* (Ka'bah at Makkah)? By Allāh, neither your submissiveness nor your bowing is hidden from me, surely I see you from my back."

٤١٨ - حَدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أَخبرَنا مالكٌ، عَنْ أَبي الزِّنادِ، عَنِ الأَعْرَجِ، عَن أَبي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قالَ: «هَل تَرَوْنَ قِبْلَتي هاهُنا؟ فَوَاللهِ مَا يَخْفى عَلَيَّ خُشوعُكُمْ ولا رُكوعُكُمْ إني لأَرَاكُمْ مِنْ وَرَاءِ ظَهْرِي». [انظر: ٧٤١]

419. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ led us in a *Ṣalāt* (prayer) and then got up on the pulpit and said, "In your *Ṣalāt* and *Rukū'* (bowing), I certainly see you from my back as I see you (while looking at you.)"

٤١٩ - حَدَّثَنَا يَحْيَى بنُ صَالح قالَ: حدَّثَنا فُلَيْحُ بنُ سُلَيْمانَ، عَنْ هِلالِ بنِ عَلِيٍّ، عَنْ أَنَسِ بنِ مالكٍ قالَ: صَلَّى بِنا النَّبِيُّ ﷺ صَلاةً ثُمَّ رَقِيَ المِنْبرَ فقالَ في الصَّلاةِ وفي الرُّكُوعِ: «إِنِّي لأَراكُمْ مِنْ وَرَائِي كما أَراكُمْ». [انظر: ٧٤٢، ٦٦٤٤]

(41) CHAPTER. It is permissible to say, "*Masjid* (mosque) of Banī so-and-so?"

(٤١) **باب**: هَلْ يُقال: مَسْجِدُ بَنِي فُلانٍ؟

420. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ ordered for a horse race; the trained horses were to run from a place called Al-Ḥafyā' to Thaniyat-ul-Wadā' and the horses which were not trained were to run from Ath-Thaniya to the *Masjid* (mosque of) Banī Zuraiq. The subnarrator added: Ibn 'Umar was one of those who took part in the race.

٤٢٠ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أَخْبرَنا مالكٌ، عَنْ نافع، عَنْ عَبْدِ اللهِ بنِ عُمَرَ أَنَّ رَسُولَ اللهِ ﷺ سَابَقَ بَيْنَ الخَيْلِ التي أُضْمِرَتْ: مِنَ الحَفْياءِ، وأَمَدُها ثَنِيَّةُ الوَداعِ، وسابَقَ بَيْنَ الخَيْلِ التي لَمْ تُضْمَرْ مِنَ الثَّنِيَّةِ إِلَى مَسْجِدِ بَنِي زُرَيْقٍ، وأَنَّ عَبْدَ اللهِ بنَ عُمَرَ كانَ فِيمَنْ سابَقَ بِها. [انظر: ٢٨٦٨، ٢٨٦٩، ٢٨٧٠، ٧٣٣٦]

(42) CHAPTER. The distribution (of goods or wealth) and the hanging of a cluster of dates in the mosque.

(٤٢) **باب** القِسْمَةِ وتَعْلِيقِ القِنْوِ في المَسْجِدِ،

قال أبو عَبْدِ اللهِ: القِنْوُ: العِذْقُ والاثنانِ: قِنْوانِ، والجَماعةُ أيضاً: قِنْوانٌ مثل صِنْوٍ وصِنْوانٍ.

421. Narrated Anas رَضِيَ اللهُ عَنْهُ: Some goods (or wealth) was brought to Allāh's Messenger ﷺ from Baḥrain. The Prophet ﷺ ordered the people to spread them in the mosque — it was the biggest amount of goods (or wealth) Allāh's Messenger ﷺ had ever received. He left for *Aṣ-Ṣalāt* (the prayer) and did not even look at it. After finishing *Aṣ-Ṣalāt*, he sat by those goods (or wealth) and gave from those to everybody he saw. Al-'Abbās came to him and said, "O Allāh's Messenger! Give me (something) too, because I gave ransom for myself and 'Aqīl." Allāh's Messenger ﷺ told him to take. So, he stuffed his garment with it and tried to carry it away but he failed to do so. He said, "O Allāh's Messenger! Order someone to help me in lifting it." The

٤٢١ - وقالَ إِبْرَاهِيمُ - يَعنِي ابنَ طَهْمانَ - عَنْ عَبْدِ العَزِيزِ بنِ صُهَيْبٍ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: أُتِيَ رَسُولُ اللهِ ﷺ بِمالٍ مِنَ البَحْرَيْنِ فَقالَ: «انْثُرُوه في المَسْجِدِ» وكانَ أَكْثَرَ مالٍ أُتِيَ بِهِ رَسُولُ اللهِ ﷺ، فَخَرَجَ رَسُولُ اللهِ ﷺ إِلى الصَّلاةِ ولَمْ يَلْتَفِتْ إِلَيْهِ. فَلَمَّا قَضَى الصَّلاةَ جاءَ فَجَلَسَ إِلَيْهِ، فَما كانَ يَرَى أَحَداً إِلَّا أَعْطاه إِذْ جاءَ العَبَّاسُ رَضِيَ اللهُ عَنْهُ فَقالَ: يا رَسُولَ اللهِ، أَعْطِني فإِنِّي فادَيْتُ نَفْسِي وفادَيْتُ

Prophet ﷺ refused. He then said to the Prophet ﷺ: "Will you please help me to lift it?" Allāh's Messenger ﷺ refused. Then Al'Abbās threw some of it and tried to lift it (but failed). He again said, "O Allāh's Messenger! Order someone to help me to lift it." He refused. Al'Abbās then said to the Prophet ﷺ: "Will you please help me to lift it?" He ﷺ again refused. Then Al-'Abbās threw some of it, and lifted it on his shoulders and went away. Allāh's Messenger ﷺ kept on watching him till he disappeared from his sight and was astonished at his greediness. Allāh's Messenger ﷺ did not get up till the last coin was distributed.

عقيلاً، فقالَ لَهُ رَسُولُ اللهِ ﷺ: «خُذ»، فَحَثَى في ثَوْبِهِ ثُمَّ ذَهَبَ يُقِلُّهُ فَلَمْ يَسْتَطِعْ، فقالَ: يا رَسُولَ اللهِ، مُرْ بَعْضَهُمْ يَرْفَعْهُ إليَّ. قالَ: «لا»، قالَ: فارْفَعْه أنْتَ عَليَّ. قالَ: «لا»، فَنَثَرَ مِنْهُ ثمَّ ذَهَبَ يُقِلُّه فقالَ: يا رَسُولَ اللهِ اؤمُر بَعْضَهُمْ يَرْفَعْهُ. قالَ: «لا». قالَ: فارْفَعْهُ أنْتَ عَليَّ. قالَ: «لا». فَنَثَرَ مِنْهُ ثُمَّ احْتَمَلَه فألْقاه عَلى كاهِلِهِ ثُمَّ انْطَلَقَ فَما زالَ رَسُولُ اللهِ ﷺ يُتْبِعُهُ بَصَرَه حَتَّى خَفِيَ عَلَيْنا عَجَباً مِنْ حِرْصِهِ، فَما قامَ رَسُولُ اللهِ ﷺ وثَمَّ مِنْها دِرْهَمٌ. [انظر: ٣٠٤٩، ٣١٦٥]

(43) CHAPTER. Receiving an invitation to dinner in the mosque and accepting it.

(٤٣) بابُ مَنْ دُعِيَ لِطَعامٍ في المَسْجِدِ وَمَنْ أجابَ مِنْهُ

422. Narrated Anas رَضِيَ اللهُ عَنْهُ: I found the Prophet ﷺ in the mosque along with some people. He said to me, "Did Abū Ṭalḥa sent you?" I said, "Yes". He said, "For a meal?" I said, "Yes." Then he said to his Companions, "Get up." They set out and I was ahead of them.

٤٢٢ - حَدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أَخْبَرَنا مالِكٌ، عَنْ إسحاقَ بنِ عَبْدِ اللهِ، سمِعَ أنَساً: وَجَدْتُ النَّبِيَّ ﷺ في المَسْجِدِ مَعَهُ ناسٌ فَقالَ لِي: «أأَرْسَلَكَ أبو طَلْحَةَ؟» قُلْتُ: نَعَمْ، قال: «لِطَعامٍ؟» قُلْتُ: نَعَمْ، فَقالَ لِمَنْ حَوْلَهُ: «قُومُوا»، فانْطَلَقَ وانْطَلَقْتُ بَيْنَ أيْدِيهِمْ. [انظر: ٣٥٨٧، ٥٣٨١، ٥٤٥٠، ٦٦٨٨]

(44) CHAPTER. To give the judicial verdicts in the mosque and to perform the *Al-Li'ān*[1]

(٤٤) بابُ القَضاءِ واللِّعانِ في المَسْجِدِ

(1) (Ch.44) An oath which is taken by both the wife and the husband when he accuses his wife of committing illegal sexual intercourse. (The Qur'ān, *Sūrat An-Nūr* (24), Verses, 6-9).

between men and women (husbands and wives) there.

٤٢٣ - حدَّثنا يَحْيَى قالَ: أَخْبرَنا عَبْدُ الرَّزَّاقِ قالَ: أخبرَنا ابن جُرَيْج قالَ: أَخْبَرَني ابنُ شِهَابٍ عَنْ سَهْلِ بنِ سَعْدٍ: أن رَجُلاً قالَ: يا رَسُولَ اللهِ، أَرَأَيْتَ رَجُلاً وَجَدَ مَعَ امْرَأتِهِ رَجُلاً أَيَقْتُلُه؟ فَتَلاعَنا في المَسْجِدِ وأَنا شاهِدٌ. [انظر: ٤٧٤٥، ٤٧٤٦، ٥٢٥٩، ٥٣٠٨، ٥٣٠٩، ٦٨٥٤، ٧١٦٥، ٧١٦٦، ٧٣٠٤]

423. Narrated Sahl bin Sa'd رَضِيَ اللهُ عَنْهُ: A man said, "O Allāh's Messenger! If a man finds another man with his wife (committing adultery), should the husband kill him?" Later on I saw them (the man and his wife) doing *Li'ān* in the mosque.

(٤٥) **بابٌ**: إذَا دَخَلَ بَيْتاً يُصَلِّي حَيْثُ شاءَ أَوْ حَيْثُ أُمِرَ، وَلا يَتَجَسَّسُ

(45) CHAPTER. If someone enters a house, should he offer prayers where he likes, or as he is told? And he should not look out to seek information about the place or do spying.

٤٢٤ - حدَّثنا عَبْدُ اللهِ بنُ مَسْلَمَةَ قالَ: حدَّثنا إبْراهِيم بنُ سَعْدٍ، عَنِ ابنِ شِهابٍ، عَنْ مَحْمُودِ بنِ الرَّبِيعِ، عَنْ عِتْبانَ بنِ مالِكٍ: أَنَّ النَّبِيَّ ﷺ أَتاه في مَنْزِلِهِ فَقالَ: «أَيْنَ تُحِبُّ أن أُصَلِّي لَكَ مِنْ بَيْتِك؟» قالَ: فَأَشَرْتُ لَهُ إلى مَكانٍ، فَكَبَّرَ النَّبِيُّ ﷺ وصَفَفْنا خلفَهُ، فَصلَّى رَكْعَتَيْنِ. [انظر: ٤٢٥، ٦٦٧، ٦٨٦، ٨٣٨، ٨٤٠، ١١٨٦، ٤٠٠٩، ٤٠١٠، ٥٤٠١، ٦٤٢٣، ٦٩٣٨]

424. Narrated 'Itbān bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ came to my house and said, "Where do you like me to offer *Ṣalāt* (prayers)?" I pointed to a place. The Prophet ﷺ then said, *Allāhu-Akbar*, and we aligned behind him and he offered a two *Rak'ā* prayer.

(٤٦) **بابُ** المَساجِدِ في البُيُوتِ،

(46) CHAPTER. About (taking) the mosques in the houses.

وصَلَّى البَرَاءُ بنُ عازِبٍ في مَسْجِدِهِ في دَارِهِ جَماعَةً.

And Al-Barā' bin 'Āzib offered *Ṣalāt* (prayers) in the mosque in his house with other people in congregation.

425. Narrated 'Itbān bin Mālik رَضِيَ اللهُ عَنْهُ who was one of the Companions of Allāh's Messenger ﷺ and one of the *Anṣār* who took part in the battle of Badr: I came to Allāh's Messenger ﷺ and said, "O Allāh's Messenger, I have weak eyesight and I lead my people in *Ṣalāt* (prayers). When it rains the water flows in the valley between me and my people so I cannot go to their mosque to lead them in *Ṣalāt*. O Allāh's Messenger! I wish you would come to my house and offer *Ṣalāt* in it so that I could take that place as a *Muṣallā* (appointed place for *Ṣalāt*)." Allāh's Messenger ﷺ said, "If Allāh will, I will do so." Next day after the sun rose high, Allāh's Messenger ﷺ and Abū Bakr came and Allāh's Messenger ﷺ asked for permission to enter. I gave him permission and he did not sit on entering the house but said to me, "Where do you like me to offer *Ṣalāt*?" I pointed to a place in my house. So Allāh's Messenger ﷺ stood there and said *Allāhu Akbar*, and we all got up and aligned behind him and offered a two-*Rak'ā* prayer and ended it with *Taslīm*. We requested him to stay for a meal called *Khazīra* which we had prepared for him. Many members of our family gathered in the house and one of them said, "Where is Mālik bin Ad-Dukhaishin or Ibn Ad-Dukhshun?" One of them replied, "He is a hypocrite and does not love Allāh and His Messenger." Hearing that, Allāh's Messenger ﷺ said, "Do not say so. Haven't you seen that he said, *"Lā ilāha illallāh"* (none has the right to be worshipped but Allāh), for seeking Allāh's Countenance (i.e. for Allāh's sake only)?" He said, "Allāh and His Messenger know better. We have seen him helping and advising hypocrites."

Allāh's Messenger ﷺ said, "Allāh has forbidden the (Hell) fire for those who say *"Lā ilāha illallāh"* (none has the right to be

٤٢٥ - حدَّثنا سَعِيدُ بنُ عُفَيرٍ قالَ: حدَّثني اللَّيثُ قالَ: حدَّثني عُقَيْلٌ، عَنِ ابنِ شِهابٍ قالَ: أَخْبَرَني مَحْمُودُ بنُ الرَّبِيعِ الأَنْصارِيُّ أَنَّ عِتْبانَ بنَ مالكٍ، وَهُوَ مِنْ أَصحابِ رَسُولِ اللهِ ﷺ مِمَّنْ شَهِدَ بَدْراً مِنَ الأَنْصارِ، أَنَّهُ أَتَى رَسُولَ اللهِ ﷺ فَقالَ: يا رَسُولَ اللهِ، قَدْ أَنْكَرْتُ بَصَرِي وأنا أُصَلِّي لِقَوْمي، فإذَا كانَتِ الأَمْطارُ سالَ الوَادِي الَّذِي بَيْني وبَيْنَهُم، لَمْ أَسْتَطِعْ أَنْ آتِيَ مَسْجِدَهُمْ فأُصَلِّيَ بِهِمْ، وَوَدِدْتُ يا رَسُولَ اللهِ أَنَّكَ تَأْتِيني فَتُصَلِّي في بَيْتِي فَأَتَّخِذَهُ مُصَلًّى، قالَ: فَقالَ لَهُ رَسُولُ اللهِ ﷺ: «سَأَفْعَلُ إنْ شاءَ اللهُ»، قالَ عِتْبانُ: فَغَدا رَسُولُ اللهِ ﷺ وأَبُو بَكْرٍ حِينَ ارْتَفَعَ النَّهارُ فاسْتَأْذَنَ رَسُولُ اللهِ ﷺ فأَذِنْتُ لَه فلَمْ يَجْلِسْ حِينَ دَخَلَ البَيْتَ، ثُمَّ قالَ: «أَيْنَ تُحِبُّ أن أُصَلِّيَ مِنْ بَيْتِكَ؟» قالَ: فأَشَرْتُ لَهُ إلى ناحِيَةٍ مِنَ البَيْتِ، فَقامَ رَسُولُ اللهِ ﷺ فَكَبَّرَ، فَقُمْنا فَصَفَفْنَا فَصلَّى رَكْعَتَيْنِ ثُمَّ سَلَّمَ، قالَ: وحَبَسْناه عَلى خَزِيرَةٍ صَنَعْناها لَه، قالَ: فَثابَ في البَيْتِ رِجالٌ مِنْ أَهْلِ الدَّارِ ذَوُو عَدَدٍ فاجْتَمَعُوا فَقالَ قائِلٌ مِنْهُمْ: أَيْنَ مالِكُ بنُ الدُّخَيْشِنِ أَوِ ابنُ الدُّخْشُنِ؟ فَقالَ بَعْضُهُمْ: ذَلكَ مُنافِقٌ لا يُحِبُّ اللهَ

worshipped but Allāh) for seeking Allāh's Countenance (i.e. for Allāh's sake only)."

وَرَسُولَه، فَقالَ رَسُولُ اللهِ ﷺ: «لا تَقُلْ ذلكَ، ألا تَراه قَدْ قالَ لا إلهَ إلَّا اللهُ، يُرِيد بِذَلِكَ وَجْهَ اللهِ؟» قالَ: اللهُ وَرَسُولُه أَعْلَم، قالَ فإنَّا: نَرَى وَجْهَهُ ونَصِيحَتَه إلى المُنافِقِينَ، قالَ رَسُولُ اللهِ ﷺ: «فإنَّ اللهَ قَدْ حَرَّمَ عَلى النَّارِ مَنْ قالَ لا إلهَ إلَّا اللهُ، يَبْتَغِي بذَلِكَ وجْهَ اللهِ». قالَ ابن شِهابٍ: ثُمَّ سَأَلْتُ الحُصينَ بنَ مُحَمَّدٍ الأَنْصارِيَّ وَهُوَ أَحَدُ بَنِي سالِمٍ، وَهُوَ مِنْ سَرَاتِهِمْ عَنْ حَدِيثِ مَحْمُودِ بنِ الرَّبِيعِ فَصَدَّقَه بِذَلِكَ. [راجع: ٤٢٤]

(47) CHAPTER. While entering the mosque etc., one should start with the right foot.

(٤٧) بابٌ: التَّيَمُّنُ في دخُولِ المَسْجِد وغَيْرِه،

And 'Abdullāh bin 'Umar used to enter the mosque by putting in his right foot first and while leaving he used to put out his left foot first.

وكانَ ابنُ عُمَرَ يَبْدَأُ بِرِجْلِه اليُمْنى، فإذَا خَرَجَ بَدَأَ بِرِجْلِهِ اليُسْرَى.

426. Narrated 'Āishah رَضِيَ الله عَنها: The Prophet ﷺ used to start every thing from the right (side) whenever it was possible in all his affairs; for example: in washing, combing or wearing shoes.

٤٢٦ - **حدَّثَنا** سُلَيْمانُ بنُ حَرْبٍ قالَ: حدَّثَنا شُعْبَةُ، عَنِ الأَشْعَثِ بنِ سُلَيم، عَنْ أَبِيهِ، عَنْ مَسْروقٍ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْهَا قالَتْ: كانَ النَّبِيُّ ﷺ يُحِبُّ التَّيَمُّنَ مَا اسْتَطاعَ في شأنِهِ كُلِّهِ، في طُهُورِهِ وتَرَجُّلِهِ وَتَنَعُّلِهِ. [راجع: ١٦٨]

(48) CHAPTER. Is it permissible to dig the graves of pagans of the Period of Ignorance, and to use that place as a mosque?

(٤٨) بابٌ: هَلْ تُنْبَشُ قُبُورُ مُشْرِكي الجاهِلِيَّةِ ويُتَّخَذُ مَكانُها مَساجِدَ،

And the saying of the Prophet ﷺ "Allāh cursed the Jews because they built the places of worship at the graves of their Prophets."

لِقَوْلِ النَّبِيِّ ﷺ: «لَعَنَ اللهُ اليَهُودَ، اتَّخَذوا قُبُورَ أَنْبِيائِهِمْ

And what is said regarding the disapproval of offering *Ṣalāt* (prayers) at graves. And 'Umar saw Anas bin Mālik offering *Ṣalāt* at a grave and shouted, "The grave! The grave!! (meaning: Do not offer *Ṣalāt* there)." But he did not order him to repeat his *Ṣalāt*.

مَساجِدَ»؟ وما يُكْرَه مِنَ الصَّلاةِ في القُبُورِ، وَرَأى عمرُ أنَسَ بنَ مالكٍ يُصَلِّي عِنْدَ قَبْرٍ فقالَ: القَبْرَ القَبْرَ، وَلَمْ يَأمُرْهُ بالإعادَةِ.

427. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: Umm Ḥabība and Umm Salama (رَضِيَ اللهُ عَنْهُما) mentioned about a church they had seen in Ethiopia in which there were pictures. They told the Prophet about it, on which he ﷺ said, "If any religious man dies amongst those people they would build a place of worship at his grave and make these pictures in it. They will be the worst creature with Allāh on the Day of Resurrection."

٤٢٧ - **حدَّثنا** مُحَمَّدُ بنُ المُثَنَّى قالَ: حدَّثنا يَحْيَى، عَنْ هِشامٍ قالَ: أَخْبَرَنِي أَبِي عَنْ عائِشَةَ أنَّ أُمَّ حَبِيبَةَ وأُمَّ سَلَمَةَ ذَكَرَتا كَنِيسَةً رَأَيْنَها بالحَبَشَةِ فِيها تَصاوِيرُ فَذَكَرَتا لِلنَّبِيِّ ﷺ فَقالَ: «إنَّ أُولئِكَ إِذَا كانَ فِيهِمُ الرَّجُلُ الصَّالِحُ فماتَ بَنَوْا عَلى قَبْرِهِ مَسْجِداً وَصَوَّرُوا فِيهِ تِلْكَ الصُّوَرَ، فَأُولئِكَ شِرارُ الخَلْقِ عِنْدَ اللهِ يَوْمَ القِيامَةِ».

[انظر: ٤٣٤، ١٣٤١]

428. Narrated Anas رَضِيَ اللهُ عَنْهُ: When the Prophet ﷺ arrived at Al-Madīna, he dismounted at the upper side of Al-Madīna amongst the tribe called Banū 'Amr bin 'Aūf. He stayed there for fourteen nights. Then he sent for Banī An-Najjār and they came armed with their swords. As if I am looking (just now) as the Prophet ﷺ was sitting over his *Rāḥila* (mount) with Abū Bakr riding behind him, and all Banū An-Najjār around him till he dismounted at the courtyard of Abū Aiyyūb's house. The Prophet ﷺ loved to offer *Ṣalāt* (prayer) wherever the time for *Ṣalāt* was due even at sheep-folds. Later on he ordered that a mosque should be built and sent for some people of Banū An-Najjār and said, "O Banū An-Najjār! Suggest to me the price of this (walled) piece of land of yours."

They replied, "No! By Allāh! We do not demand its price except from Allāh."

Anas added: There were graves of pagans

٤٢٨ - **حدَّثنا** مُسَدَّدٌ قالَ: حدَّثنا عَبْدُ الوارِثِ، عَنْ أَبِي التَّيَّاحِ، عَنْ أَنَسٍ، قالَ: قَدِمَ النَّبِيُّ ﷺ المَدِينَةَ فَنَزَلَ أَعْلَى المَدِينَةِ في حَيٍّ يُقال لهُمْ بَنُو عَمْرِو بنِ عَوْفٍ، فأَقامَ النَّبِيُّ ﷺ فِيهِمْ أَرْبَعَ عَشْرَةَ لَيْلَةً، ثُمَّ أَرْسَلَ إلى بَنِي النَّجَّارِ فَجاؤُوا مُتَقَلِّدِينَ السُّيُوفَ كأنِّي أَنْظُرُ إلى النَّبِيِّ ﷺ عَلى راحِلَتِهِ وأَبُو بَكْرٍ رِدْفُه ومَلأُ بَنِي النَّجَّارِ حَوْلَهُ، حتَّى أَلقى بِفِناءِ أَبي أيُّوبَ، وكانَ يُحِبُّ أنْ يُصَلِّيَ حَيْثُ أَدْرَكَتْهُ الصَّلاةُ، ويُصَلِّي في مَرابِضِ الغَنَمِ، وأنَّه أمَرَ بِبناءِ المَسْجِدِ فأَرْسَلَ إلى مَلَإٍ مِنْ بَنِي النَّجَّارِ، فَقالَ: «يا بني

in it and some of it was unlevelled and there were some date-palm trees in it. The Prophet ﷺ ordered that the graves of the pagans be dug out and the unlevelled land be levelled and the date-palm trees be cut down. (So all that was done). They aligned these cut date-palm trees towards the *Qiblah* of the mosque (as a wall) and they also built two stone side-walls (of the mosque). His Companions brought the stones while reciting some poetic verses. The Prophet ﷺ was with them and he kept on saying, "There is no goodness except that of the Hereafter, O Allāh! So please forgive the *Anṣār* and *Al-Muhājirah* (the emigrants)."

النَّجَّارِ، ثامِنُوني بحائِطِكُمْ هٰذا، قالُوا: لا وَاللهِ لا نَطْلُبُ ثَمَنَه إلَّا إلى اللهِ. فقالَ أنَسٌ: فَكانَ فِيهِ ما أقُولُ لَكُمْ قُبُورُ المُشْرِكينَ، وفِيهِ خَرِبٌ وفيهِ نَخْلٌ، فأمَرَ النَّبيُّ ﷺ بِقُبُورِ المُشْرِكِينَ فَنُبِشَتْ ثُمَّ بالْخَرِبِ فَسُوِّيَتْ، وبالنَّخْلِ فَقُطِعَ، فَصَفُّوا النَّخْلَ قِبْلَةَ المَسْجِدِ وجَعَلُوا عِضادَتَيْهِ الحِجارَةَ، وجَعَلُوا يَنْقُلُونَ الصَّخْرَ وهُمْ يَرْتَجِزُونَ والنَّبيُّ ﷺ مَعَهُمْ وَهُوَ يَقُولُ: «اللَّهُمَّ لا خَيرَ إلَّا خَيْرُ الآخِرَهْ، فاغْفِرْ لِلأَنْصارِ والمُهاجِرَهْ». [راجع: ٢٣٤]

(49) CHAPTER. To offer *Aṣ-Ṣalāt* (the prayer) in a sheep-fold.

(٤٩) بابُ الصَّلاةِ في مَرابِضِ الغَنَمِ

429. Narrated Abū Al-Taiyāḥ: Anas رَضِيَ اللهُ عَنْهُ said, "The Prophet ﷺ offered *Ṣalāt* (prayer) in the sheep-fold." Later on I heard him saying, "He ﷺ offered *Ṣalāt* in the sheep-folds before the construction of the mosque."

٤٢٩ - حدَّثَنا سُلَيمانُ بنُ حَرْبٍ قالَ: حدَّثَنا شُعْبَةُ عَنْ أبي التَّيَّاحِ، عَنْ أنَسٍ قالَ: كانَ النَّبيُّ ﷺ يُصَلِّي في مَرابِضِ الغَنَمِ» ثُمَّ سَمِعتُه بَعْدُ يقولُ «كانَ يُصَلِّي فِي مَرابِضِ الغَنَمِ قبلَ أنْ يُبْنى المَسجِدُ. [راجع: ٢٣٤]

(50) CHAPTER. To offer *Aṣ-Ṣalāt* (the prayer) in the camel-yards (the places where the camels are stationed).

(٥٠) بابُ الصَّلاةِ في مَواضِعِ الإبِلِ

430. Narrated Nāfi': I saw Ibn 'Umar رَضِيَ اللهُ عَنْهُما offering *Ṣalāt* (prayer) while taking his camel (as a *Sutra*) in front of him and he said, "I saw the Prophet ﷺ doing the same."

٤٣٠ - حدَّثَنا صَدَقَةُ بنُ الفَضْلِ قالَ: حَدَّثَنا سُلَيمانُ بنُ حَيَّانَ قالَ: حدَّثَنا عُبَيدُ اللهِ، عَنْ نافِعٍ قالَ: رَأيْتُ ابنَ عُمَرَ يُصَلِّي إلى بَعِيرِهِ، وقالَ: رَأيْتُ النَّبيَّ ﷺ يَفْعَلُهُ. [انظر: ٥٠٧]

(51) CHAPTER. Whoever offered *Ṣalāt* (prayer) with furnace or fire or any other

(٥١) بابُ مَنْ صَلَّى وقُدَّامَهُ تَنُّورٌ أو

worshipable thing in front of him but he intended *Ṣalāt* solely for Allāh.

نارٌ أو شَيْءٌ مِمَّا يُعْبَدُ فأرادَ بِهِ وَجْهَ اللهِ تَعالَى،

Az-Zuhrī narrated that Anas said that the Prophet ﷺ said: "While I was offering *Ṣalāt* (prayer), the (Hell) Fire was displayed in front of me."

وقالَ الزُّهْرِيُّ: أخْبرَني أنَسٌ قالَ: قالَ النَّبِيُّ ﷺ: «عُرِضتْ عَلَيَّ النَّارُ وأنا أُصَلِّي».

431. Narrated 'Abdullāh bin 'Abbās رَضِيَ اللهُ عَنْهُما: The sun eclipsed and Allāh's Messenger ﷺ offered the eclipse prayer and said, "I have been shown the (Hell) Fire (now) and I never saw a worse and horrible sight than the sight I have seen today."

٤٣١ - حدَّثَنا عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالكٍ، عَنْ زَيْدِ بنِ أسْلَمَ، عَنْ عَطاءِ ابنِ يَسارٍ، عَنْ عَبْدِ اللهِ بنِ عَبَّاسٍ قالَ: انْخَسَفَتِ الشَّمْسُ فَصَلَّى رَسُولُ اللهِ ﷺ، ثُمَّ قالَ: «أُرِيتُ النَّارَ فَلَمْ أرَ مَنْظَراً كاليَوْمِ قَطُّ أفْظَعَ». [راجع: ٢٩]

(52) CHAPTER. The dislikeness of offering *Aṣ-Ṣalāt* (the prayers) in grave-yards.

(٥٢) بابُ كَراهِيَةِ الصَّلاةِ في المَقابِرِ

432. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "Offer some of your *Ṣalāt* (prayers) (*Nawāfil*) at home, and do not take your houses as graves."

٤٣٢ - حدَّثَنا مُسَدَّدٌ قالَ: حدَّثَنا يَحْيَىٰ عَنْ عُبَيْدِ اللهِ قالَ: أخْبَرَني نافِعٌ، عَنِ ابنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قالَ: «اجْعَلُوا في بُيُوتِكُمْ مِنْ صَلاتِكُمْ وَلا تَتَّخِذُوها قُبُوراً». [انظر: ١١٨٧]

(53) CHAPTER. (What is said about) offering *Ṣalāt* (prayer) at the places where the earth had sunk down and Allāh's punishment had fallen.

(٥٣) بابُ الصَّلاةِ في مَواضِعِ الخَسْفِ والعَذابِ،

It is said that 'Alī رَضِيَ اللهُ عَنْهُ disliked offering *Aṣ-Ṣalāt* (the prayers) in the land of Babylon which had sunk down.

ويُذْكَرُ أنَّ عَلِيًّا كَرِهَ الصَّلاةَ بِخَسْفِ بابِلَ.

433. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "Do not enter (the places) of those people where Allāh's punishment had fallen unless you do so weeping. If you do not weep, do not enter

٤٣٣ - حدَّثَنا إسماعِيلُ بنُ عَبْدِ اللهِ قالَ: حدَّثَني مالكٌ، عَنْ عَبْدِ اللهِ بنِ دِينارٍ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ

(the places of these people) because Allāh's Curse and punishment which fell upon them may fall upon you."

اللهُ عَنْهُما: أنَّ رَسُولَ اللهِ ﷺ قالَ: «لا تَدْخُلُوا عَلى هؤلاءِ المُعَذَّبينَ إلَّا أنْ تَكُونُوا باكِينَ، فَإنْ لَمْ تَكُونُوا باكِينَ فَلا تَدْخُلُوا عَلَيْهِمْ، لا يُصِيبُكُمْ مَا أصابَهُمْ». [انظر: ٣٣٨٠، ٣٣٨١، ٤٤١٩، ٤٤٢٠، ٤٧٠٢]

(54) CHAPTER. To offer *Aṣ-Ṣalāt* (the prayer) in a church or in a temple etc.

'Umar رَضِيَ اللهُ عَنْهُ said, "We do not enter your churches because of the statues and pictures." Ibn 'Abbās used to offer *Ṣalāt* (prayers) in the church provided there were no statues in it.

(٥٤) بابُ الصَّلاةِ في البِيعَةِ،

وقالَ عُمَرُ رَضِيَ اللهُ عَنْهُ: إنَّا لا نَدْخُلُ كَنائِسَكُمْ مِنْ أجْلِ التماثيلِ الَّتي فِيها الصُّوَر، وكانَ ابنُ عَبَّاسٍ يُصَلِّي في البِيعَةِ إلَّا بِيعَةً فِيها تَماثِيلُ.

434. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Umm Salama told Allāh's Messenger ﷺ about a church which she had seen in Ethiopia and which was called Māriya. She told him about the pictures which she had seen in it. Allāh's Messenger ﷺ said, "If any righteous pious man dies amongst them, they would build a place of worship at his grave and make these pictures in it; they are the worst creatures with Allāh."

٤٣٤ - **حَدَّثَنا** مُحَمَّدٌ قالَ: أخْبَرَنا عَبْدَةُ، عَنْ هِشامِ بنِ عُرْوَةَ عَنْ أبِيهِ، عَنْ عائِشَةَ أنَّ أُمَّ سَلَمَةَ ذَكَرَتْ لِرَسُولِ اللهِ ﷺ كَنِيسَةً رَأتها بأرْضِ الحَبَشَةِ يقالُ لَها: مارِيَةُ، فَذَكَرَتْ لَهُ مَا رَأتْ فيها مِنَ الصُّوَرِ، فَقالَ رَسُولُ اللهِ ﷺ: «أولَئِكَ قَوْمٌ إذا ماتَ فِيهِمُ العَبْدُ الصَّالِحُ أوِ الرَّجُلُ الصَّالِحُ بَنَوْا عَلى قَبْرِهِ مَسْجِداً وَصَوَّرُوا فِيهِ تِلْكَ الصُّوَرَ، أُولَئِكَ شِرَارُ الخَلْقِ عِنْدَ اللهِ». [راجع: ٤٢٧]

(55) CHAPTER.

(٥٥) بابٌ:

435, 436. Narrated 'Āishah and 'Abdullāh bin 'Abbās رَضِيَ اللهُ عَنْهُم: When the last moment of the life of Allāh's Messenger ﷺ came, he started putting his *'Khamīṣa'* (a woolen blanket) on his face and when he felt hot and short of breath he took it off his face and said, "May Allāh curse the Jews and Christians, for they built the places of

٤٣٥، ٤٣٦ - **حَدَّثَنا** أبُو اليمانِ قالَ: أخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أخْبَرَني عُبَيْدُ اللهِ بنُ عَبْدِاللهِ بْنِ عُتْبَةَ أنَّ عائِشَةَ وعَبْدَ اللهِ بنَ عَبَّاسٍ قالا: لَما نَزَلَ بِرَسُولِ اللهِ ﷺ طَفِقَ

يَطْرَحُ خَمِيصَةً لَهُ عَلَى وَجْهِهِ، فإذَا اغْتَمَّ بِها كَشَفَها عَنْ وجْهِهِ فَقالَ وَهُوَ كَذلِكَ: «لَعْنَةُ اللهِ عَلى اليَهُودِ والنَّصارَى اتَّخَذُوا قُبُورَ أَنْبِيائِهِمْ مَساجِدَ» يُحَذِّرُ ما صَنَعُوا. [انظر: ١٣٣٠، ١٣٩٠، ٣٤٥٣، ٣٤٥٤، ٤٤٤١، ٤٤٤٣، ٤٤٤٤، ٥٨١٥، ٥٨١٦]

worship at the graves of their Prophets." [The Prophet ﷺ was warning (Muslims) of what those people had done].

٤٣٧ - حدَّثنا عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالكٍ، عَنِ ابنِ شِهابٍ، عَنْ سَعِيدِ بنِ المُسَيَّبِ، عَنْ أَبي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قالَ: «قاتَلَ اللهُ اليَهُودَ، اتَّخَذُوا قُبُورَ أَنْبِيائِهِمْ مَساجِدَ».

437. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "May Allāh's Curse be on the Jews, for, they built the places of worship at the graves of their Prophets."

(٥٦) بابُ قَوْلِ النَّبِيِّ ﷺ «جُعِلَتْ لِيَ الأَرْضُ مَسْجِداً وطَهُوراً»

(56) CHAPTER. The saying of the Prophet ﷺ, "The earth has been made for me a *Masjid* (place for praying) and a thing to purify (to perform *Tayammum*)."

٤٣٨ - حدَّثَنا مُحَمَّدُ بنُ سِنانٍ قالَ: حدَّثَنا هُشَيْمٌ قالَ: حدَّثَنا سَيَّارٌ هُوَ أَبُو الحَكَمِ قالَ: حدَّثَنا يَزِيدُ الفَقِيرُ قالَ: حدَّثَنا جابِرُ بنُ عَبْدِ اللهِ قالَ: قالَ رَسُولُ اللهِ ﷺ: «أُعْطِيتُ خَمْساً لَمْ يُعْطَهُنَّ أَحَدٌ مِنَ الأَنْبِياءِ قَبْلِي: نُصِرْتُ بِالرُّعْبِ مَسِيرَةَ شَهْرٍ، وَجُعِلَتْ لِيَ الأَرْضُ مَسْجِداً وطَهُوراً، وأَيُّما رَجُلٍ مِنْ أُمَّتِي أَدرَكَتْهُ الصَّلاةُ فَلْيُصَلِّ، وأُحِلَّتْ لِيَ الغَنائِمُ، وكانَ النَّبِيُّ يُبْعَثُ إِلى قَوْمِهِ خاصَّةً وبُعِثْتُ إِلى النَّاسِ كافَّةً،

438. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "I have been given five (things) which were not given to any amongst the Prophets before me. These are:

1. Allāh made me victorious by awe (by His frightening my enemies) for a distance of one month's journey.
2. The earth has been made for me (and for my followers) a *Masjid* (place for praying) and a thing to purify (perform *Tayammum*). Therefore anyone of my followers can offer prayers wherever he is, at the time of a *Ṣalāt* (prayer).
3. The booty has been made *Ḥalāl* (lawful) to me (and was not made so to anyone else).
4. Every Prophet used to be sent to his nation only but I have been sent to all mankind.

وأُعْطِيتُ الشَّفاعَةَ». [راجع: ٣٣٥]

5. I have been given the right of intercession (on the Day of Resurrection.)"

(٥٧) بابُ نَوْمِ المَرْأَةِ في المَسْجِدِ

(57) CHAPTER. Sleeping of a woman in the mosque (and residing in it).

٤٣٩ - حدَّثنا عُبَيْدُ بنُ إسماعيلَ قالَ: حدَّثنا أَبُو أُسامَةَ، عَنْ هِشامٍ، عَنْ أَبِيهِ، عَنْ عائِشَةَ: أَنَّ وَلِيدَةً كانَتْ سَوْداءَ لِحَيٍّ مِنَ العَرَبِ فأَعْتَقُوها فكانَتْ مَعَهُمْ. قالَتْ: فَخَرَجَتْ صَبِيَّةٌ لَهُمْ عَلَيْها وِشاحٌ أَحْمَرُ مِنْ سُيُورٍ، قالَتْ: فَوَضَعَتْهُ أَوْ وَقَعَ مِنْها فَمَرَّتْ بِهِ حُدَيَّاةٌ وهُوَ مُلْقًى فَحَسِبَتْهُ لَحْماً فَخَطِفَتْهُ، قالَتْ: فالْتَمَسُوهُ فَلَم يَجِدُوهُ، قالَتْ: فاتَّهَمُوني بِهِ. قالَت: فَطَفِقُوا يُفَتِّشُونَ حتَّى فَتَّشُوا قُبُلَها. قالَتْ: وَاللهِ إنِّي لَقائِمَةٌ مَعَهُمْ إذ مَرَّتِ الحُدَيَّاةُ فأَلْقَتْهُ، قالَتْ: فَوَقَعَ بَيْنَهُمْ، قالَتْ: فَقُلْتُ: هذا الَّذي اتَّهَمْتُمُوني بِهِ زَعَمْتُمْ وَأَنا مِنْهُ بَرِيئَةٌ وَهُوَ ذا هُوَ، قالَتْ: فَجاءَتْ إلى رَسُولِ اللهِ ﷺ فَأَسْلَمَتْ، قالَتْ: فَكانَتْ لَها خِباءٌ في المَسْجِدِ أَوْ حِفْشٌ. قالَتْ: فَكانَتْ تَأْتيني فَتَحَدَّثُ عِنْدِي، قالَتْ فلا تَجْلِسُ عِنْدِي مَجْلِساً إلَّا قالَتْ:

وَيَوْمَ الوِشاحِ مِنْ تَعاجِيبِ رَبِّنا
أَلا إنَّهُ مِنْ بَلْدَةِ الكُفْرِ أَنْجاني

قالَتْ عائِشَةُ فَقُلْتُ لَها: مَا شَأْنُكِ لا تَقْعُدِينَ مَعِي مَقْعَداً إلَّا قُلْتِ هَذا؟

439. Narrated 'Āishah رَضِيَ اللهُ عَنها: There was a black slave-girl belonging to an Arab tribe and they manumitted her but she remained with them. The slave-girl said, "Once one of their girls (of that tribe) came out wearing a red leather scarf decorated with precious stones. It fell off from her or she placed it somewhere. A kite passed by that place, saw it lying there and mistaking it for a piece of meat, flew away with it. Those people searched for it but they did not find it. So, they accused me of stealing it and started searching me and even searched my private parts." The slave-girl further said, "By Allāh! While I was standing (in that state) with those people, the same kite passed by them and dropped the red scarf and it fell amongst them. I told them, 'This is what you accused me of stealing and I was innocent and now here it is.'" 'Āishah added: That slave-girl came to Allāh's Messenger ﷺ and embraced Islām. She had a tent or a small room with a low roof in the mosque. Whenever she called on me, she had a talk with me and whenever she sat with me, she would recite the following: "The day of the scarf (band) was one of the wonders of our Lord, verily, He rescued me from the disbelievers' town." 'Āishah added: "Once I asked her, 'What is the matter with you? Whenever you sit with me, you always recite these poetic verses.' On that she told me the whole story."

قَالَتْ: فَحَدَّثَتْنِي بِهٰذا الحَدِيثِ.
[انظر: ٣٨٣٥]

(58) CHAPTER. Sleeping of men in the mosque.

(٥٨) بابُ نَوْمِ الرِّجالِ في المَسْجِدِ،

And narrated Anas, "Some people of the tribe of 'Ukl came to the Prophet ﷺ and joined the men of *Aṣ-Ṣuffa*." 'Abdul Raḥmān bin Abī Bakr said, "*Aṣḥāb-aṣ-Ṣuffa* (*Ṣuffa* companions) were poor people."

وقالَ أَبُو قِلابَةَ عَنْ أَنَسٍ: قَدِمَ رَهْطٌ مِنْ عُكْلٍ عَلى النَّبِيِّ ﷺ فَكانُوا في الصُّفَّةِ، وقالَ عَبْدُ الرَّحْمٰنِ بنُ أَبي بَكْرٍ: كانَ أَصْحابُ الصُّفَّةِ الفُقَراءُ.

440. Narrated Nāfi': 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما said: I used to sleep in the mosque of the Prophet ﷺ while I was young and unmarried.

٤٤٠ - حَدَّثَنا مُسَدَّدٌ قالَ: حدَّثَنا يَحْيَى، عَنْ عُبَيْدِ اللهِ قالَ: حدَّثَني نافِعٌ قالَ: أَخْبَرَني عَبْدُ اللهِ بنُ عُمَرَ أَنَّهُ كانَ يَنامُ وَهُوَ شابٌّ أَعْزَبُ لا أَهْلَ لَهُ في مَسْجِدِ النَّبِيِّ ﷺ. [انظر: ١١٢١، ١١٥٦، ٣٧٣٨، ٣٧٤٠، ٧٠١٥، ٧٠٢٨، ٧٠٣٠]

441. Narrated Sahl bin Sa'd رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ went to Fāṭima's house but did not find 'Alī there. So he asked, "Where is your cousin?" She replied, "There was something between us and he got angry with me and went out. He did not sleep (mid-day nap) in the house." Allāh's Messenger ﷺ asked a person to look for him. That person came and said, "O Allāh's Messenger! He ('Alī) is sleeping in the mosque." Allāh's Messenger ﷺ went there and 'Alī was lying. His *Ridā* (a garment covering the upper part of the body) had fallen down to one side of his body and he was covered with dust. Allāh's Messenger ﷺ started cleaning the dust from him saying: "Get up! O Abā Turāb. Get up! O Abā Turāb (literally means: O father of dust)."

٤٤١ - حَدَّثَنا قُتَيْبَةُ بْنُ سَعِيدٍ قالَ: حدَّثَنا عَبْدُ العَزِيزُ بنُ أَبي حازِمٍ عَنْ أَبي حازِمٍ، عَنْ سَهْلِ بنِ سَعْدٍ، قالَ: جاءَ رَسُولُ اللهِ ﷺ بَيْتَ فاطِمَةَ فَلَمْ يَجِدْ عَلِيّاً في البَيْتِ، فَقالَ: أَيْنَ ابْنُ عَمِّكِ؟ قالَتْ: كانَ بَيْني وَبَيْنَهُ شَيءٌ فَغاضَبَني فَخَرَجَ فَلَمْ يَقِلْ عِنْدي. فَقالَ رَسُولُ اللهِ ﷺ لإِنْسانٍ: «انْظُرْ أَيْنَ هُوَ». فَجاءَ فَقالَ: يا رَسُولَ اللهِ هُوَ رَاقِدٌ في المَسْجِدِ. فَجاءَ رَسُولُ اللهِ ﷺ وَهُوَ مُضْطَجِعٌ قَد سَقَطَ رِدَاؤُهُ عَنْ شِقِّهِ وأَصابَهُ تُرابٌ، فَجَعَلَ رَسُولُ اللهِ ﷺ يَمْسَحُهُ عَنْهُ

وَيَقُولُ: «قُمْ أَبا تُرَابٍ، قُمْ أَبا تُرَابٍ». [انظر: ٣٧٠٣، ٦٢٠٤، ٦٢٨٠]

442. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: I saw seventy of *Aṣ-Ṣuffa* men and none of them had a *Ridā'* (a garment covering the upper part of the body). They had either *Izār* (only) or sheets which they tied round their necks. Some of these sheets reached the middle of their legs and some reached their heels and they used to gather them (sheets) with their hands lest their private parts should become bare.

٤٤٢ - حَدَّثَنَا يُوسُفُ بنُ عِيسَى قالَ: حدَّثَنا ابنُ فُضَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي حازِمٍ، عَنْ أَبِي هُرَيْرَةَ قالَ: رَأَيْتُ سَبْعِينَ مِنْ أَصْحابِ الصُّفَّةِ ما مِنْهُمْ رَجُلٌ عَلَيْهِ رِدَاءٌ، إمَّا إزَارٌ وإمَّا كِساءٌ، قَدْ رَبَطُوا في أَعْناقِهِمْ، فَمِنْها مَا يَبْلُغُ نِصْفَ السَّاقَيْنِ، وَمِنْها مَا يَبْلُغُ الكَعْبَيْنِ، فَيَجْمَعُهُ بِيَدِهِ كَرَاهِيَةَ أَنْ تُرَى عَوْرَتُهُ.

(59) CHAPTER. To offer *Aṣ-Ṣalāt* (the prayer) when returning from a journey.

(٥٩) بابُ الصَّلاةِ إِذَا قدِمَ مِنْ سَفَرٍ،

Ka'b bin Mālik said: "Whenever the Prophet ﷺ returned from a journey, he entered the mosque and offered prayers in it."

وقالَ كَعْبُ بنُ مالكٍ: كانَ النَّبِيُّ ﷺ إذَا قَدِمَ مِنْ سَفَرٍ بَدَأَ بالمَسْجِدِ فَصَلَّى فِيهِ.

443. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: I went to the Prophet ﷺ in the mosque (the subnarrator Mis'ar thought that Jābir said, "In the forenoon.") He ordered me to offer two *Rak'ā* prayer. He owed me some money and he repaid it to me and gave more than what was due to me.

٤٤٣ - حدَّثَنَا خَلاَّدُ بنُ يَحيَى قالَ: حدَّثَنا مِسْعَرٌ قالَ: حدَّثَنا مُحَارِبُ بنُ دِثارٍ، عَنْ جابِرِ بنِ عَبْدِ اللهِ قالَ: أَتَيْتُ النَّبِيَّ ﷺ وَهُوَ في المَسْجِدِ - قالَ مِسْعَرٌ: أُرَاهُ قالَ: ضُحًى - فَقالَ: صَلِّ رَكْعَتَينِ. وكانَ لِي عَلَيْهِ دَيْنٌ فَقَضَاني وزَادَنِي. [انظر: ١٨٠١، ٢٠٩٧، ٢٣٠٩، ٢٣٨٥، ٢٣٩٤، ٢٤٠٦، ٢٤٧٠، ٢٦٠٣، ٢٦٠٤، ٢٧١٨، ٢٨٦١، ٢٩٦٧، ٣٠٨٧، ٣٠٨٩، ٣٠٩٠، ٤٠٥٢، ٥٠٧٩، ٥٠٨٠، ٥٢٤٣، ٥٢٤٤، ٥٢٤٥، ٥٢٤٦، ٥٢٤٧، ٥٣٦٧، ٦٣٨٧]

(60) CHAPTER. If one entered a mosque, one should offer two *Rak'ā (Tahayyat-al-Masjid)* before sitting.

(٦٠) بابٌ: إذَا دَخَلَ المَسْجِدَ فَلْيَرْكَعْ رَكْعَتَيْنِ

444. Narrated Abū Qatāda Al-Salamī رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "If anyone of you enters a mosque, he should offer two *Rak'ā (Tahayyat-al-Masjid)* prayer before sitting."

٤٤٤ - حدَّثنا عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أَخْبَرَنا مالكٌ، عَنْ عامِرِ بنِ عَبْدِ اللهِ بنِ الزُّبَيْرِ، عَنْ عَمْرِو بنِ سُلَيمٍ الزُّرَقيِّ، عنْ أَبي قَتادَةَ السَّلَميِّ أَنَّ رَسُولَ اللهِ ﷺ قالَ: «إذَا دَخَلَ أَحَدُكُمُ المَسْجِدَ فَلْيَرْكَعْ رَكْعَتَيْنِ قَبْلَ أَنْ يَجْلِسَ». [انظر: ١١٦٣]

(61) CHAPTER. ***Al-Ḥadath*** **(passing wind) in the mosque.**

(٦١) بابُ الحَدَثِ في المَسْجِدِ

445. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The angels keep on asking Allāh's forgiveness for anyone of you, as long as he is at his *Muṣalla* (praying place) and he does not pass wind (*Ḥadath*). They say, 'O Allāh! Forgive him, O Allāh! Be Merciful to him."

٤٤٥ - حدَّثنا عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أَخْبَرَنا مالكٌ عَنْ أَبي الزِّنادِ، عَنِ الأَعْرَجِ، عَنْ أَبي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قالَ: «المَلائِكَةُ تُصَلِّي عَلى أَحَدِكُمْ مَا دَامَ في مُصَلاَّهُ الذي صَلَّى فِيهِ مَا لَمْ يُحْدِثْ. تَقُولُ: اللَّهُمَّ اغْفِرْ لَهُ، اللَّهُمَّ ارْحَمْهُ». [راجع: ١٧٦]

(62) CHAPTER. The construction of (the Prophet's ﷺ) mosque.

Abū Sa'īd said, "The roof of the mosque was made of the leaves of date-palms." 'Umar ordered the Prophet's ﷺ mosque to be expanded (built) and said, "Protect the people from rain. Beware of red and yellow decorations, for they put the people to trial." Anas reciting a part of a *Ḥadīth* said, "They will boast of them (mosques) rather than coming frequently to them for offering prayers." Ibn 'Abbās said, "You (Muslims) will surely decorate your mosques as the Jews and Christians decorated (their churches and temples).

(٦٢) بابُ بُنْيانِ المَسْجِدِ،

وقالَ أَبُو سَعِيدٍ: كانَ سَقْفُ المَسْجِدِ مِنْ جَرِيدِ النَّخْلِ، وأَمَرَ عُمَرُ بِبِناءِ المَسْجِدِ وقالَ: أَكِنَّ النَّاسَ مِنَ المَطَرِ وإِيَّاكَ تُحَمِّرُ أَوْ تُصَفِّرُ فَتَفْتِنَ النَّاسَ. وقالَ أَنَسٌ: يَتَباهَونَ بها ثُمَّ لا يَعْمُرُونَها إلَّا قَلِيلاً. وقالَ ابنُ عَبَّاسٍ: لَتُزَخْرِفُنَّها كَما زَخْرَفَتِ اليَهُودُ والنَّصارَى.

446. Narrated 'Abdullāh (bin 'Umar) رَضِيَ اللهُ عَنْهُما: In the lifetime of Allāh's Messenger ﷺ the (Prophet's) mosque was built of adobes, its roof of the leaves of date-palms and its pillars of the trunks of date-palms. Abū Bakr did not alter it. 'Umar expanded it on the same pattern as it was in the lifetime of Allāh's Messenger ﷺ by using adobes, leaves of date-palms and changing the pillars into wooden ones. 'Uthmān changed it by expanding it to a great extent and built its walls with engraved stones and lime, and made its pillars of engraved stones and its roof of teak wood.

٤٤٦ - حَدَّثَنَا عَلِيُّ بنُ عَبْدِ اللهِ قالَ: حدَّثنا يَعْقُوبُ بنُ إبْرَاهِيمَ قالَ: حدَّثني أبي، عَنْ صالِحِ بنِ كَيْسانَ قالَ: حدَّثَنا نافِعٌ أَنَّ عَبْدَ اللهِ أَخْبَرَهُ أنَّ المَسْجِدَ كانَ عَلى عَهْدِ رَسُولِ اللهِ ﷺ مَبْنِيًّا بِاللَّبِنِ، وسَقْفُهُ الجَرِيدُ، وعُمُدُهُ خَشَبُ النَّخْلِ، فَلَمْ يَزِدْ فِيهِ أَبُو بَكْرٍ شَيْئاً، وَزَادَ فِيهِ عُمَرُ وَبَناهُ عَلى بُنْيانِهِ في عَهْدِ رَسُولِ اللهِ ﷺ بِاللَّبِنِ والجَرِيدِ، وأَعادَ عُمُدَهُ خَشَباً، ثُمَّ غَيَّرَهُ عُثْمانُ فَزَادَ فِيهِ زِيادَةً كَثِيرَةً وَبَنَى جِدارَهُ بِالحِجَارَةِ المَنْقُوشَةِ والقَصَّةِ، وَجَعَلَ عُمُدَهُ مِنْ حِجارَةٍ مَنْقُوشَةٍ وَسَقَفَهُ بِالسَّاجِ.

(63) CHAPTER. To co-operate in building a mosque.

(٦٣) بابُ التَّعاوُنِ في بِناءِ المَسْجِدِ،

"It is not for *Mushrikūn* (polytheists, idolaters, pagans, disbelievers in the Oneness of Allāh) to maintain the Mosques of Allāh (i.e., to pray and worship Allāh therein, to look after their cleanliness and their building), while they witness against their ownselves of disbelief. The works of such are in vain, and in Fire shall they abide.

The Mosques of Allāh shall be maintained only by those who believe in Allāh and the Last Day, perform *Salāt* (*Iqāmat-aṣ-Ṣalāt*) and give *Zakāt* and fear none but Allāh. It is they who are on true guidance." (V.9:17, 18).

﴿مَا كَانَ لِلْمُشْرِكِينَ أَن يَعْمُرُوا مَسَٰجِدَ ٱللَّهِ شَٰهِدِينَ عَلَىٰٓ أَنفُسِهِم بِٱلْكُفْرِ ۚ أُو۟لَٰٓئِكَ حَبِطَتْ أَعْمَٰلُهُمْ وَفِى ٱلنَّارِ هُمْ خَٰلِدُونَ إِنَّمَا يَعْمُرُ مَسَٰجِدَ ٱللَّهِ مَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ وَأَقَامَ ٱلصَّلَوٰةَ وَءَاتَى ٱلزَّكَوٰةَ وَلَمْ يَخْشَ إِلَّا ٱللَّهَ فَعَسَىٰٓ أُو۟لَٰٓئِكَ أَن يَكُونُوا۟ مِنَ ٱلْمُهْتَدِينَ﴾ [التوبة: ١٧-١٨].

447. Narrated 'Ikrima: Ibn 'Abbās said to me and to his son 'Alī, "Go to Abū Sa'īd and listen to what he narrates." So, we went and

٤٤٧ - حَدَّثَنَا مُسَدَّدٌ قالَ: حدَّثَنا عَبْدُ العَزِيزِ بنُ مُخْتارٍ قالَ: حدَّثَنا

خالِدٌ الحَذَّاءُ، عَنْ عِكْرِمَةَ: قالَ لِي ابنُ عَبَّاس ولابْنِهِ عَلِيٍّ: انْطَلِقا إلى أبي سَعِيدٍ فاسْمَعا مِنْ حَدِيثِهِ، فانْطَلَقنا فإذَا هُوَ في حائِطٍ يُصْلِحُهُ، فَأَخَذَ رِدَاءَهُ فاحْتَبى، ثُمَّ أنْشَأَ يُحَدِّثُنا حتَّى أتى عَلَى ذِكْرِ بِناءِ المَسْجِدِ فَقالَ: كُنَّا نَحْمِلُ لَبِنَةً لَبِنَةً، وعَمَّارٌ لَبِنَتَيْنِ لَبِنَتَيْنِ، فَرآهُ النَّبِيُّ ﷺ فَيَنْفُضُ التُّرَابَ عَنْهُ وَيَقُولُ: «وَيْحَ عَمَّارٍ، يَدْعُوهُمْ إلى الجَنَّةِ ويَدْعُونَهُ إلى النَّارِ». قالَ: يَقُولُ عَمَّارٌ: أَعُوذُ باللهِ مِنَ الفِتَنِ. [انظر: ٢٨١٢]

found him in a garden looking after it. He picked up his *Ridā'*, wore it and sat down and started narrating till he came to the topic of the construction of the Prophet's mosque. He said, "We were carrying one adobe at a time while 'Ammār was carrying two. The Prophet ﷺ saw him and started removing the dust from his body and said, "May Allāh be Merciful to 'Ammār. He will be inviting them (i.e. his murderers, the rebellious group) to Paradise and they will invite him to Hell-fire." 'Ammār said, "I seek refuge with Allāh from *Al-Fitan* (trials and afflictions)".

(٦٤) بابُ الاسْتِعانَةِ بِالنَّجَّارِ والصُّنَّاعِ في أعْوَادِ المِنْبَرِ والمَسْجِدِ

(64) CHAPTER. Employing the carpenter and the technical hand (artisan) in making the wooden pulpit or building the mosque.

٤٤٨ - حدَّثَنا قُتَيْبَةُ قالَ: حدَّثَنا عَبْدُ العَزِيزِ، عَنْ أبي حازِمٍ، عَنْ سَهْلٍ قالَ: بَعَثَ رَسُولُ اللهِ ﷺ إلى امْرَأةٍ أنْ «مُرِي غُلامَكِ النَّجَّارَ يَعْمَلْ لي أعْوَاداً أجْلِسُ عَلَيْهِنَّ». [راجع: ٣٧٧]

448. Narrated Sahl رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ sent someone to a woman telling her to "Order her slave, carpenter, to prepare a wooden pulpit for him to sit on."

٤٤٩ - حدَّثَنا خَلَّادٌ قالَ: حدَّثَنا عَبْدُ الوَاحِدِ بنُ أيْمَنَ، عَنْ أبِيهِ، عَنْ جابِرٍ: «أنَّ امْرَأةً قالَتْ: يَا رَسُولَ اللهِ، ألا أجْعَلُ لَكَ شَيْئاً تَقْعُدُ عَلَيْهِ؟ فإنَّ لي غُلاماً نَجَّاراً. قالَ: إنْ شِئْتِ، فَعَمِلَتِ المِنْبَرَ». [انظر: ٩١٨، ٢٠٩٥، ٣٥٨٤، ٣٥٨٥]

449. Narrated Jābir رَضِيَ اللهُ عَنْهُ: A woman said, "O Allāh's Messenger! Shall I get something constructed for you to sit on as I have a slave who is a carpenter?" He replied, "Yes, if you will." So, she got that pulpit constructed.

(65) CHAPTER. (The superiority of) whoever built a mosque.

(٦٥) بابٌ مَنْ بَنَى مَسْجِداً

450. Narrated 'Ubaidullāh Al-Khaulānī: I heard 'Uthmān bin 'Affān رَضِيَ اللهُ عَنْهُ saying, when people argued too much about his intention to reconstruct the mosque of Allāh's Messenger ﷺ, "You have talked too much. I heard the Prophet ﷺ saying, "Whosoever built a mosque, (Bukair thought that 'Āsim, another sub-narrator, added, "With the intention of seeking Allāh's Countenance i.e. His Pleasure"), Allāh will build for him a similar place in Paradise.'"

٤٥٠ - **حدَّثَنَا** يَحْيَى بنُ سُلَيْمانَ قَالَ: حدَّثَني ابْنُ وَهْبٍ: أخْبَرَني عَمْرٌو: أن بُكَيْراً حدَّثَهُ أنَّ عاصِمَ بنَ عُمَرَ بنِ قَتادَةَ حدَّثَهُ أنَّهُ سَمِعَ عُبَيْدَ اللهِ الخَوْلانِيَّ، أنَّهُ سَمِعَ عُثمانَ ابنَ عَفَّانَ رَضِيَ اللهُ عَنْهُ يقُولُ عِنْدَ قَوْلِ النَّاسِ فيهِ حِينَ بَنى مَسْجِدَ الرَّسُولِ ﷺ: إنَّكُمْ أكْثرتُم وَإني سَمِعْتُ النَّبيَّ ﷺ يَقُولُ: «مَنْ بَنى مَسْجِداً - قالَ بُكَيْرٌ: حَسِبْتُ أنَّهُ قالَ: يَبْتَغي بِهِ وَجْهَ اللهِ - بَنى اللهُ لهُ مِثْلَهُ في الجَنَّةِ».

(66) CHAPTER. While passing through a mosque, (one should better) hold the arrowheads (with the hand).

(٦٦) بابٌ: يَأْخُذُ بِنُصُولِ النَّبْلِ إذَا مَرَّ في المَسْجِدِ

451. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُمَا: "A man passed through the mosque carrying arrows. Allāh's Messenger ﷺ said to him, 'Hold them (the arrows) by their heads'."

٤٥١ - **حدَّثَنَا** قُتَيْبَةُ قالَ: حدَّثَنا سُفْيانُ قالَ: قُلْتُ لِعَمْرٍو: أَسَمِعْتَ جابِرَ ابنَ عَبْدِ اللهِ يَقُولُ: مَرَّ رَجُلٌ في المَسْجِدِ ومَعَه سِهامٌ، فَقالَ لَه رَسُولُ اللهِ ﷺ: «أَمْسِكْ بِنِصالِها». [انظر: ٧٠٧٣، ٧٠٧٤]

(67) CHAPTER. Passing through a mosque (is permissible).

(٦٧) بابُ المُرورِ في المَسْجِدِ

452. Narrated Abū Burda bin 'Abdullāh on the authority of his father: The Prophet ﷺ said, "Whoever passes through our mosques or markets with arrows, should hold them (the arrows) by their heads lest he should injure a Muslim."

٤٥٢ - **حدَّثَنَا** مُوسَى بنُ إسمَاعِيلَ قالَ: حدَّثَنا عَبْدُ الوَاحِدِ قالَ: حدَّثَنا أَبُو بُرْدَةَ ابنُ عَبدِ اللهِ قالَ: سَمِعْتُ أَبا بُرْدَةَ عَنْ أبيهِ عَنِ النَّبيِّ ﷺ قالَ: «مَنْ مَرَّ في شَيْءٍ مِنْ مَساجِدنا أَوْ أَسْوَاقِنا

بِنَبْلٍ فَلْيَأْخُذْ عَلى نِصَالِها، لا يَعْقِرْ بِكَفِّهِ مُسْلِماً». [انظر: ٧٠٧٥]

(68) CHAPTER. (What is said about) reciting poetry in the mosque?

(٦٨) بابُ الشِّعْرِ في المَسْجِدِ

453. Narrated Ḥassan bin Thābit Al-Anṣāri رَضِيَ اللهُ عَنْهُ: I asked Abū Hurairah رَضِيَ اللهُ عَنْهُ, "By Allāh! Tell me the truth whether you heard the Prophet ﷺ saying, 'O Ḥassān! Reply on behalf of Allāh's Messenger ﷺ. O Allāh! Help him with the *Rūh-ul-Qudus* [Jibrīl (Gabriel)]". Abū Hurairah said, "Yes."

٤٥٣ - حدَّثنا أَبُواليمانِ الحَكَمُ بنُ نافعٍ قالَ: أَخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قالَ: أَخْبَرَني أَبو سَلَمَةَ بنُ عَبدِ الرحمٰنِ بنِ عَوْفٍ: أَنَّه سَمِعَ حَسَّانَ بْنَ ثابِتٍ الأَنْصارِيَّ يَسْتَشْهِدُ أبا هُرَيْرَةَ: أَنْشُدُكَ اللهَ، هَلْ سَمِعْتَ النَّبِيَّ ﷺ يَقُول: «يا حَسَّانُ أَجِبْ عَنْ رَسُولِ اللهِ ﷺ، اللَّهُمَّ أَيِّدْه بِرُوحِ القُدُسِ»؟. قالَ أَبُو هُرَيْرَةَ: نَعَمْ. [انظر: ٣٢١٢، ٦١٥٢]

(69) CHAPTER. The presence of spearmen (with their spears) in the mosque (is permissible).

(٦٩) بابُ أَصْحابِ الحِرَابِ في المَسجِدِ

454. Narrated 'Āishah رَضِيَ اللهُ عَنها: Once I saw Allāh's Messenger ﷺ at the door of my house while some Ethiopians were playing in the mosque (displaying their skill with spears). Allāh's Messenger ﷺ was screening me with his *Ridā'* so as to enable me to see their display.

٤٥٤ - حدَّثنا عَبْدُ العَزِيزِ بنُ عَبدِ اللهِ قالَ: حدَّثنا إبْرَاهِيمُ بنُ سَعْدٍ، عَنْ صالِحٍ، عَنِ ابنِ شِهابٍ. قالَ: أَخْبَرَني عُرْوَةُ بن الزُّبَيْرِ أَنَّ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: لَقَدْ رَأَيْتُ رَسُولَ اللهِ ﷺ يَوْماً عَلَى بابِ حُجْرَتِي والحَبَشَةُ يَلْعَبُونَ في المَسْجِدِ، ورَسُولُ اللهِ ﷺ يَسْتُرُني بِرِدَائِهِ أَنْظُرُ إلى لَعِبِهِمْ». [انظر: ٤٥٥، ٩٥٠، ٩٨٨، ٢٩٠٦، ٣٥٢٩، ٣٩٣١، ٥١٩٠، ٥٢٣٦]

455. 'Urwa said that 'Āishah رَضِيَ اللهُ عَنها added, "I saw the Prophet ﷺ while the

٤٥٥ - وَزَادَ إبْرَاهِيمُ بنُ المُنْذِرِ:

Ethiopians were playing with their spears."

(70) CHAPTER. Mentioning about sales and purchases on the pulpit in the mosque.

456. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Barīra came to seek my help regarding her manumission. I told her, "If you like I would pay your price to your masters but your *Al-Walā*[1] would be for me." Her masters said, "If you like, you can pay what remains (of the price of her manumission), (Sufyān the subnarrator once said), or if you like you can manumit her, but her *Al-Walā* would be for us." When Allāh's Messenger ﷺ came, I spoke to him about it. He said, "Buy her and manumit her. No doubt *Al-Walā* is for the manumitter." Then Allāh's Messenger ﷺ stood on the pulpit (or Allāh's Messenger ﷺ ascended the pulpit as Sufyān once said) and said, "What about some people who impose conditions which are not present in Allāh's Book (Laws)? Whoever imposes conditions which are not in Allāh's Book (Laws), his conditions will be invalid even if he imposed them a hundred times."

حدَّثَنا ابنُ وَهْبٍ، أَخْبَرَني يُونُس، عَنِ ابنِ شِهابٍ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ قالَتْ: «رَأَيتُ النَّبيَّ ﷺ والحَبَشَةُ يَلْعَبُونَ بِحِرابِهِمْ». [راجع: ٤٥٤]

(٧٠) بابُ ذِكْرِ البَيْعِ والشِّرَاءِ عَلى المِنْبرِ في المَسْجِدِ

٤٥٦ - حدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ قالَ: حدَّثَنا سُفْيانُ، عَنْ يَحْيَى، عَنْ عَمْرَةَ، عَنْ عائِشَةَ قالَتْ: أَتَتْها بَرِيرَةُ تَسألُها في كِتابَتِها. فَقالَتْ: إنْ شِئْتِ أَعْطَيْتُ أَهْلَكِ وَيَكُونُ الوَلاءُ لِي. وقالَ أَهْلُها: إنْ شِئْتِ أَعْطَيْتِها ما بَقِيَ. وَقالَ سُفْيانُ مَرَّةً: إنْ شِئْتِ أَعْتَقْتِها وَيَكُونُ الوَلاءُ لَنا. فَلَمَّا جاءَ رَسُولُ اللهِ ﷺ ذَكَّرَتْهُ ذٰلكَ فَقالَ النَّبيُّ ﷺ: «ابْتاعِيها فَأَعْتِقِيها فإنَّ الوَلاءَ لِمَنْ أَعْتَقَ»، ثُمَّ قامَ رَسُولُ اللهِ ﷺ عَلى المِنْبرِ. - وقالَ سُفْيانُ مَرَّةً: فَصَعِدَ رَسُولُ اللهِ ﷺ عَلى المِنبرِ فَقالَ: «مَا بالُ أَقْوامٍ يَشْتَرِطُونَ شُرُوطاً لَيْسَ في كِتابِ اللهِ: مَنِ اشْتَرَطَ شَرْطاً لَيْسَ في كِتابِ اللهِ فَلَيْسَ لَهُ وإنِ اشْتَرَطَ مِائَةَ مَرَّةٍ» رَواهُ مَالِكٌ عَنْ يَحْيَى عَنْ عَمرةَ أَنَّ بَرِيرَةَ وَلَم يَذْكر: فَصَعدَ المِنْبَرَ.

قالَ عَلِيٌ: قالَ يَحْيَى وعَبْدُ الوَهابِ، عَنْ يَحْيَى، عَنْ عَمْرَةَ،

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(1) (H.456) *Al-Walā* : A kind of relationship (between the master who freed a slave and the freed-slave).

وقالَ جَعْفَرُ بنُ عَوْنٍ، عَنْ يَحْيَى قالَ: سَمِعْتُ عَمْرَةَ قالَتْ: سَمِعْتُ عائِشَةَ رَضِيَ اللهُ عَنْها. [انظر: ١٤٩٣، ٢١٥٥، ٢١٦٨، ٢٥٣٦، ٢٥٦٠، ٢٥٦١، ٢٥٦٣، ٢٥٦٤، ٢٥٦٥، ٢٥٧٨، ٢٧١٧، ٢٧٢٦، ٢٧٢٩، ٢٧٣٥، ٥٠٩٧، ٥٢٧٩، ٥٢٨٤، ٥٤٣٠، ٦٧١٧، ٦٧٥١، ٦٧٥٤، ٦٧٥٨، ٦٧٦٠]

(71) CHAPTER. Asking a debtor to repay what he owes, and catching the debtor in the mosque.

(٧١) بابُ التَّقاضِي والمُلازمَةِ في المَسْجِدِ

457. Narrated Ka'b رَضِيَ اللهُ عَنْهُ: In the mosque I asked Ibn Abī Ḥadrad to pay the debts which he owed to me and our voices grew louder. Allāh's Messenger ﷺ heard that while he was in his house. So, he came to us raising the curtain of his room and said, "O Ka'b!" I replied, "*Labbaik*, O Allāh's Messenger!" He said, "O Ka'b! Reduce your debt (to half, gesturing with his hand)." I said, "O Allāh's Messenger! I have done so." Then Allāh's Messenger ﷺ said (to Ibn Abī Ḥadrad), "Get up and pay the debt to him."

٤٥٧ - **حدَّثَنا** عَبْدُ اللهِ بنُ مُحَمَّدٍ قالَ: حدَّثَنا عُثْمانُ بنُ عُمَرَ قالَ: أَخْبَرَنا يُونُسُ، عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ اللهِ بنِ كَعْبِ بنِ مالِكٍ، عَنْ كَعْبٍ: أَنَّهُ تَقاضَى ابنَ أَبِي حَدْرَدٍ دَيْناً كانَ لَهُ عَلَيْهِ في المَسْجِدِ، فارْتَفَعَتْ أَصْوَاتُهما حتَّى سَمِعَهُما رَسُولُ اللهِ ﷺ وَهُوَ في بَيْتِهِ، فَخَرَجَ إِلَيْهِما حتَّى كَشَفَ سِجْفَ حُجْرَتِهِ، فَنادَى: «يا كَعْبُ»، قالَ: لَبَّيْكَ يا رَسُولَ اللهِ. فَقالَ: «ضَعْ مِنْ دَيْنِكَ هذَا»، وأَوْمأَ إِلَيْهِ أي الشَّطْرَ. قالَ: لَقَدْ فَعَلْتُ يا رَسُولَ اللهِ، قالَ: «قُمْ فَاقْضِهِ». [انظر: ٤٧١، ٢٤١٨، ٢٤٢٤، ٢٧٠٦، ٢٧١٠]

(72) CHAPTER. Sweeping (cleaning) of the mosque and removing rags, dirt and sticks from it.

(٧٢) بابُ كَنْسِ المَسْجِدِ والتِقاطِ الخِرَقِ والقَذَى والعِيدَانِ

458. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: A black man or a black woman used to clean (sweep) the mosque and he or she died. The

٤٥٨ - **حدَّثَنا** سُلَيمانُ بنُ حَرْبٍ قالَ: حدَّثَنا حَمَّادُ بنُ زَيْدٍ، عَنْ

Prophet ﷺ asked about her (or him). He was told that she (or he) had died. He said, "Why did you not inform me? Show me his grave (or her grave)." So he went to her (his) grave and offered her (his) funeral prayer."

ثابِتٍ، عَن أَبي رَافِعٍ، عَنْ أَبي هُرَيْرَةَ أَنَّ رَجُلاً أَسْوَدَ أَوِ امْرَأَةً سَوْداءَ كانَ يَقُمُّ المَسْجِدَ فَماتَ فَسأَلَ النَّبِيُّ ﷺ عَنْهُ؟ فَقالُوا: مَاتَ. قالَ: «أَفَلا كُنتُمْ آذَنْتُمُونِي بِهِ؟ دُلُّونِي عَلى قَبْرِهِ» أَوْ قالَ: «عَلَى قَبْرِها» فَأَتى قَبْرَهُ فَصَلَّى عَلَيْها. [انظر: ٤٦٠، ١٣٣٧]

(73) CHAPTER. The order of banning the trade of alcoholic drinks was issued in the mosque.

(٧٣) بابُ تَحْرِيمِ تِجارَةِ الخَمْرِ في المَسْجِدِ

459. Narrated 'Āishah رَضِيَ اللهُ عَنها: When the Verses of *Sūrat Al-Baqarah* about *Ar-Ribā*[1] (usury) were revealed, the Prophet ﷺ went to the mosque and recited them in front of the people and then banned the trade of alcoholic drinks.

٤٥٩ - حدَّثَنا عَبْدَانُ، عَنْ أَبي حَمْزَةَ، عَنِ الأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عائِشَةَ قالَتْ: لَمَّا أُنْزِلَتِ الآياتُ في سُورَةِ البَقَرَةِ في الرِّبَا خَرَجَ النَّبِيُّ ﷺ فَقَرَأَهُنَّ عَلى النَّاسِ ثُمَّ حَرَّمَ تِجارَةَ الخَمْرِ. [انظر: ٢٠٨٤، ٢٢٢٦، ٤٥٤٠، ٤٥٤١، ٤٥٤٢، ٤٥٤٣]

(74) CHAPTER. Servants for the mosque.

(٧٤) بابُ الخَدَمِ لِلْمَسْجِدِ،

Ibn 'Abbās referred to the Verse:

"... I have vowed to You what (the child that) is in my womb to be dedicated for Your services (free from all worldly work, to serve Your place of worship)..." (V.3:35)

وقالَ ابنُ عَبَّاسٍ ﴿نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا﴾ [آل عمران: ٣٥] لِلْمَسْجِدِ يَخْدُمُه.

460. Narrated Abū Rāfi': Abū Hurairah رَضِيَ اللهُ عَنهُ said, "A man or a woman used to clean the mosque." (A subnarrator said, 'Most probably a woman.') Then he narrated the *Ḥadīth* of the Prophet ﷺ where it is

٤٦٠ - حدَّثَنا أَحْمَدُ بنُ وَاقِدٍ قالَ: حدَّثَنا حَمَّادٌ، عَنْ ثابِتٍ، عَنْ أَبي رَافِعٍ، عَنْ أَبي هُرَيْرَةَ أَن امْرَأَةً أَوْ رَجُلاً كَانَ يَقُمُّ المَسْجِدَ - وَلا

(1) (H.459) *Ar-Ribā* — Usury which is of two major kinds: (a) *Ribā Nasī'a*, i.e., interest on lent money; (b) *Ribā Fadl,* i.e., taking a superior thing of the same kind of goods by giving more of the same kind of goods of inferior quality, e.g., dates of superior quality for dates of inferior quality in greater amount. Islām strictly forbids all kinds of usury.

mentioned that he offered her funeral prayer at her grave.

أُرَاهُ إِلَّا امْرَأَةً - فَذَكَرَ حَدِيثَ النَّبِيِّ ﷺ أَنَّهُ صَلَّى عَلَى قَبْرِهِ. [راجع: ٤٥٨]

(75) CHAPTER. To fasten a prisoner or a debtor in the mosque.

(٧٥) بابُ الأَسِيرِ أَوِ الغَرِيمِ يُرْبَطُ فِي المَسْجِدِ

461. Narrated Abū Hurairah: The Prophet ﷺ said, "Last night a big *Ifreet* (demon) from the jinns came to me and wanted to interrupt my *Aṣ-Ṣalāt* (the prayers) (or said something similar) but Allāh enabled me to overpower him. I wanted to fasten him to one of the pillars of the mosque so that all of you could see him in the morning but I remembered the statement of my brother Sulaimān (Solomon) (as stated in the Qur'ān): My Lord! Forgive me and bestow upon me a kingdom such as shall not belong to any other after me... (V.38:35)." The sub-narrator Rūḥ said, "He (the demon) was dismissed humiliated."

٤٦١ - حَدَّثَنَا إِسحَاقُ بنُ إِبْرَاهِيمَ قالَ: أَخبرَنا رَوْحٌ وَمُحَمَّدُ بنُ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ مُحَمَّدِ بنِ زِيادٍ، عَنْ أَبي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قالَ: «إِنَّ عِفْرِيتاً مِنَ الجِنِّ تَفَلَّتَ عَلَيَّ البارِحَةَ - أَوْ قالَ: كَلِمَةً نَحوَها - لِيَقْطَعَ عَلَيَّ الصَّلاةَ، فَأَمْكَنَنِي اللهُ مِنْهُ، فَأَرَدْتُ أَنْ أَرْبِطَهُ إِلى سارِيَةٍ مِنْ سَوَارِي المَسْجِدِ، حتَّى تُصْبِحُوا وَتَنْظُرُوا إِلَيْهِ كُلُّكُمْ، فَذَكَرْتُ قَوْلَ أَخِي سُلَيْمانَ ﴿رَبِّ اغْفِرْ لِي وَهَبْ لِي مُلْكًا لَّا يَنبَغِي لِأَحَدٍ مِّنۢ بَعْدِيٓ﴾ [ص:٣٥]» قالَ رَوْحٌ: فَرَدَّهُ خاسِئاً. [انظر: ١٢١٠، ٣٢٨٤، ٣٤٢٣، ٤٨٠٨]

(76) CHAPTER. To take a bath on embracing Islām and fasten a prisoner in the mosque.

(٧٦) بابُ الاغْتِسالِ إِذا أَسْلَمَ، ورَبْطِ الأَسيرِ أَيْضاً فِي المَسْجِدِ،

Shuraiḥ used to order the offender or debtor to be fastened to one of the pillars of the mosque.

وكانَ شُرَيْحٌ يأمُرُ الغَرِيمَ أَنْ يُحْبَسَ إِلى سارِيَةِ المَسْجِدِ.

462. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ sent some horsemen to Najd and they brought a man called Thumāma bin Uthāl from Banī Hanīfa. They fastened him to one of the pillars of the mosque. The Prophet ﷺ came and ordered them to release him. He (Uthal) went to a (garden of) date-palms near the mosque, took a bath and entered the mosque again and said, "*Lā*

٤٦٢ - حَدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ قالَ: حدَّثَنا اللَّيْثُ : حدَّثَنا سَعِيدُ بنُ أَبي سَعِيدٍ، أَنَّهُ سَمِعَ أَبا هُرَيْرَةَ قالَ: بَعَثَ النَّبِيُّ ﷺ خَيْلاً قِبَلَ نَجْدٍ، فجاءَتْ بِرَجُلٍ مِنْ بَنِي حَنِيفَةَ، يُقالُ لَهُ: ثُمامَةُ بنُ أُثالٍ، فَرَبَطُوهُ بِسارِيَةٍ

مِنْ سَوَارِي المَسْجِدِ، فَخَرَجَ إِلَيْهِ النَّبِيُّ ﷺ فَقَالَ: «أَطْلِقُوا ثُمامَةَ» فانْطَلَقَ إِلى نَخْلٍ قَرِيبٍ مِنَ المَسْجِدِ فاغْتَسَلَ، ثُمَّ دَخَلَ المَسْجِدَ فَقالَ: أَشْهَدُ أَنْ لا إِله إِلَّا اللهُ وأَنَّ مُحَمَّداً رَسُولُ اللهِ. [انظر: ٤٦٩، ٢٤٢٢، ٢٤٢٣، ٤٣٧٢]

ilāha illallāh wa anna Muḥammad-ar-Rasūl-ullāh" [none has the right to be worshipped but Allāh and Muḥammad is the Messenger of Allāh] (i.e., he embraced Islām)."

(٧٧) **بابُ الخَيْمَةِ في المَسْجِدِ لِلْمَرْضَى وغَيْرِهِمْ**

(77) CHAPTER. To pitch a tent in the mosque for patients, etc.

٤٦٣ - **حدَّثَنا** زَكَرِيَّا بنُ يَحْيَى قالَ: حدَّثَنا عَبْدُ اللهِ بنُ نُمَيْرٍ قالَ: حدَّثَنا هِشامٌ، عَنْ أَبِيهِ، عَنْ عائِشَةَ قالَتْ: أُصِيبَ سَعْدٌ يَوْمَ الخَنْدَقِ في الأَكْحَلِ، فَضَرَبَ النَّبِيُّ ﷺ خَيْمَةً في المَسْجِدِ لِيَعُودَهُ مِنْ قَرِيبٍ، فَلَمْ يَرُعْهُمْ - وفي المَسْجِدِ خَيْمَةٌ مِنْ بَنِي غِفارٍ - إِلَّا الدَّمُ يَسِيلُ إِلَيْهِمْ، فقالُوا: يا أَهْلَ الخَيْمَةِ! ما هٰذا الَّذِي يَأْتِينا مِنْ قِبَلِكُمْ؟ فإِذَا سَعْدٌ يَغْذُو جُرْحُهُ دَماً، فَماتَ فِيها. [انظر: ٢٨١٣، ٣٩٠١، ٤١١٧، ٤١٢٢]

463. Narrated 'Āishah رَضِيَ اللهُ عَنْها: On the day of *Al-Khandaq* (battle of the Trench), the medial arm artery or vein of Sa'd (bin Mu'ādh) was injured and the Prophet ﷺ pitched a tent in the mosque to look after him. There was another tent for Banī Ghifār in the mosque and the blood started flowing from Sa'd's tent to the tent of Banī Ghifār. They shouted, "O occupants of the tent! What is coming from you to us?" They found that Sa'd's wound was bleeding profusely and Sa'd died in his tent.

(٧٨) **بابُ إِدْخالِ البَعِيرِ في المَسْجِدِ لِلْعِلَّةِ،**

(78) CHAPTER. To take the camel inside the mosque if necessary.

وقالَ ابنُ عَبَّاسٍ: طافَ النَّبِيُّ ﷺ عَلى بَعِيرٍ.

And Ibn 'Abbās said: The Prophet ﷺ performed the *Ṭawāf* while riding a camel.

٤٦٤ - **حدَّثَنا** عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أَخْبَرَنا مالِكٌ، عَنْ مُحَمَّدِ بنِ عَبْدِ الرَّحْمٰنِ ابنِ نَوْفَلٍ، عَنْ عُرْوَةَ،

464. Narrated Umm Salama: I complained to Allāh's Messenger ﷺ that I was sick. He told me to perform the *Ṭawāf* behind the people while riding. So, I did so and Allāh's Messenger ﷺ was offering *Ṣalāt*

(prayer) beside the Ka'bah and reciting the *Sūrah* starting with "*Waṭ-ṭūr-wa-Kitābim-mastūr...*" [*Sūrat Aṭ-Ṭūr*, No.52]

عَنْ زَيْنَبَ بِنْتِ أَبِي سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: شَكَوْتُ إِلى رَسُولِ اللهِ ﷺ أَنِّي أَشْتَكِي، قالَ: «طُوفي مِنْ وَرَاءِ النَّاسِ وأَنْتِ رَاكِبَةٌ» فَطُفْتُ وَرَسُولُ اللهِ ﷺ يُصَلِّي إِلى جَنْبِ البَيْتِ، يَقْرَأُ بالطُّورِ وكِتابٍ مَسْطُورٍ.

[انظر: ١٦١٩، ١٦٢٦، ١٦٣٣، ٤٨٥٣]

(79) CHAPTER.

(٧٩) بابٌ:

465. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Two of the Companions of the Prophet ﷺ departed from him on a dark night and were led by two lights like lamps (going in front of them from Allāh عزوجل as a miracle) lighting the way in front of them, and when they parted, each of them was accompanied by one of these lights till they reached their (respective) houses.

٤٦٥ - حدَّثَنا مُحَمَّدُ بنُ المُثَنَّى قالَ: حدَّثَنا مُعاذُ بنُ هِشامٍ قالَ: حدَّثَني أَبِي، عَنْ قَتادَةَ قالَ: حدَّثَنا أَنَسٌ أَنَّ رَجُلَينِ مِنْ أَصْحابِ النَّبِيِّ ﷺ خَرَجا مِنْ عِنْدِ النَّبِيِّ ﷺ في لَيْلَةٍ مُظْلِمَةٍ، وَمَعَهُما مِثْلُ المِصْباحَيْنِ يُضِيئانِ بَيْنَ أَيْدِيهِما، فَلَمَّا افْتَرَقا صارَ مَعَ كُلِّ وَاحِدٍ مِنْهُما وَاحِدٌ، حتَّى أَتَى أَهْلَهُ. [انظر: ٣٦٣٩، ٣٨٠٥]

(80) CHAPTER. ***Al-Khaukhah* (a small door) and a path in the mosque.**

(٨٠) بابُ الخَوْخَةِ والمَمَرِّ في المَسْجِدِ

466. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ addressed the people and said, "Allāh gave a choice to one of (His) slaves either to choose this world or what is with Him in the Hereafter. He chose the latter." Abū Bakr wept. I said to myself, "Why is this *Sheikh* weeping, if Allāh gave choice to one (of His) slaves either to choose this world or what is with Him in the Hereafter and he chose the latter?" And that slave was Allāh's Messenger ﷺ himself. Abū Bakr knew more than us. The Prophet ﷺ said, "O Abū Bakr! Don't weep." The Prophet ﷺ added: "Abū Bakr has favoured

٤٦٦ - حدَّثَنا مُحَمَّدُ بنُ سِنانٍ قالَ: حدَّثَنا فُلَيْحٌ قالَ: حدَّثَنا أَبُو النَّضْرِ، عَنْ عُبَيْدِ ابنِ حُنَيْنٍ، عَنْ بُسْرِ بنِ سَعِيدٍ، عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ قالَ: خَطَبَ النَّبِيُّ ﷺ فَقالَ: «إِنَّ اللهَ سُبْحانَهُ خَيَّرَ عَبْداً بَيْنَ الدُّنْيا وبَيْنَ مَا عِنْدَهُ، فاخْتَارَ مَا عِنْدَ اللهِ» فَبَكَى أَبُو بَكْرٍ رَضِيَ اللهُ عَنْهُ، فَقُلْتُ في نَفْسِي: مَا يُبْكِي هذا الشَّيْخَ؟ إِنْ يَكُنِ اللهُ خَيَّرَ

عَبْداً بَيْنَ الدُّنْيا وبَيْنَ مَا عِنْدَهُ، فاخْتارَ ما عِنْدَ اللهِ، فَكانَ رَسُولُ اللهِ ﷺ هُوَ العَبْدُ، وكانَ أبُو بَكْرٍ أعْلَمَنا، فَقالَ: «يا أبَا بَكْرٍ! لا تَبْكِ، إنَّ أمَنَّ النَّاسِ عَلَيَّ في صُحْبَتِهِ وَمالِهِ أبُو بَكْرٍ، ولَو كُنْتُ مُتَّخِذاً خَلِيلاً مِنْ أُمَّتِي لاتَّخَذْتُ أَبا بَكْرٍ، ولكِنْ أُخُوَّةُ الإسلامِ وَمَوَدَّتُهُ، لا يَبْقَيَنَّ في المَسْجِدِ بابٌ إلَّا سُدَّ إلَّا بابُ أَبِي بَكْرٍ». [انظر: ٣٦٥٤، ٣٩٠٤]

me much with his property and company. If I were to take a *Khalīl*[1] from mankind, I would certainly have taken Abū Bakr, but the Islāmic brotherhood and friendship is sufficient. Close all the gates in the mosque except that of Abū Bakr."

٤٦٧ - حدَّثَنا عَبْدُ اللهِ بنُ مُحَمَّدٍ الجُعْفِيُّ قالَ: حدَّثَنا وَهْبُ بنُ جَرِيرٍ قالَ: حدَّثَنا أَبِي قالَ: سَمِعْتُ يَعْلَى بنَ حَكِيمٍ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ قالَ: خَرَجَ رَسُولُ اللهِ ﷺ في مَرَضِهِ الَّذِي ماتَ فِيهِ عاصِباً رَأْسَهُ بِخِرْقَةٍ، فَقَعَدَ عَلى المِنْبَرِ، فَحَمِدَ اللهَ وأَثْنَى عَلَيْهِ. ثُمَّ قالَ: «إنَّهُ لَيْسَ مِنَ النَّاسِ أحَدٌ أمَنَّ عَلَيَّ في نَفْسِهِ ومالِهِ مِنْ أَبِي بَكْرِ بنِ أَبِي قُحافَةَ، وَلَوْ كُنْتُ مُتَّخِذاً مِنَ النَّاسِ خَلِيلاً لاتَّخَذْتُ أَبا بَكْرٍ خَلِيلاً، ولكِنْ خُلَّةُ الإسْلامِ أَفْضَلُ، سُدُّوا عَنِّي كُلَّ خَوْخَةٍ في هٰذا المَسْجِدِ غَيْرَ خَوْخَةِ أَبِي بَكْرٍ».

[انظر: ٣٦٥٦، ٣٦٥٧، ٦٧٣٨]

467. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: "Allāh's Messenger ﷺ in his fatal illness came out with a piece of cloth tied round his head and sat on the pulpit. After thanking and praising Allāh he said, "There is no one who had done more favour to me with his life and his property than Abū Bakr bin Abī Quḥāfa. If I were to take a *Khalīl*, I would certainly have taken Abū Bakr but the Islāmic brotherhood is better. Close all the *Khaukhah* (small doors) in this mosque except that of Abū Bakr."

(٨١) بابُ الأَبْوابِ والغَلَقِ لِلكَعْبَةِ والمَساجِدِ

(81) CHAPTER. The doors and locks of the Ka'bah and the mosques.

قالَ أَبُو عَبْدِ اللهِ: وقالَ لِي عَبْدُ

Narrated Ibn 'Juraij: Ibn Abī Mulaika

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(1) (H.466) *Khalīl*: The one whose love is mixed with one's heart and it is superior to a friend or beloved. The Prophet ﷺ had only one *Khalīl*, i.e., Allāh, but he had many friends.

said to me, "O 'Abdul Mālik! I wish that you had seen the mosque of Ibn 'Abbās and its doors."

468. Narrated Nāfi': Ibn 'Umar رَضِيَ اللهُ عَنْهُما said, "The Prophet ﷺ arrived at Makkah and sent for 'Uthmān bin Ṭalḥa. He opened the gate of the Ka'bah and the Prophet ﷺ, Bilāl, Usāma bin Zaid and 'Uthmān bin Ṭalḥa entered the Ka'bah and then they closed its door (from inside). They stayed there for an hour, and then came out." Ibn 'Umar added, "I quickly went to Bilāl and asked him [whether the Prophet ﷺ had offered *Ṣalāt* (prayer)]. Bilāl replied, 'He offered *Ṣalāt* in it.' I asked, 'Where?' He replied, 'Between the two pillars.'" Ibn 'Umar added, "I forgot to ask how many *Rak'ā* he (the Prophet ﷺ) had prayed in the Ka'bah."

(82) CHAPTER. The entering of a pagan in the mosque.

469. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ sent some horsemen to Najd and they brought a man called Thumāma bin Uthāl from Banī Ḥanīfa. They fastened him to one of the pillars of the mosque.

(83) CHAPTER. Raising the voice in the mosque.

470. Narrated As-Sā'ib bin Yazīd: I was standing in the mosque and somebody threw

اللهِ ابنُ مُحَمَّدٍ: حدَّثنا سُفْيانُ عَنِ ابنِ جُرَيْجٍ قالَ: قالَ لي ابنُ أَبي مُلَيْكَةَ: يا عَبْدَ المَلِكِ! لَوْ رَأَيْتَ مَساجِدَ ابنِ عَبَّاسٍ وأَبْوَابَها.

٤٦٨ - حدَّثنا أَبُو النُّعْمانِ وقُتَيْبَةُ بنُ سعيدٍ قالَا: حدَّثنا حَمَّادُ بنُ زيدٍ، عَنْ أَيُّوبَ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ أَنَّ النَّبِيَّ ﷺ قَدِمَ مَكَّةَ فَدَعا عُثمانَ بنَ طَلْحَةَ، فَفَتَحَ البابَ، فَدَخَلَ النَّبِيُّ ﷺ وبِلالٌ، وأُسامَةُ بنُ زَيْدٍ، وعُثمانُ بنُ طَلْحَةَ، ثُمَّ أُغْلِقَ البابُ، فَلَبِثَ فِيهِ ساعَةً، ثُمَّ خَرَجُوا قالَ ابنُ عُمَرَ: فَبَدَرْتُ فَسَأَلْتُ بِلالاً، فقالَ: صَلَّى فِيهِ، فَقُلْتُ: في أَيٍّ؟ قالَ: بَيْنَ الأُسْطُوانَتَيْنِ، قالَ ابنُ عُمَرَ: فَذَهَبَ عَلَيَّ أَنْ أَسْأَلَهُ كَمْ صَلَّى. [راجع: ٣٩٧]

(٨٢) بابُ دُخُولِ المُشْرِكِ المَسْجِدَ

٤٦٩ - حدَّثنا قُتَيْبَةُ قالَ: حدَّثنا اللَّيْثُ، عَنْ سَعِيدِ بنِ أَبي سَعِيدٍ، أَنَّهُ سَمِعَ أَبا هُرَيْرَةَ يَقُولُ: بَعَثَ رَسُولُ اللهِ ﷺ خَيْلاً قِبَلَ نَجْدٍ، فَجاءَتْ بِرَجُلٍ مِنْ بَنِي حَنِيفَةَ، يُقالُ لَهُ: ثُمامَةُ بنُ أُثالٍ، فَرَبَطُوهُ بِسارِيَةٍ مِنْ سَوارِي المَسْجِدِ. [راجع: ٤٦٢]

(٨٣) بابُ رَفْعِ الصَّوْتِ في المَسْجِدِ

٤٧٠ - حدَّثنا عَلِيُّ بنُ عَبْدِ اللهِ

قال: حدَّثنا يَحْيَى بنُ سَعِيدٍ قالَ: حدَّثنا الجُعَيدُ بنُ عَبْدِ الرَّحْمٰنِ قالَ: حدَّثَني يَزِيدُ بنُ خُصَيْفَةَ، عَنِ السَّائِبِ بنِ يَزِيدَ قالَ: كُنْتُ قائِماً في المَسْجِدِ، فَحَصَبَنِي رَجُلٌ، فَنَظَرْتُ فإذَا عُمَرُ بنُ الخَطَّابِ، فقالَ: اذْهَبْ فأتِني بِهٰذَيْنِ، فَجِئْتُهُ بِهِما، فقالَ: مَنْ أنْتُما؟ أوْ مِنْ أيْنَ أنْتُما؟ قالَا: مِنْ أهْلِ الطَّائِفِ، قالَ: لَوْ كُنْتُما مِنْ أهْلِ البَلَدِ لأوْجَعْتُكُما، تَرْفَعانِ أصْوَاتَكُما في مَسْجِدِ رَسُولِ اللهِ ﷺ.

a gravel at me. I looked and found that he was 'Umar bin Al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ. He said to me, "Fetch those two men to me." When I did, he said to them, "Who are you? (Or) where do you come from?" They replied, "We are from Ṭā'if." 'Umar said, "Were you from this city (Al-Madīna) I would have punished you for raising your voices in the mosque of Allāh's Messenger ﷺ."

٤٧١ - **حدَّثنا** أحْمَدُ قالَ: حدَّثنا ابنُ وَهْبٍ قالَ: أخْبَرني يُونُسُ بنُ يَزِيدَ، عَنِ ابنِ شِهابٍ قالَ: حدَّثني عَبْدُ اللهِ بنُ كَعْبِ بنِ مالكٍ، أنَّ كَعْبَ بنَ مالكٍ أخْبَرَهُ أنَّهُ تَقاضَى ابنَ أبي حَدْرَدٍ دَيْناً كان لَهُ عَلَيْهِ، في عَهْدِ رَسُولِ اللهِ ﷺ في المَسْجِدِ، فارْتَفَعَتْ أصْوَاتُهُما حَتَّى سَمِعَها رَسُولُ اللهِ ﷺ وَهُوَ في بَيْتِهِ، فَخَرَجَ إلَيْهِما رَسُولُ اللهِ ﷺ حَتَّى كَشَفَ سِجْفَ حُجْرَتِهِ، ونادَى «كَعب بْنَ مَالِكٍ!» قالَ: لَبَّيْكَ يا رَسُولَ اللهِ! فَأشارَ بِيَدِهِ أنْ ضَعِ الشَّطْرَ مِنْ دَيْنِكَ، قالَ كَعْبٌ: قَدْ فَعَلْتُ يا رَسُولَ اللهِ قالَ رَسُولُ اللهِ ﷺ: «قُمْ فاقْضِهِ». [راجع: ٤٥٧]

471. Narrated Ka'b bin Mālik رَضِيَ اللهُ عَنْهُ: During the life-time of Allāh's Messenger ﷺ I asked Ibn Abī Ḥadrad in the mosque to pay the debts which he owed to me, and our voices grew so loud that Allāh's Messenger ﷺ heard them while he was in his house. So he came to us after raising the curtain of his room. The Prophet ﷺ said, "O Ka'b bin Mālik!" I replied, "*Labbaik*, O Allāh's Messenger." He gestured with his hand to me to reduce the debt to half. I said, "O Allāh's Messenger, I have done it." Allāh's Messenger ﷺ said (to Ibn Ḥadrad), "Get up and pay it."

(٨٤) بابُ الحِلَقِ والجُلُوسِ في المَسْجِدِ

(84) CHAPTER. The religious gatherings in circles and sitting in the mosque.

472. Narrated Nāfi': Ibn 'Umar رَضِيَ اللهُ عَنْهُما said, "While the Prophet ﷺ was on the pulpit, a man asked him how to offer the night *Ṣalāt* (prayers). He replied, 'Pray two *Rak'ā* at a time and then two and then two and so on, and if you are afraid of the dawn (the approach of the time of the *Fajr* prayer) pray one *Rak'ā* and that will be the *Witr* for all the *Rak'ā* which you have offered." Ibn 'Umar said, "Make an end of your (*Tahajjud*) night *Ṣalāt* with an odd *Rak'ā*, for the Prophet ﷺ ordered it to be so."

٤٧٢ - حَدَّثَنَا مُسَدَّدٌ قالَ: حدَّثنا بِشْرُ بنُ المُفَضَّلِ، عَنْ عُبَيْدِ اللهِ، عَنْ نافعٍ، عَنِ ابنِ عُمَرَ قالَ: سَأَلَ رَجُلٌ النَّبِيَّ ﷺ وهُوَ عَلى المِنْبَرِ: مَا تَرَى في صَلاةِ اللَّيْلِ؟ قالَ: «مَثْنَى مَثْنَى، فإذا خَشِيَ الصُّبْحَ صَلَّى وَاحِدَةً، فَأَوْتَرَتْ لَهُ مَا صَلَّى» وإنَّهُ كانَ يَقُولُ: «اجْعَلُوا آخِرَ صَلاتِكُمْ بِاللَّيلِ وِتْراً، فإنَّ النَّبِيَّ ﷺ أَمَرَ بِهِ. [انظر: ٤٧٣، ٩٩٠، ٩٩٣، ٩٩٥، ١١٣٧]

473. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: A man came to the Prophet ﷺ while he was delivering a religious talk and asked him how to offer the night *Ṣalāt* (prayers). The Prophet ﷺ replied, 'Pray two *Rak'ā* at a time and then two and then two and so on and if you are afraid of dawn (the approach of the time of the *Fajr* prayer) pray one *Rak'ā* and that will be the *Witr* for all the *Rak'ā* which you have prayed." Narrated 'Ubaidullāh bin 'Abdullāh bin 'Umar: A man called the Prophet ﷺ while he was in the mosque.

٤٧٣ - حَدَّثَنَا أَبُو النُّعْمانِ قالَ: حدَّثَنا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ نافعٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَجُلاً جاءَ إلى النَّبِيِّ ﷺ وهُوَ يَخْطُبُ فَقالَ: كَيْفَ صَلاةُ اللَّيْلِ؟ قَالَ: «مَثْنَى مَثْنَى، فإذَا خَشِيتَ الصُّبْحَ فَأَوْتِرْ بِوَاحِدَةٍ، تُوتِرُ مَا قَدْ صَلَّيْتَ».

قالَ الوَلِيدُ بنُ كَثِيرٍ: حدَّثَني عُبَيْدُ اللهِ ابنُ عَبْدِ اللهِ، أَنَّ ابنَ عُمَرَ حَدَّثَهُمْ أَنَّ رَجُلاً نادَى النَّبِيَّ ﷺ وهُوَ في المَسْجِدِ. [راجع: ٤٧٢]

474. Narrated Abū Wāqid Al-Laithi رَضِيَ اللهُ عَنْهُ: While Allāh's Messenger ﷺ was sitting in the mosque (with some people) three men came, two of them came in front of Allāh's Messenger ﷺ and the third one went away. One of them found a place in the circle and sat there while the second man sat behind the gathering, and the third one went away. When Allāh's Messenger ﷺ finished his preaching, he said, "Shall I tell you about these three persons? One of them betook

٤٧٤ - حَدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أَخْبَرَنا مالكٌ، عَنْ إسحَاقَ بنِ عَبْدِ اللهِ بنِ أَبي طَلْحَةَ أَنَّ أبا مُرَّةَ مَوْلى عَقِيلِ ابْنِ أَبي طالِبٍ، أَخْبَرَهُ عَنْ أَبي وَاقِدٍ اللَّيْثِي قالَ: بَيْنَما رَسُولُ اللهِ ﷺ في المَسْجِدِ فأَقْبَلَ ثَلاثَةُ نَفَرٍ، فَأَقْبَلَ اثْنانِ إلى رَسُولِ اللهِ ﷺ وذَهَبَ

himself to Allāh and so Allāh accepted him and accommodated him; the second felt shy before Allāh so Allāh did the same for him and sheltered him in His Mercy (and did not punish him), while the third turned his face from Allāh, and went away, so Allāh turned His Face from him likewise."

(85) CHAPTER. To lie flat (on the back) in the mosque.

475. Narrated 'Abbād bin Tamīm that his uncle said, "I saw Allāh's Messenger ﷺ lying flat (on his back) in the mosque putting one of his legs over the other." Narrated Sa'īd bin Al-Musaiyab that 'Umar and 'Uthmān used to do the same.

(86) CHAPTER. (If) a mosque (is built) on a road, it should not be a cause of harm for the people.

476. Narrated 'Āishah رَضِيَ الله عَنها, the wife of the Prophet ﷺ: I had seen my parents following Islām since I attained the age of puberty. Not a day passed but the Prophet ﷺ visited us, both in the mornings and evenings. My father Abū Bakr thought of building a mosque in the courtyard of his house and he did so. He used to offer prayers and recite the Qur'ān in it. The pagan women and their children used to stand by him and look at him with surprise. Abū Bakr was a soft-hearted person and could not help

واحِدٌ. فأمَّا أحدُهمَا فَرَأى فُرْجَةً فَجَلَسَ، وأَمَّا الآخَرُ فَجَلَسَ خَلْفَهُمْ، وأَمّا الآخَرُ فَأَدْبَرَ ذَاهِباً فَلَمَّا فَرَغَ رَسُولُ اللهِ ﷺ قالَ: «أَلا أُخْبِرُكُم عَنِ الثَّلاثَةِ؟ أَمَّا أَحَدُهُمْ فَأَوَى إلى اللهِ فآوَاهُ اللهُ، وأمَّا الآخَرُ فاسْتَحْيا فاسْتَحْيا اللهُ مِنْهُ، وأمَّا الآخَرُ فَأَعْرَضَ فَأَعْرَضَ اللهُ عَنْهُ». [راجع: ٦٦]

(٨٥) بابُ الاسْتِلْقاءِ في المَسْجِدِ

٤٧٥ - **حدَّثنا** عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالكٍ عَنِ ابنِ شِهابٍ، عَنْ عَبَّادِ بنِ تَمِيمٍ، عَنْ عَمِّهِ أنَّهُ رَأَى رَسُولَ اللهِ ﷺ مُسْتَلْقِياً في المَسْجِدِ، وَاضِعاً إِحْدَى رِجْلَيْهِ عَلى الأُخرَى.

وَعَنِ ابنِ شِهابٍ، عَنْ سَعيدِ بنِ المُسَيَّبِ قالَ: كانَ عُمَرُ وعُثْمانُ يَفْعَلانِ ذٰلكَ. [انظر: ٥٩٦٩، ٦٢٨٧]

(٨٦) بابُ المَسْجِدِ يَكُونُ في الطَّرِيقِ مِنْ غيرِ ضَرَرٍ بالنَّاسِ،

وبهِ قَالَ الحَسَنُ وأيُّوبُ ومَالكٌ.

٤٧٦ - **حدَّثنا** يَحْيى بنُ بُكَيْرٍ قالَ: حدَّثَنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ، قالَ: أَخْبَرَني عُرْوَةُ بنُ الزُّبَيْرِ أَنَّ عائِشَةَ زَوْجَ النَّبيِّ ﷺ قالَتْ: لَمْ أَعْقِلْ أَبَوَيَّ إلَّا وهُمَا يَدِينانِ الدِّينَ، ولَمْ يَمُرَّ عَلَيْنا يَوْمٌ إلَّا يَأْتِينا فِيهِ رَسُولُ اللهِ ﷺ طَرَفَي النَّهارِ بُكْرَةً وعَشِيَّةً، ثُمَّ بَدَا لأَبي بَكْرٍ فابْتَنَى

مَسْجِداً بِفِناءِ دَارِهِ، فَكانَ يُصَلِّي فيهِ ويَقْرَأُ القُرْآنَ فَيَقِفُ عَلَيْهِ نِساءُ المُشْرِكِينَ وأَبْناؤُهُمْ يَعْجَبُونَ مِنْهُ وَيَنْظُرُونَ إلَيْهِ. وكانَ أبُو بَكْرٍ رَجُلاً بَكَّاءً لا يَمْلِكُ عَيْنَيْهِ إذَا قَرَأَ القُرْآنَ، فَأَفْزَعَ ذٰلِكَ أَشْرَافَ قُرَيْشٍ مِنَ المُشْرِكِينَ. [انظر: ٢١٣٨، ٢٢٦٣، ٢٢٦٤، ٢٢٩٧، ٣٩٠٥، ٤٠٩٣، ٥٨٠٧، ٦٠٧٩]

weeping while reciting the Qur'ān. The chiefs of the Quraish pagans became afraid of that (i.e. that their children and women might be affected by the recitation of the Qur'ān).

(٨٧) بابُ الصَّلاةِ في مَسْجِدِ السُّوقِ،

(87) CHAPTER. To offer *Aṣ-Ṣalāt* (the prayers) in a mosque situated in a market.

وصلّى ابنُ عَوْنٍ في مَسْجِدٍ في دارٍ يُغْلَقُ عَلَيْهِمُ البابُ.

Ibn 'Aūn offered prayers in a mosque situated in a house and the gate used to be closed while they were inside.

٤٧٧ - حدَّثَنا مُسَدَّدٌ قالَ: حدَّثَنا أَبُو مُعاوِيَةَ، عَنِ الأعمَشِ، عَنْ أَبي صالِحٍ، عَنْ أَبي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قالَ: «صَلاةُ الجَمِيعِ تَزِيدُ عَلى صَلاتِهِ في بَيْتِهِ وَصَلاتِهِ في سُوقِهِ خَمْساً وَعِشْرِينَ دَرَجَةً، فإنَّ أَحَدَكُمْ إذَا تَوَضَّأَ فَأَحْسَنَ وَأَتى المَسْجِدَ لا يُرِيدُ إلَّا الصَّلاةَ لَمْ يَخْطُ خَطْوَةً إلَّا رَفَعَهُ اللهُ بِهَا دَرَجَةً وَحَطَّ عَنْهُ خَطِيئَةً حَتَّى يَدْخُلَ المَسْجِدَ. وَإِذَا دَخَلَ المَسْجِدَ كانَ في صَلاةٍ مَا كانَتْ تَحْبِسُهُ وتُصَلِّي عَلَيْهِ المَلائِكَةُ مَا دَامَ في مَجْلِسِهِ الَّذي فِيهِ: اللَّهُمَّ اغْفِرْ لَهُ، اللَّهُمَّ ارْحَمْهُ مَا لَمْ يُؤذِ يُحْدِثْ». [راجع: ١٧٦]

477. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The *Ṣalāt* (prayer) offered in congregation is twenty-five times more superior (in reward) to the *Ṣalāt* offered alone in one's house or in a business centre, because if one performs ablution and does it perfectly, and then proceeds to the mosque with the sole intention of offering *Aṣ-Ṣalāt*, then for each step which he takes towards the mosque, Allāh upgrades him a degree in reward and crosses out (forgives) one sin (at each step) till he enters the mosque. When he enters the mosque he is considered in *Ṣalāt* as long as he is waiting for the *Ṣalāt* and the angels keep on asking for Allāh's Forgiveness for him and they keep on saying: 'O Allāh! Be Merciful to him, O Allāh! Forgive him', as long as he keeps on sitting at his praying place and does not pass wind." (See *Ḥadīth* No.647).

(88) CHAPTER. To clasp one's hands by interlocking the fingers in the mosque or outside the mosque.

478, 479. Narrated Ibn 'Umar or Ibn 'Amr رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ clasped his hands, by interlacing his fingers.

480. Narrated 'Abdullāh that Allāh's Messenger ﷺ said, "O 'Abdullāh bin 'Amr! What will be your condition when you will be left with the sediments of (worst) people?" (They will be in conflict with each other).

481. Narrated Abū Mūsa رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "A faithful believer to a faithful believer is like the bricks of a wall, reinforcing each other." While (saying that) the Prophet ﷺ clasped his hands by interlocking his fingers.

482. Narrated Ibn Sīrīn: Abū Hurairah رَضِيَ اللهُ عَنْهُ said, "Allāh's Messenger ﷺ led us in one of the two *'Iṣhā'* prayers (Abū Hurairah رَضِيَ اللهُ عَنْهُ named that prayer but I forgot it)." Abū Hurairah رَضِيَ اللهُ عَنْهُ added, "He offered two *Rak'ā* and then finished the *Ṣalāt* (prayer) with *Taslīm*. He stood up near a piece of wood lying across the mosque and leaned on it in such a way as if he was angry.

(٨٨) بَابٌ تَشْبِيكِ الأَصابِعِ في المَسْجِدِ وغَيْرِهِ

٤٧٨ و ٤٧٩ - حدَّثنا حامدُ بنُ عُمَرَ، عَنْ بِشْرٍ قَالَ: حدَّثنا عاصِمٌ قَالَ: حدَّثنا وَاقِدٌ عَنْ أَبيهِ، عَن ابنِ عُمَرَ - أَوِ ابنِ عَمْرٍو - وَقَالَ شَبَّكَ النَّبِيُّ ﷺ أَصابِعَه. [انظر: ٤٨٠]

٤٨٠ - وقالَ عاصِمُ بنُ عليٍّ: حدَّثنا عَاصِمُ بنُ مُحَمَّدٍ سَمِعْتُ هذا الحَدِيثَ مِنْ أَبي فَلَمْ أَحْفَظْهُ، فَقَوَّمَهُ لِي وَاقِدٌ عَنْ أَبيهِ قالَ: سَمِعْتُ أَبي وَهُوَ يَقولُ: قالَ عَبْدُ اللهِ: قالَ رَسُولُ اللهِ ﷺ: «يا عَبْدَ اللهِ بنَ عَمْرٍو، كَيْفَ بِكَ إِذَا بَقِيتَ في حُثالَةٍ مِنَ النَّاسِ... بِهٰذَا. [راجع: ٤٧٩]

٤٨١ - حدَّثنا خَلَّادُ بنُ يَحْيَى قالَ: حدَّثنا سُفْيانُ، عَنْ أَبي بُرْدَةَ بنِ عَبْدِاللهِ ابنِ أَبي بُرْدَةَ، عَنْ جَدِّهِ، عَنْ أَبي مُوسَى عَنِ النَّبِيِّ ﷺ قالَ: «إِنَّ المُؤْمِنَ لِلْمُؤْمِنِ كَالبُنْيانِ يَشُدُّ بَعْضُهُ بَعْضاً» وشَبَّكَ ﷺ أَصابِعَهُ. [انظر: ٢٤٤٦، ٦٠٢٦]

٤٨٢ - حدَّثنا إِسحاقُ قالَ: حدَّثنا ابنُ شُمَيْلٍ قالَ: أَخْبَرَنا ابنُ عَوْنٍ، عَنِ ابنِ سيرينَ، عَنْ أَبي هُرَيْرَةَ قالَ: صلَّى بنَا رَسُولُ اللهِ ﷺ إِحْدَى صَلاتَيِ العَشِيِّ، - قالَ ابنُ سِيرينَ: قد سَمَّاها أَبو هُرَيْرَةَ، وَلكنْ

Then he put his right hand over the left and clasped his hands by interlocking his fingers and then put his right cheek on the back of his left hand. The people who were in haste left the mosque through its gates. They wondered whether *Aṣ-Ṣalāt* (the prayer) was reduced. And amongst them were Abū Bakr and 'Umar, but they hesitated to ask the Prophet ﷺ. A long-handed man called *Dhul-Yadain* asked the Prophet ﷺ, 'O Allāh's Messenger! Have you forgotten or has *Aṣ-Ṣalāt* been reduced?' The Prophet ﷺ replied, 'I have neither forgotten nor has the *Ṣalāt* been reduced.' The Prophet ﷺ added, 'Is what *Dhul-Yadain* has said true?' They (the people) said, 'Yes, it is true.'

The Prophet ﷺ stood up again and led the *Ṣalāt*, completing the remaining *Ṣalāt*, forgotten by him, and performed *Taslīm*, and then said *Allāhu Akbar*. And then he did a prostration as he used to prostrate or longer than that. He then raised his head saying *Allāhu Akbar*; he then again said *Allāhu Akbar*, and prostrated (a second time) as he used to prostrate or longer than that. Then he raised his head and said *Allāhu Akbar*.'" [The subnarrator added, "I think that they asked (Ibn Sīrīn) whether the Prophet ﷺ completed the prayer with *Taslīm*. He replied, "I heard that 'Imrān bin Husain had said, 'Then he (the Prophet ﷺ) did *Taslīm*'."]

(89) CHAPTER. The mosques which are on the way to Al-Madīna and the places where the Prophet ﷺ had offered *Ṣalāt* (prayers).

483. Narrated Fuḍail bin Sulaimān رَضِيَ اللهُ عَنْهُ: Mūsa bin 'Uqba said, "I saw Salīm bin 'Abdullāh looking for some places on the way and offered *Ṣalāt* (prayers) there. He narrated that his father used to offer *Ṣalāt*

نَسِيتُ أَنا - قالَ: فَصلَّى بنا رَكْعَتَيْنِ ثُمَّ سَلَّمَ، فَقامَ إِلى خَشَبَةٍ مَعْرُوضَةٍ في المَسْجِدِ، فاتَّكَأَ عَلَيْها كَأَنَّه غَضْبانُ، وَوَضَعَ يَدَهُ اليُمْنى عَلى اليُسْرَى، وشَبَّكَ بَيْنَ أَصابِعِهِ، وَوَضَعَ خَدَّهُ الأَيمَنَ عَلى ظَهْرِ كَفِّهِ اليُسْرَى، وَخَرَجَتِ السَّرَعانُ مِنْ أَبْوابِ المَسْجِدِ فَقالُوا: أَقَصُرَتِ الصَّلاةُ؟ وفِي القَوْمِ أَبُو بَكْرٍ وعُمَرُ فَهَابا أَنْ يُكَلِّماهُ، وَفِي القَوْمِ رَجُلٌ فِي يَدَيْهِ طُولٌ يُقالُ لَهُ ذُو اليَدَيْنِ، قالَ: يا رَسُولَ اللهِ! أَنَسِيتَ أَمْ قَصُرَتِ الصَّلاةُ؟ قالَ: «لَمْ أَنْسَ وَلَمْ تُقْصَرْ». فقالَ: «أَكَما يَقُولُ ذُو اليَدَيْنِ؟» فَقالُوا: نَعَمْ، فَتَقَدَّمَ فَصلَّى مَا تَرَكَ، ثُمَّ سَلَّمَ ثُمَّ كَبَّرَ وَسَجَدَ مِثْلَ سُجُودِهِ أَوْ أَطْوَلَ، ثُمَّ رَفَعَ رَأْسَهُ وكَبَّرَ، ثُمَّ كَبَّرَ وسَجَدَ مِثْلَ سُجُودِهِ أَوْ أَطْوَلَ، ثُمَّ رَفَعَ رَأْسَهُ وكَبَّرَ، فَرُبَّما سَأَلُوهُ: ثُمَّ سَلَّمَ؟ فَيَقُولُ: نُبِّئْتُ أَنَّ عِمْرانَ بنَ حُصَيْنٍ قالَ: ثُمَّ سَلَّمَ. [انظر: ٧١٤، ٧١٥، ١٢٢٧، ١٢٢٩، ٦٠٥١، ٧٢٥٠]

(٨٩) بابُ المَساجِدِ الَّتي عَلى طُرُقِ المَدِينَةِ، والمَواضِعِ الَّتي صلَّى فِيها النَّبيُّ ﷺ

٤٨٣ - حدَّثنا مُحَمَّدُ بنُ أَبي بَكْرٍ المُقَدَّمِيُّ قالَ: حدَّثنا فُضَيْلُ بنُ سُلَيمانَ قالَ: حدَّثنا مُوسَى بنُ عُقْبَةَ

قالَ: رَأيْتُ سالِمَ بنَ عَبْدِ اللهِ يَتَحَرَّى أَماكِنَ مِنَ الطَّرِيقِ، فَيُصَلِّي فِيها، وَيُحَدِّثُ أنَّ أباهُ كانَ يُصَلِّي فِيها، وأنَّهُ رَأى النَّبِيَّ ﷺ يُصَلِّي في تِلْكَ الأمْكِنَةِ،

وَحدَّثَني نافِعٌ، عَنِ ابنِ عُمَرَ - رَضِيَ اللهُ عَنْهُما - أَنَّهُ كانَ يُصَلِّي في تِلْكَ الأمْكِنَةِ، وسَألْتُ سالِماً فَلا أعْلَمُهُ إلَّا وافَقَ نافِعاً في الأمْكِنَةِ كُلِّها إلّا أنَّهُما اخْتَلَفا في مَسْجِدٍ بِشَرَفِ الرَّوْحاءِ. [انظر: ١٥٣٥، ٢٣٣٦، ٧٣٤٥]

there, and had seen the Prophet ﷺ offering *Ṣalāt* at those very places."

Narrated Nāfi' on the authority of Ibn 'Umar رَضِيَ اللهُ عَنْهُما, who said, "I used to offer *Ṣalāt* at those places." Mūsa the narrator added, "I asked Salīm on which he said, 'I agree with Nāfi' concerning those places, except the mosque situated at the place called Sharaf Ar-Rawḥā'.'"

٤٨٤ - حدَّثَنا إبْراهِيمُ بنُ المُنْذِرِ قالَ: حدَّثَنا أَنَسُ بنُ عِياضٍ قالَ: حدَّثَنا مُوسَى ابنُ عُقْبَةَ، عَنْ نافِعٍ، أَنَّ عَبْدَ اللهِ بنَ عُمَرَ أخْبَرَهُ أنَّ رَسُولَ اللهِ ﷺ كانَ يَنزلُ بِذِي الحُلَيْفَةِ حِينَ يَعْتَمِرُ وفي حَجَّتِهِ حِينَ حَجَّ تَحْتَ سَمُرَةٍ في مَوْضعِ المَسْجِدِ الذي بِذِي الحُلَيْفَةِ، وكانَ إذَا رَجَعَ مِنْ غَزْوٍ كانَ في تِلْكَ الطَّرِيقِ، أَوْ في حَجٍّ أَوْ عُمْرَةٍ هَبَطَ مِنْ بَطْنِ وَادٍ، فإذَا ظَهَرَ مِنْ بَطْنِ وَادٍ، أَناخَ بالْبَطْحاءِ الَّتي عَلى شَفِيرِ الوَادِي الشَّرْقِيَّةِ فَعَرَّسَ ثَمَّ حَتَّى يُصْبِحَ، لَيْسَ عِنْدَ المَسْجِدِ الذي بِحجارَةٍ وَلا عَلى الأَكَمَةِ التي عَلَيْها المَسْجدُ، كانَ ثَمَّ خَليجٌ يُصَلِّي عَبْدُ اللهِ عِنْدَه، في بَطْنِهِ كُثُبٌ كانَ رَسُولُ

484. These *Aḥadīth* Nos. 484, 485, 486, 487, 488, 489, 490, 492 narrated by Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما is about the various places on the way from Al-Madīna to Makkah where the Prophet ﷺ offered *Ṣalāt* (prayers) and their locations. It is not possible to translate.

اللهِ ﷺ ثَمَّ يُصَلِّي، فَدَحا فِيهِ السَّيْلُ بالبَطْحاءِ حَتَّى دَفَنَ ذلكَ المَكانَ الذي كانَ عَبْدُ اللهِ يُصَلِّي فِيهِ. [انظر: ١٥٣٢، ١٥٣٣، ١٧٩٩]

485. See *Ḥadīth* No.484.

٤٨٥ - وأَن عَبْدَ اللهِ بنَ عُمَرَ حدَّثَهُ أَنَّ النَّبِيَّ ﷺ صَلَّى حَيْثُ المَسْجِدُ الصَّغِيرُ الذِي دونَ المَسْجِدِ الذِي بِشَرَفِ الرَّوْحاءِ، وَقَدْ كانَ عَبْدُ اللهِ يَعْلَمُ المَكانَ الذِي كانَ صَلَّى فِيهِ النَّبِيُّ ﷺ يَقُولُ: ثَمَّ عَنْ يَمِينِكَ حِينَ تَقُومُ في المَسْجِدِ تُصَلِّي، وذٰلِكَ المَسْجِدُ عَلى حافَةِ الطَّرِيقِ اليُمْنىٰ وأَنْتَ ذَاهِبٌ إلى مَكَّةَ، بَيْنَهُ وَبَينَ المَسْجِدِ الأَكْبَرِ رَمْيَةٌ بِحَجَرٍ أَوْ نَحْوُ ذٰلِكَ.

486. See *Ḥadīth* No.484.

٤٨٦ - وأَنَّ ابنَ عُمَرَ كانَ يُصَلِّي إِلى العِرْقِ الذِي عِنْدَ مُنْصَرَفِ الرَّوْحاءِ، وذٰلِكَ العِرْقُ انْتِهاءُ طَرَفِهِ عَلى حافَةِ الطَّرِيقِ دُونَ المَسْجِدِ الذِي بَيْنَهُ وَبَيْنَ المُنْصَرَفِ وأَنْتَ ذاهِبٌ إلى مَكَّةَ، وقَد ابْتُنِيَ ثَمَّ مَسْجِدٌ فَلَمْ يَكُنْ عَبْدُ اللهِ يُصَلِّي في ذٰلِكَ المَسْجِدِ كانَ يَترُكُهُ عَنْ يَسارِهِ وَوَراءَهُ ويُصَلِّي أمامَهُ إلى العِرْقِ نَفْسِهِ، وَكانَ عَبْدُ اللهِ يَرُوحُ مِنَ الرَّوْحاءِ فَلا يُصَلِّي الظُّهْرَ حتى يَأتِيَ ذٰلِكَ المَكانَ فَيُصَلِّي فِيهِ الظُّهْرَ، وَإِذَا أَقْبَلَ مِنْ مَكَّةَ فإِنْ مَرَّ بِهِ قَبْلَ الصُّبْحِ بساعَةٍ أَو مِنْ آخِرِ السَّحَرِ عَرَّسَ حتَّى يُصَلِّيَ بِها الصُّبْحَ.

487. See *Ḥadīth* No.484.

٤٨٧ - وأَنَّ عَبْدَ اللهِ حدَّثَهُ أَنَّ النَّبيَّ ﷺ كانَ يَنزِلُ تحْتَ سَرْحَةٍ ضَخْمَة دُونَ الرُّوَيْثَةِ عَنْ يَمِينِ الطَّرِيقِ وَوِجَاهَ الطَّرِيقِ في مَكانٍ بَطحٍ سَهْلٍ حتَّى يُفْضِيَ مِنْ أَكَمَةٍ دُوَيْنَ بَرِيدِ الرُّوَيْثَةِ بِميلَينِ، وَقَدِ انْكَسَرَ أَعْلاها فَانْثنى في جَوْفِهَا وَهِيَ قائِمَةٌ عَلى ساقٍ وَفي ساقِها كُثُبٌ كَثيرَةٌ.

488. See *Ḥadīth* No.484.

٤٨٨ - وأَنَّ عَبْدَ اللهِ بنَ عُمَرَ حدَّثَهُ أَنَّ النَّبيَّ ﷺ صَلَّى في طَرَفِ تَلْعَةٍ مِنْ وَراءِ العَرْجِ وأَنْتَ ذاهِبٌ إلى هَضْبَةٍ، عِنْدَ ذلكَ المَسْجِدِ قَبْرانِ أَوْ ثَلاثَةٌ، عَلى القُبُورِ رَضمٌ مِنْ حِجارَةٍ عَنْ يَمِينِ الطَّريقِ عِنْدَ سَلِماتِ الطَّرِيقِ، بَينَ أُولئِكَ السَّلِماتِ كانَ عَبْدُ اللهِ يَرُوحُ مِنَ العَرْجِ بَعْدَ أَنْ تَميلَ الشَّمسُ بالهاجرَةِ فَيُصَلِّي الظُّهْرَ في ذٰلكَ المَسْجِدِ.

489. See *Ḥadīth* No.484.

٤٨٩ - وَأَنَّ عَبْدَ اللهِ بنَ عُمَرَ حَدَّثَه أَنَّ رَسُولَ اللهِ ﷺ نَزَلَ عِنْدَ سَرَحاتٍ عَنْ يَسارِ الطَّرِيقِ في مَسِيلٍ دونَ هَرْشَى، ذٰلكَ المَسيلُ لاصِقٌ بكُرَاعِ هَرْشَى بَيْنَهُ وبَيْنَ الطَّرِيقِ قَرِيبٌ مِنْ غَلْوةٍ، وكانَ عَبْدُ اللهِ يُصَلِّي إلى سَرْحَةٍ هِيَ أَقْرَبُ السَّرَحاتِ إلى الطَّرِيقِ وهِيَ أَطْوَلُهُنَّ.

490. See *Ḥadīth* No.484.

٤٩٠ - وأَنَّ عَبْدَ اللهِ بنَ عُمَرَ حدَّثَهُ أَنَّ النَّبيَّ ﷺ كانَ يَنْزِلُ في

الْمَسِيلِ الَّذي في أَدْنى مَرِّ الظَّهْرانِ قِبَلَ الْمَدِينَةِ حِينَ يَهْبِطُ مِنَ الصَّفْرَاوَاتِ يَنْزِلُ في بَطْنِ ذلكَ الْمَسِيلِ عَنْ يسارِ الطَّرِيقِ وأَنْتَ ذَاهِبٌ إلى مَكَّةَ، لَيْسَ بَيْنَ مَنْزِلِ رَسُولِ اللهِ ﷺ وَبَينَ الطَّرِيقِ إلَّا رَمْيَةٌ بِحَجَرٍ.

491. Narrated Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما "The Prophet ﷺ while approaching Makkah used to dismount at Dhi-Ṭuwa (near Makkah) and stay the night there till the morning and then perform the morning *Ṣalāt* (prayer). The *Musalla* (praying place) of Allāh's Messenger was over the big hillock and not at the mosque which was built later, but at a place lower than that, over the big hillock.

٤٩١ - وأَنَّ عَبدَ اللهِ بنَ عُمَرَ حدَّثَهُ أَنَّ النَّبِيَّ ﷺ كانَ يَنْزِلُ بِذِي طُوًى وَيَبِيتُ حتَّى يُصْبِحَ يُصَلِّي الصُّبْحَ حِينَ يَقْدَمُ مَكَّةَ، ومُصَلَّى رَسُولِ اللهِ ﷺ ذلكَ على أَكَمَةٍ غَلِيظَةٍ لَيْسَ في الْمَسْجِدِ الذي بُنِيَ ثَمَّ ولكِنْ أَسْفَلَ مِنْ ذَلكَ عَلى أَكَمَةٍ غَلِيظَةٍ.

[انظر: ١٧٦٧، ١٧٦٩]

492. See *Ḥadīth* No.484.

٤٩٢ - وأَنَّ عَبْدَ اللهِ حدَّثَهُ أَنَّ النَّبِيَّ ﷺ اسْتَقْبَلَ فُرْضَتَي الجَبَلِ الذِي بَيْنَهُ وَبَيْنَ الجَبَلِ الطَّوِيلِ نَحْوَ الكَعْبَةِ، فَجَعَلَ المَسْجِدَ الذِي بُنِيَ ثَمَّ يَسَارَ المَسْجِدِ بِطَرَفِ الأَكَمَةِ، وَمُصَلَّى النَّبِيِّ ﷺ أَسفَلَ مِنْهُ على الأَكَمَةِ السَّوداءِ تَدَعُ مِنَ الأَكَمَةِ عَشَرَةَ أَذْرُعٍ أَوْ نَحْوَها، ثم تُصَلِّي مُسْتَقْبِلَ الفُرْضَتَينِ مِنَ الجَبَلِ الذِي بَيْنَكَ وَبَيْنَ الكَعْبَةِ.

(90) CHAPTER. The *Sutra*[1] of the *Imām* is also a *Sutra* for those who are behind him.

(٩٠) بابٌ سُتْرَةُ الإمامِ سُتْرَةُ مَنْ خَلْفَهُ

(1) (Ch.90) *Sutra*: An object like a pillar, wall or stick, a spear etc., the height of which should not be less than a foot; and it should be in front of a person offering *Ṣalāt* (prayers) to act as a symbolic barrier between him and the others.

493. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Once I came riding a she-ass when I had just attained the age of puberty. Allāh's Messenger ﷺ was offering the prayer at Mina with no wall in front of him and I passed in front of some of the rows. There I dismounted and let my she-ass loose to graze and entered the row and nobody objected to me about it.

٤٩٣ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أَخْبَرَنا مالِكٌ، عَنِ ابنِ شِهابٍ، عَنْ عُبَيْدِ اللهِ بنِ عَبْدِ اللهِ بنِ عُتْبَةَ، عَنْ عَبْدِ اللهِ بن عَبَّاسٍ أَنَّهُ قالَ: أَقْبَلْتُ راكِباً عَلى حِمارٍ أَتانٍ وأنا يَوْمَئِذٍ قَدْ ناهَزْتُ الاحْتِلامَ ورَسُولُ اللهِ ﷺ يُصَلِّي بالنَّاسِ بِمِنًى إلى غَيرِ جِدارٍ، فَمَرَرْتُ بَينَ يَدَيْ بَعْضِ الصَّفِّ فَنَزَلْتُ فَأَرْسَلْتُ الأَتانَ تَرْتَعُ وَدَخَلْتُ في الصَّفِّ فَلَمْ يُنكِر ذلكَ عَلَيَّ أَحَدٌ. [راجع: ٧٦]

494. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Whenever Allāh's Messenger ﷺ came out on *'Eīd* day he used to order that a *Ḥarba* (a short spear) to be planted in front of him [as a *Sutra* for his *Ṣalāt* (prayer)] and then he used to offer *Ṣalāt* facing it with the people behind him; and he used to do the same while on a journey. After the Prophet ﷺ, this practice was adopted by the Muslim rulers (who followed his *Sunna* – legal ways)."

٤٩٤ - حدَّثَنا إسحاقُ قالَ: حدَّثَنا عَبْدُ اللهِ بنُ نُمَيرٍ قالَ: حدَّثَنا عُبَيْدُ اللهِ، عَنْ نافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللهِ ﷺ كانَ إذا خَرَجَ يَوْمَ العيدِ أَمَرَ بالحَرْبَةِ فَتُوضَعُ بَيْنَ يَدَيْهِ، فَيُصَلِّي إلَيها والنَّاسُ وَرَاءَهُ، وكانَ يَفْعَلُ ذلكَ في السَّفَرِ، فَمِنْ ثَمَّ اتَّخَذَها الأُمَرَاءُ. [انظر: ٤٩٨، ٩٧٢، ٩٧٣]

495. Narrated 'Aūn bin Abī Juḥaifa: I heard my father saying, "The Prophet ﷺ led us and offered a two-*Rak'ā Ẓuhr* prayer and then a two *Rak'ā 'Aṣr* prayer at Al-Baṭḥā' with an *'Anaza* (planted) in front of him (as a *Sutra*) while women and donkeys were passing in front of him (beyond that *'Anaza*)."

[See *Fatḥ Al-Bāri*, Vol.2, page 120.]

٤٩٥ - حدَّثَنا أَبُو الوليدِ قالَ: حدَّثَنا شُعْبَةُ، عَنْ عَوْنِ بنِ أبي جُحَيْفَةَ قالَ: سَمِعْتُ أبي أَنَّ النَّبيَّ ﷺ صَلَّى بِهِمْ بالبَطْحاءِ - وبَينَ يَدَيْهِ عَنَزَةٌ - الظُّهْرَ رَكْعَتَينِ، وَالعَصْرَ رَكْعَتَينِ، يَمُرُّ بَينَ يَدَيْهِ المَرْأَةُ والحِمارُ. [راجع: ١٨٧]

(91) CHAPTER. What should be the distance between the person offering *Ṣalāt* (prayer) and the *Sutra*?

(٩١) **بابٌ**: قَدْرُ كَمْ يَنْبَغِي أَنْ يَكُونَ بَينَ المُصَلِّي والسُّتْرَةِ؟

496. Narrated Sahl (bin Sa'd) رَضِيَ اللهُ عَنْهُ: The distance between the *Muṣallā* (praying place) of Allāh's Messenger ﷺ and the wall was just sufficient for a sheep to pass through.

٤٩٦ - حدَّثَنا عَمْرُو بنُ زُرَارَةَ قالَ: أَخْبرَنا عَبْدُ العَزيزِ بنُ أبي حازِمٍ، عَنْ أَبيهِ، عَنْ سَهْلٍ قالَ: كانَ بَينَ مُصَلَّى رَسُولِ اللهِ ﷺ وَبَينَ الجِدارِ مَمَرُّ الشَّاةِ. [انظر: ٧٣٣٤]

497. Narrated Salama رَضِيَ اللهُ عَنْها: The distance between the wall of the mosque and the pulpit (by the side of which the Prophet ﷺ used to offer prayers) was hardly enough for a sheep to pass through.

٤٩٧ - حدَّثَنا المَكِّيُّ قالَ: حدَّثَنا يَزِيدُ بنُ أبي عُبَيْدٍ، عَن سَلَمَةَ قالَ: كانَ جِدَارُ المَسْجِدِ عِندَ المِنْبَرِ مَا كادَتِ الشَّاةُ تَجُوزُها.

(92) CHAPTER. To offer *Aṣ-Ṣalāt* (the prayer) using a *Ḥarba* (a short spear) (as a *Sutra*).

(٩٢) **بابُ** الصَّلاةِ إلى الحَرْبَةِ

498. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ used to get a *Ḥarba* planted in front of him (as a *Sutra*) and offer *Aṣ-Ṣalāt* (the prayer) behind it.

٤٩٨ - حدَّثَنا مُسَدَّدٌ قالَ: حدَّثَنا يَحْيَى، عَنْ عُبَيدِ اللهِ قَالَ: أَخْبَرَني نافِعٌ، عَنْ عَبْدِ اللهِ أَنَّ النَّبِيَّ ﷺ كانَ يُرْكَزُ لَهُ الحَرْبَةُ فَيُصَلِّي إلَيْها. [راجع: ٤٩٤]

(93) CHAPTER. To offer *Aṣ-Ṣalāt* (the prayer) using an *'Anaza* (a spear-headed stick) (as a *Sutra*).

(٩٣) **بابُ** الصَّلاةِ إلى العَنَزَةِ

499. Narrated 'Aūn bin Abī Juḥaifa that he had heard his father saying, "Allāh's Messenger ﷺ came to us at mid-day and water was brought for his ablution. He performed ablution and led us in *Ẓuhr* and *'Aṣr* prayers with an *'Anaza* planted in front of him (as a *Sutra*), while women and donkeys were passing beyond it."

٤٩٩ - حدَّثَنا آدَمُ قالَ: حدَّثَنا شُعْبَةُ قالَ: حدَّثَنا عَوْنُ بنُ أبي جُحَيْفَةَ قالَ: سَمِعْتُ أَبي قالَ: خَرَجَ عَلَيْنا رَسُولُ اللهِ ﷺ بالهَاجِرَة فَأُتِيَ بِوَضُوءٍ فَتَوَضَّأَ فَصَلَّى بِنا الظُّهْرَ وَالعَصْرَ، وبَينَ يَدَيْهِ عَنَزَةٌ، وَالمَرْأَةُ وَالحِمارُ يَمُرُّونَ مِنْ وَرائِها. [راجع: ١٨٧]

٥٠٠ - حدَّثَنا مُحَمَّدُ بنُ حاتِمِ بنِ بَزِيعٍ قالَ: حدَّثنا شاذانُ، عَنْ شُعْبَةَ، عَنْ عَطاءِ ابنِ أَبي مَيْمُونَةَ قالَ: سَمِعْتُ أَنَسَ بنَ مالكٍ قالَ: كانَ النَّبِيُّ ﷺ إذا خَرَجَ لِحاجَتِهِ تَبِعْتُهُ أنا وغُلامٌ، ومَعَنا عُكَّازَةٌ أَوْ عَصًا أَوْ عَنزَةٌ وَمَعَنا إداوَةٌ، فإذا فَرَغَ مِنْ حاجَتِهِ ناوَلْناهُ الإداوَةَ. [راجع: ١٥٠]

500. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Whenever the Prophet ﷺ went for answering the call of nature, I and another boy used to go after him with a staff, a stick or an *'Anaza* and a tumbler of water and when he finished from answering the call of nature, we would hand over that tumbler of water to him.

(٩٤) بابُ السُّتْرَةِ بِمَكَّةَ وغَيْرِها

(94) CHAPTER. *Sutra* (for the prayer) in Makkah and elsewhere.

٥٠١ - حدَّثَنا سُلَيْمانُ بنُ حَرْبٍ قالَ: حدَّثَنا شُعْبَةُ، عَنِ الحَكَمِ، عَنْ أَبي جُحَيْفَةَ قالَ: خَرَجَ رَسُولُ اللهِ ﷺ بالهاجِرَةِ فَصَلَّى بالبَطْحاءِ الظُّهْرَ وَالعَصْرَ رَكْعَتَيْنِ وَنَصَبَ بَيْنَ يَدَيْهِ عَنَزَةً وَتَوَضَّأَ، فَجَعَلَ النَّاسُ يَتَمَسَّحُونَ بِوَضُوئِهِ. [راجع: ١٨٧]

501. Narrated Abū Juḥaifa رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ came out at mid-day and offered a two-*Rak'ā Ẓuhr* and *'Aṣr* prayers at Al-Baṭḥā' and an *'Anaza* was planted in front of him (as a *Sutra*). He performed ablution and the people took the remaining water left after his ablution and rubbed their bodies with it.

(٩٥) بابُ الصَّلاةِ إلى الأُسْطُوانَةِ،

وقالَ عُمَرُ: المُصَلُّونَ أَحَقُّ بالسَّوَارِي مِنَ المُتَحَدِّثِينَ إِلَيْها، وَرَأى عُمَرُ رجُلاً يُصَلِّي بَيْنَ أُسْطُوانَتَيْنِ فَأَدْناهُ إلى سَارِيَةٍ، فَقالَ: صَلِّ إِلَيْها.

(95) CHAPTER. To offer *Aṣ-Ṣalāt* (the prayer) facing a pillar.

'Umar said, "The people offering *Aṣ-Ṣalāt* (the prayer) have got more right to pray behind the pillars of the mosque than those who are talking." When 'Umar saw a person *Ṣalāt* (prayer) between two pillars, he brought him close to a pillar and told him to pray behind it.

٥٠٢ - حدَّثَنا المَكِّيُّ قالَ: حدَّثَنا يَزِيدُ بنُ أَبي عُبَيْدٍ قالَ: كُنْتُ آتي مَعَ سَلَمَةَ بنِ الأكْوَعِ فَيُصَلِّي عِنْدَ الأُسْطُوانَةِ التي عِنْدَ المُصْحَفِ، فَقُلْتُ: يا أَبا مُسْلِمٍ! أَراكَ تَتَحَرَّى الصَّلاةَ عِنْدَ هذِهِ

502. Narrated Yazīd bin Abī 'Ubaid: I used to accompany Salama bin Al-Akwa' رَضِيَ اللهُ عَنْهُ and he used to offer the *Ṣalāt* (prayer) behind the pillar which was near the place where the Qur'āns were kept. I said, "O Abū Muslim! I see you always seeking to offer *Aṣ-Ṣalāt* (the prayers) behind this pillar." He replied, "I saw Allāh's Messenger ﷺ always

seeking to offer *Aṣ-Ṣalat* (the prayers) near that pillar."

503. Narrated Anas رَضِيَ اللهُ عَنْهُ: I saw the most famous people amongst the Companions of the Prophet ﷺ hurrying towards the pillars at the *Maghrib* prayer before the Prophet ﷺ came for the prayer.

(96) CHAPTER. To offer non-congregational *Aṣ-Ṣalāt* (the prayers) between the pillars.

504. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ entered the Ka'bah along with Usāma bin Zaid, 'Uthmān bin Ṭalḥa and Bilāl, and remained there for a long time. When they came out, I was the first man to enter the Ka'bah. I asked Bilāl, "Where did the Prophet ﷺ offered prayers?" Bilāl replied, "Between the two front pillars."

505. Narrated Nāfi': 'Abdullāh bin 'Umar said, "Allāh's Messenger entered the Ka'bah along with Usāma bin Zaid, Bilāl and 'Uthmān bin Ṭalḥa Al-Ḥajabī (i.e., the one who keeps the key of the gate of the Ka'bah and is considered as a servant of the Ka'bah), and closed the door and stayed there for some time. I asked Bilāl when he came out, 'What did the Prophet ﷺ do?' He replied, 'He offered *Ṣalāt* (prayer) with one pillar to his left and one to his right and three behind.' In those days the Ka'bah was supported by six pillars."

Mālik said: "There were two pillars on his

الأُسْطُوانَةِ؟. قالَ: فإنِّي رَأَيْتُ النَّبِيَّ ﷺ يَتَحَرَّى الصَّلاةَ عِنْدَها.

٥٠٣ - **حدَّثَنا** قَبِيصَةُ قالَ: حدَّثَنا سُفْيانُ، عَنْ عَمْرِو بنِ عامِرٍ، عَنْ أَنَسٍ قالَ: لَقَدْ رَأَيْتُ كِبارَ أَصْحابِ النَّبِيِّ ﷺ يَبْتَدِرُونَ السواريَ عِنْدَ المَغْرِبِ. وَزادَ شُعْبَةُ، عَنْ عَمْرٍو، عَنْ أَنَسٍ: حتَّى يَخْرُجَ النَّبِيُّ ﷺ.

[انظر: ٦٢٥]

(٩٦) بابُ الصَّلاةِ بَينَ السَّوارِي في غَيرِ جَماعَةٍ

٥٠٤ - **حدَّثَنا** مُوسَى بنُ إسماعِيلَ قالَ: حدَّثَنا جُوَيْرِيَةُ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ قالَ: دَخَلَ النَّبِيُّ ﷺ البَيْتَ وأُسامَةُ بنُ زَيْدٍ، وَعُثمانُ بنُ طَلْحَةَ، وبِلالٌ فأَطالَ ثُمَّ خَرَجَ، كُنْتُ أَوَّلَ النَّاسِ دَخَلَ عَلى أَثَرِهِ، فَسَأَلْتُ بِلالاً: أَيْنَ صَلَّى؟ قالَ: بينَ العَمُودَيْنِ المُقَدَّمَينِ. [راجع: ٣٩٧]

٥٠٥ - **حدَّثَنا** عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أَخْبَرَنا مالِكٌ، عَنْ نافِعٍ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ: أَنَّ رَسُولَ اللهِ ﷺ دَخَلَ الكَعْبَةَ وأُسَامَةُ بنُ زَيْدٍ وَبِلالٌ وعُثمانُ بنُ طَلْحَةَ الحَجَبِيُّ فأَغْلَقَها عَلَيْهِ، ومَكَثَ فِيها، فَسَأَلْتُ بِلالاً حِينَ خَرَجَ: مَا صَنَعَ النَّبِيُّ ﷺ؟ قالَ: جَعَلَ عَمُوداً عَنْ يَسارِهِ، وَعَمُوداً عَنْ يَمِينِه، وثَلاثَةَ أَعْمِدَةٍ

(the Prophet's) right side."

وَراءَهُ، وكانَ البَيْتُ يَوْمَئِذٍ عَلى سِتَّةِ أَعْمِدَةٍ ثُمَّ صَلَّى. وَقالَ إسمَاعِيلُ: حدَّثَني مالكٌ وَقالَ: عَمُودَيْنِ عَنْ يَمِينِه. [راجع: ٣٩٧]

(97) CHAPTER.

(٩٧) بابٌ:

506. Narrated Nāfi': Whenever 'Abdullāh entered the Ka'bah, he used to go ahead leaving the door of the Ka'bah behind him. He would proceed on till the remaining distance between him and the opposite wall was about three cubits. Then he would offer prayer there where the Prophet ﷺ had offered *Ṣalāt* (prayers), as Bilāl informed me. Ibn 'Umar said, "It does not matter for any of us to offer prayers at any place inside the Ka'bah."

٥٠٦ - حدَّثَنا إبْرَاهِيمُ بنُ المُنْذِرِ قالَ: حدَّثَنا أَبُو ضَمْرَةَ قالَ: حدَّثَنا مُوسَى بنُ عُقْبَةَ، عَنْ نافعٍ أنَّ عَبْدَ اللهِ كانَ إذَا دَخَلَ الكَعْبَةَ مَشَى قِبَلَ وَجْهِهِ حِينَ يَدْخُلُ، وجَعَلَ البابَ قِبَلَ ظَهْرِهِ، فَمَشى حتَّى يَكُونَ بَيْنَه وبَينَ الجِدَارِ الذي قِبَلَ وَجْهِهِ قَرِيباً مِنْ ثَلاثِ أَذْرُعٍ صَلَّى، يَتَوَخَّى المَكانَ الَّذِي أَخْبَرَهُ بِهِ بِلالٌ أنَّ النَّبيَّ ﷺ صلَّى فِيهِ قالَ: وَلَيْسَ على أحَدٍ بأسٌ أنْ يُصَلِّيَ في أيِّ نَوَاحِي البَيْتِ شاءَ. [راجع: ٣٩٧]

(98) CHAPTER. To offer *Aṣ-Ṣalāt* (prayers) facing a *Rāḥila* (mount) a camel, a tree or a camel-saddle (etc. as a *Sutra*).

(٩٨) بابُ الصَّلاةِ إلى الراحِلَةِ وَالبَعِيرِ والشَّجَرِ والرَّحْلِ

507. Narrated Nāfi': Ibn 'Umar said, "The Prophet ﷺ used to make his she-camel sit across and he would offer *Ṣalāt* (prayer) facing it (as a *Sutra*)." I asked, "What would the Prophet ﷺ do if the she-camel was provoked and moved?" He said, "He (ﷺ) would take its camel-saddle and put it in front of him and offer *Ṣalāt* facing its back part (as a *Sutra*)." And Ibn 'Umar used to do the same. (This indicated that one should not offer *Ṣalāt* except behind a *Sutra*).

٥٠٧ - حدَّثَنا مُحَمَّدُ بنُ أبي بَكْرٍ المُقَدَّمي البَصْرِيُّ قَالَ: حدَّثَنا مُعْتَمِرٌ، عَنْ عُبَيْدِ اللهِ، عَنْ نافعٍ، عَنِ ابنِ عُمَرَ عَنِ النَّبيِّ ﷺ أَنَّهُ كانَ يُعَرِّضُ رَاحِلَتَهُ فَيُصَلِّي إلَيْها. قُلْتُ: أفَرَأيْتَ إذَا هَبَّتِ الرِّكابُ؟ قالَ: كانَ يأخُذُ الرَّحْلَ فَيُعَدِّلُهُ فَيُصَلِّي إلَى آخِرَتِهِ، أَوْ قالَ مُؤَخَّرِهِ وكانَ ابنُ عُمَرَ رَضِيَ اللهُ عَنْهُما يَفْعَلُهُ. [راجع: ٤٣٠]

(99) CHAPTER. To offer *Aṣ-Ṣalāt* (the prayer) facing a bed.

(٩٩) بَابُ الصَّلاةِ إلى السَّرِيرِ

508. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: Do you make us (women) equal to dogs and donkeys? While I used to lie in my bed, the Prophet ﷺ would come and offer *Ṣalāt* (prayer) facing the middle of the bed. I used to consider it not good to be in front of him in his *Ṣalāt*. So I used to slip away slowly and quietly from the foot of the bed till I got out of my blanket.

٥٠٨ - حدَّثَنَا عُثمانُ بنُ أبي شَيْبَةَ قالَ: حدَّثنا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عائِشَةَ قالَتْ: أَعَدَلْتُمونا بالكَلْبِ وَالحِمارِ؟ لَقَدْ رَأَيْتُنِي مُضْطَجِعَةً عَلى السَّرِيرِ فَيَجِيءُ النَّبِيُّ ﷺ فَيَتَوَسَّطُ السَّرِيرَ فَيُصَلِّي فَأَكْرَهُ أَنْ أَسْنَحَهُ فَأَنْسَلُّ مِنْ قِبَلِ رِجْلَي السَّرِيرِ حَتَّى أَنْسَلَّ مِنْ لِحَافي. [راجع: ٣٨٠]

(100) CHAPTER. The person offering *Ṣalāt* (prayer) should repulse that person who tries to pass in front of him.

(١٠٠) بَابٌ: يَرُدُّ المُصَلِّي مَنْ مَرَّ بينَ يَدَيْهِ،

While sitting in *Tashah-hud* [a specific sitting position adopted by a person during the *Ṣalāt* (prayer)] and while in the Ka'bah Ibn 'Umar repulsed a man (who tried to pass in front of him). He used to say, "Use force if that person refuses to retreat."

وَرَدَّ ابنُ عُمَرَ في التَّشَهُّدِ، وَفي الكَعْبَةِ وَقالَ: إنْ أَبىٰ إلَّا أنْ تُقاتِلَهُ قَاتِلْهُ.

509. Narrated Abū Sāliḥ Aṣ-Ṣammān: I saw Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ offering *Ṣalāt* (prayer) on a Friday, behind something which acted as a *Sutra*. A young man from Banī Abī Mu'aiṭ wanted to pass in front of him (between him and the *Sutrā*), but Abū Sa'īd repulsed him with a push on his chest. Finding no alternative, he again tried to pass but Abū Sa'īd pushed him with a greater force. The young man abused Abū Sa'īd and went to Marwān and lodged a complaint against Abū Sa'īd. Abū Sa'īd followed the young man to Marwān who asked him, "O Abū Sa'īd! What has happened between you and the son of your brother?" Abū Sa'īd said to him, "I heard the Prophet ﷺ saying, 'If anybody amongst you is offering *Ṣalāt* behind

٥٠٩ - حدَّثَنَا أبو مَعْمَرٍ قالَ: حدَّثَنا عَبْدُ الوَارِثِ قالَ: حدَّثَنا يُونُسُ، عَنْ حُمَيْدٍ ابنِ هِلالٍ، عَنْ أبي صالحٍ أَنَّ أبا سَعِيدٍ قالَ: قالَ النَّبِيُّ ﷺ ح وحدَّثَنا آدَمُ قال: حدَّثَنا سُلَيْمانُ بنُ المُغيرَةِ قالَ: حدَّثَنا حُمَيْدُ بنُ هِلالٍ العَدَوِيُّ قالَ: حدَّثَنا أَبُو صالحٍ السَّمَّانُ قالَ: رَأَيْتُ أبا سَعِيدٍ الخُدْرِيَّ في يَوْمِ جُمُعَةٍ يُصَلِّي إلى شَيْءٍ يَسْتُرُهُ مِنَ النَّاسِ، فأَرَادَ شابٌّ مِنْ بَنِي أَبي مُعَيْطٍ أَنْ يَجْتازَ بَيْنَ

يَدَيه، فَدَفَعَ أَبُو سَعِيدٍ في صَدْرِهِ فَنَظَرَ الشَّابُّ فَلَمْ يَجِدْ مَساغاً إلّا بَيْنَ يَدَيه، فَعادَ لِيَجْتازَ فَدَفَعَهُ أَبُو سَعِيدٍ أَشَدَّ مِنَ الأُولى فَنالَ مِنْ أَبي سَعِيدٍ، ثُمَّ دَخَلَ عَلى مَرْوَانَ فَشَكا إلَيْهِ ما لَقِيَ مِنْ أَبي سَعِيدٍ، ودَخَلَ أَبُو سَعِيدٍ خَلْفَهُ عَلى مَرْوَانَ. فَقالَ: ما لَكَ وَلابْنِ أَخِيكَ يا أَبا سَعِيدٍ؟ قالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إذَا صَلَّى أَحَدُكُمْ إلى شَيْءٍ يَسْتُرُه مِنَ النَّاسِ فأَرَادَ أَحَدٌ أَنْ يَجْتازَ بَيْنَ يَدَيْهِ، فَلْيَدْفَعْهُ فإنْ أَبى فَلْيُقاتِلْهُ فإنَّما هُوَ شَيْطانٌ». [انظر: ٣٢٧٤]

something as a *Sutra* and somebody tries to pass in front of him (between him and the *Sutra*), then he should repulse him and if he refuses, he should use force against him for he is a Satan'."

(101) CHAPTER. The sin of a person who passes in front of a person offering *Ṣalāt* (prayer).

(١٠١) بابُ إثْمِ المَارِّ بَيْنَ يَدَي المُصَلِّي

٥١٠ - حَدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أَخبَرَنا مالكٌ عَنْ أَبي النَّضْرِ مَوْلى عُمَرَ بنِ عُبَيْدِ اللهِ، عَنْ بُسْرِ بنِ سَعِيدٍ أَنَّ زَيْدَ بنَ خالِدٍ أَرْسَلَهُ إلى أَبي جُهَيْمٍ يَسْأَلُهُ: ماذَا سَمعَ مِنْ رَسُولِ اللهِ ﷺ في المَارِّ بَينَ يَدَي المُصَلِّي، فقالَ أبُو جُهَيمٍ: قالَ رَسُولُ اللهِ ﷺ: «لَوْ يَعْلَمُ المَارُّ بَينَ يَدَي المُصَلِّي ماذَا عَلَيْهِ لَكانَ أَنْ يَقِفَ أَرْبَعِينَ خَيراً لَهُ مِنْ أَنْ يَمُرَّ بَينَ يَدَيْهِ». قالَ أَبُو النَّضْرِ: لا أَدْرِي قالَ: أَرْبَعِينَ يَوْماً أَوْ شَهْراً أَوْ سَنَةً.

510. Narrated Busr bin Sa'īd, that Zaid bin Khālid رَضِيَ اللهُ عَنْهُ sent him to Abī Juhaim to ask him what he had heard from Allāh's Messenger ﷺ about a person passing in front of another person who was offering *Ṣalāt* (prayer). Abū Juhaim replied, "Allāh's Messenger ﷺ said, 'If the person who passes in front of another person in *Ṣalāt* knew the magnitude of his sin, he would prefer to wait for 40 (days, months or years) rather than to pass in front of him.'" Abū An-Naḍr said, "I do not remember exactly whether he said 40 days, months or years."

(102) CHAPTER. A man facing a man while offering *Ṣalāt* (prayer) —

(١٠٢) بابُ اسْتِقْبالِ الرَّجُلِ الرَّجُلَ وهُوَ يُصَلِّي،

وكَرِهَ عُثمانُ أَنْ يُسْتَقْبَلَ الرَّجُلُ وهُوَ يُصَلِّي، وإنَّما هذا إذا اشْتَغَلَ بِهِ، فأَمَّا إذَا لَمْ يَشْتَغِلْ فَقَدْ قالَ زَيْدُ بنُ ثابتٍ: مَا بالَيْتُ، إنَّ الرَّجُلَ لا يَقْطَعُ صَلاةَ الرَّجُلِ.

'Uthmān disliked to face a praying person if it diverted his attention. Zaid bin Thābit said, "'But if it does not have such an effect, a man does not cancel the *Ṣalāt* (prayers) of another man."

٥١١ - حدَّثَنا إسماعيلُ بنُ خَليلٍ: حدَّثَنا عَليُّ بنُ مُسْهِرٍ، عَنِ الأعمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عائِشَةَ أنَّهُ ذُكِرَ عِنْدها ما يَقْطَعُ الصَّلاةَ فَقالُوا: يَقْطَعُها الكَلْبُ والحِمارُ والمَرْأةُ. قالَتْ: لَقَدْ جَعَلْتُمُونا كِلاباً، لَقَدْ رَأَيْتُ النَّبيَّ ﷺ يُصَلِّي وإنِّي لَبَيْنَهُ وبَيْنَ القِبْلَةِ وأَنا مُضْطَجِعَةٌ عَلى السَّريرِ فَتَكُونُ لي الحَاجَةُ وَأَكْرَهُ أنْ أَسْتَقْبِلَهُ فأَنْسَلُّ انْسِلالاً.

وعَنِ الأَعمَشِ، عَن إبرَاهِيمَ، عَنِ الأَسْوَدِ عَنْ عائِشَةَ نَحْوَهُ. [راجع: ٣٨٢]

511. Narrated 'Āishah رَضِيَ الله عَنها: The things which annul *Aṣ-Ṣalāt* (the prayers) were mentioned before me. They said, "Prayer is annuled by a dog, a donkey and a woman (if they pass in front of the praying people)." I said, "You have made us (i.e., women) dogs. I saw the Prophet ﷺ offering *Ṣalāt* (prayers) while I used to lie in my bed between him and the *Qiblah*. Whenever I was in need of something, I would slip away, for I disliked to face him."

(١٠٣) بابُ الصَّلاةِ خَلْفَ النَّائِمِ

(103) CHAPTER. To offer *Aṣ-Ṣalāt* (the prayer) behind a sleeping person.

٥١٢ - حدَّثَنا مُسَدَّدٌ قالَ: حدَّثَنا يَحْيَى قالَ: حدَّثَنا هِشامٌ قالَ: حدَّثَني أَبي عَنْ عائِشَةَ قالَتْ: كانَ النَّبيُّ ﷺ يُصَلِّي وأَنا رَاقِدَةٌ مُعْتَرِضَةٌ عَلى فِراشِهِ، فَإِذَا أرادَ أنْ يُوتِرَ أَيْقَظَني فَأَوْتَرْتُ. [راجع: ٣٨٢]

512. Narrated 'Āishah رَضِيَ الله عَنها: The Prophet ﷺ used to offer *Ṣalāt* (prayer) while I used to sleep across in his bed in front of him, and then, when he wanted to pray *Witr*, he would wake me up and I would pray *Witr*.

(١٠٤) بابُ التَّطَوُّعِ خَلْفَ المَرْأَةِ

(104) CHAPTER. To offer *Nawāfil* (non-obligatory prayers) behind a sleeping woman.

513. Narrated 'Āishah رَضِيَ اللهُ عَنها, the wife of the Prophet ﷺ: I used to sleep in front of Allāh's Messenger ﷺ with my legs opposite his *Qiblah* (facing him); and whenever he prostrated, he pushed my feet and I withdrew them and whenever he stood, I stretched them." 'Āishah رَضِيَ اللهُ عَنها added, "In those days there were no lamps in the houses."

٥١٣ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أَخْبَرَنا مالكٌ عَنْ أَبي النَّضْرِ مَوْلَى عُمَرَ بنِ عُبَيْدِ اللهِ، عَنْ أَبي سَلَمَةَ بنِ عَبْدِ الرَّحْمٰنِ، عَنْ عائِشَةَ زَوْجِ النَّبِيِّ ﷺ أنها قالَتْ: كُنْتُ أَنامُ بينَ يَدَيْ رَسُولِ اللهِ ﷺ وَرِجْلايَ في قِبْلَتِهِ، فإذَا سَجَدَ غَمَزَني فَقَبَضْتُ رِجْلَيَّ فإذَا قامَ بَسَطْتُهُما. قالَتْ: وَالبُيوتُ يَوْمَئِذٍ لَيْسَ فِيها مَصابِيحُ. [راجع: ٣٨٢]

(105) CHAPTER. Whoever said: "Nothing annuls *Aṣ-Ṣalāt* (the prayer) (i.e. nothing of what others do, not the praying person himself)."

(١٠٥) بابٌ مَنْ قالَ: لا يَقْطَعُ الصَّلاةَ شَيءٌ

514. Narrated 'Āishah رَضِيَ اللهُ عَنها: The things which annul prayer were mentioned before me (and those were): a dog, a donkey and a woman. I said, "You have compared us (women) to donkeys and dogs. By Allāh! I saw the Prophet ﷺ offering prayers while I used to lie in (my) bed between him and the *Qiblah.* Whenever I was in need of something and, I disliked to sit and trouble the Prophet ﷺ, then, I would slip away by the side of his feet."

٥١٤ - حدَّثَنا عُمَرُ بنُ حَفْصٍ قالَ: حدَّثَنا أَبي قالَ: حدَّثَنا الأَعْمَشُ قالَ: حدَّثَنا إبْراهِيمُ عَنِ الأسوَدِ عَن عائِشَةَ. قالَ الأَعمَشُ: وَحَدَّثَني مُسْلِمٌ عَنْ مَسْرُوقٍ، عَنْ عائِشَةَ، ذُكِرَ عِنْدَها مَا يَقْطَعُ الصَّلاةَ الكَلْبُ والحِمارُ وَالمَرْأةُ، فَقالَتْ عَائِشَةُ: شَبَّهتُمُونا بالحُمُرِ والكِلابِ، وَاللهِ لَقَدْ رَأَيْتُ النَّبيَّ ﷺ يُصَلِّي وَإنِّي عَلى السَّرِيرِ بَيْنَهُ وبَينَ القِبْلَةِ مضْطَجِعَةٌ فَتَبْدُو لي الحاجَةُ فَأَكْرَهُ أَنْ أَجْلِسَ فأُوذِيَ النَّبيَّ ﷺ فأَنْسَلُّ مِنْ عِنْدِ رِجْلَيه. [راجع: ٣٨٢]

515. Narrated 'Āishah رَضِيَ اللهُ عَنها the wife of the Prophet ﷺ: Allāh's Messenger ﷺ used to get up at night and offer prayers while I

٥١٥ - حدَّثَنا إسحاقُ قالَ: أَخْبرَنا يَعْقُوبُ بنُ إبْراهيمَ قالَ:

used to lie across between him and the *Qiblah* on his family's bed.

(106) CHAPTER. If a small girl is carried on one's neck during *Aṣ-Ṣalāt* (the prayer).

516. Narrated Abū Qatāda Al-Anṣārī رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ was offering *Ṣalāt* (prayer) and he was carrying Umama the daughter of Zainab, the daughter of Allāh's Messenger ﷺ and she was the daughter of 'Āṣ bin Rabī' bin 'Abd-Shams. When he prostrated, he put her down and when he stood, he carried her (on his neck).

(107) CHAPTER. To offer *Ṣalāt* (prayer) facing a bed occupied by a menstruating woman.

517. Narrated Maimūna bint Al-Ḥārith رَضِيَ اللهُ عَنْها: My bed was beside the *Muṣallā* (praying place) of the Prophet ﷺ and sometimes his garment fell on me while I used to lie in my bed.

حدَّثَني ابنُ أَخي ابْنِ شِهابٍ أَنَّهُ سَأَلَ عَمَّهُ عَنِ الصَّلاةِ: يَقْطَعُها شَيءٌ؟ فَقالَ: لا يَقْطَعُها شَيءٌ. أَخْبَرَني عُرْوَةُ بنُ الزُّبيرِ أَنَّ عائِشَةَ زَوْجَ النَّبِيِّ ﷺ قالَتْ: لَقَدْ كانَ رَسُولُ اللهِ ﷺ يَقُومُ فَيُصَلِّي مِنَ اللَّيْلِ وَإِنِّي لَمُعْتَرِضَةٌ بَيْنَهُ وبَينَ القِبْلَةِ عَلى فِراشِ أَهْلِهِ. [راجع: ٣٨٢]

(١٠٦) بابٌ إِذا حَمَلَ جارِيَةً صَغِيرَةً عَلى عُنُقِهِ في الصَّلاةِ

٥١٦ - **حدَّثنا** عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أَخْبَرَنا مالكٌ، عَنْ عامِرِ بنِ عَبْدِ اللهِ بْنِ الزُّبيرِ، عنْ عَمْرِو بْنِ سُلَيمٍ الزُّرَقِيِّ عَنْ أَبي قَتادَةَ الأَنْصارِيِّ أَنَّ رَسُولَ اللهِ ﷺ كانَ يُصَلِّي وَهُوَ حَامِلٌ أُمامَةَ بِنْتَ زَيْنَبَ بِنْتِ رَسُولِ اللهِ ﷺ وَلأَبي العاصِ بنِ رَبِيْعَةَ بنِ عَبْدِ شَمْسٍ، فإِذَا سَجَدَ وَضَعَهَا وَإِذا قامَ حَمَلَها. [انظر: ٥٩٩٦]

(١٠٧) بابٌ إِذا صَلَّى إِلى فِراشٍ فِيهِ حائِضٌ

٥١٧ - **حدَّثنا** عَمْرُو بن زُرَارَةَ قالَ: أَخْبَرَنا هُشَيمٌ، عَنِ الشَّيْبانِيِّ، عَنْ عَبْدِ اللهِ بنِ شَدَّادِ بنِ الهَادِ قالَ: أَخْبَرَتْنِي خالَتِي مَيْمُونَةُ بِنْتُ الحَارِثِ قالَتْ: كانَ فِرَاشِي حِيالَ مُصَلَّى النَّبِيِّ ﷺ فَرُبَّما وَقَعَ ثَوبُهُ عَلَيَّ وأَنا عَلى فِراشي. [راجع: ٣٣٣]

518. Narrated Maimūna رَضِيَ اللهُ عَنها: The Prophet ﷺ used to offer prayers while I used to sleep beside him during my periods (menses) and in prostrations his garment used to touch me.

٥١٨ - حدَّثنا أَبُو النُّعْمانِ قالَ: حدَّثَنا عَبْدُ الوَاحِدِ بنُ زِيادٍ قالَ: حدَّثَنا الشَّيْبانيُّ سليمانُ: حدَّثنا عَبْدُ اللهِ بنُ شَدَّادٍ قالَ: سَمِعْتُ مَيْمُونَةَ تَقُولُ: كانَ النَّبيُّ ﷺ يُصَلِّي وأَنا إِلَى جَنْبِهِ نائِمَةٌ فإِذَا سَجَدَ أَصابَنِي ثَوبُهُ وَأَنا حائِضٌ. [راجع: ٣٣٣]

(108) CHAPTER. Is it permissible to touch or push one's wife in prostration, in order to prostrate properly?

(١٠٨) بابٌ هَلْ يَغمِزُ الرَّجُلُ امْرَأَتَهُ عِنْدَ السُّجُودِ لِكَيْ يَسْجُدَ؟

519. Narrated 'Āishah رَضِيَ اللهُ عَنها: It is not good that you people have made us (women) equal to dogs and donkeys. No doubt I saw Allāh's Messenger ﷺ offering prayers while I used to lie between him and the *Qiblah* and when he wanted to prostrate, he pushed my legs and I withdrew them.

٥١٩ - حدَّثَنا عَمْرُو بنُ عَلِيٍّ قالَ: حدَّثَنا يَحْيَى قالَ: حدَّثنا عُبَيْدُ اللهِ قالَ: حدَّثَنا القاسِمُ عَنْ عائِشَةَ رَضِيَ اللهُ عَنها قالَتْ: بِئْسَما عَدَلْتُمُونا بالكَلْبِ وَالحِمارِ، لَقَدْ رَأَيْتُنِي وَرَسُولُ اللهِ ﷺ يُصَلِّي وَأَنا مُضْطَجِعَةٌ بَيْنَهُ وَبَيْنَ القِبْلَةِ فإِذَا أَرادَ أَنْ يَسْجُدَ غَمزَ رِجْلَيَّ فَقَبَضْتُهُما. [راجع: ٣٨٢]

(109) CHAPTER. A woman can remove troublesome or offensive things from a person in *Ṣalāt* (prayer).

(١٠٩) بابُ المَرْأَةِ تَطْرَحُ عَنِ المُصَلِّي شَيْئاً مِنَ الأذى

520. Narrated 'Amr bin Maimūn: 'Abdullāh (bin Mas'ūd) said, "While Allāh's Messenger ﷺ was offering *Ṣalāt* (prayer) near the Ka'bah, there were some Quraish people sitting in a gathering. One of them said, 'Don't you see this *Murā'ey* (the one who does deeds just to show off)? Who amongst you can go and bring the dung, blood and the abdominal contents (intestines, etc.) of the slaughtered camels of the family of so-and-so and then wait till he prostrates and put that in between his

٥٢٠ - حدَّثنا أَحْمَدُ بنُ إِسحاقَ السُّورَمارِيُّ قالَ: حدَّثَنا عُبَيْدُ اللهِ بنُ مُوسَى قالَ: حدَّثَنا إِسْرَائِيل عَنْ أَبي إِسحاقَ عَنْ عَمْرِو بنِ مَيْمُونٍ، عَنْ عَبْدِ اللهِ قالَ: بَيْنما رَسُولُ اللهِ ﷺ قائِمٌ يُصَلِّي عِنْدَ الكَعْبَةِ وجمْعٌ مِنْ قُرَيْشٍ فِي مَجالِسِهِمْ: إِذْ قالَ قائِلٌ مِنْهُمْ: أَلا تَنْظُرون إِلى هذَا المُرَائي؟

أَيُّكُمْ يَقُومُ إِلَى جَزُورِ آلِ فُلانٍ فَيَعْمِدُ إِلَى فَرْثِها ودَمِها وسَلاها فَيَجِيءُ بِهِ ثُمَّ يُمْهِلُه حتَّى إِذَا سَجَدَ وَضَعَه بَينَ كَتِفَيْهِ؟ فانْبَعَثَ أَشْقاهُمْ، فَلَمَّا سَجَدَ رَسُولُ اللهِ ﷺ وَضَعَه بينَ كَتِفَيْهِ وَثَبَتَ النَّبِيُّ ﷺ ساجِداً فَضَحِكُوا حتَّى مَالَ بَعْضُهُمْ إِلَى بَعْضٍ مِنَ الضَّحِكِ. فانْطَلَقَ مُنْطَلِقٌ إِلَى فاطِمَةَ وَهِيَ جُوَيْرِيَةٌ فَأَقْبَلَتْ تَسْعَى وَثَبَتَ النَّبِيُّ ﷺ ساجِداً حتَّى أَلْقَتْه عَنْه، وأَقْبَلَتْ عَلَيْهِمْ تَسُبُّهمْ، فَلَمَّا قَضَى رَسُولُ اللهِ ﷺ الصَّلاةَ قالَ: «اللَّهُم عَلَيْكَ بِقُرَيْشٍ اللَّهُمَّ عَلَيْكَ بِقُرَيْشٍ» ثُم سَمَّى: «اللَّهُمَّ عَلَيْكَ بِعَمْرِو بنِ هِشامٍ، وَعُتبَةَ بنِ رَبيعَةَ، وشَيْبَةَ بنِ رَبيعَةَ، وَالوليد بنِ عُتْبَةَ، وأُميَّةَ بنِ خَلَفٍ، وعُقْبَةَ بنِ أَبي مُعَيْطٍ وعُمارَةَ بنِ الوَلِيدِ». قالَ عَبْدُ اللهِ: فَوَاللهِ لَقَدْ رَأَيْتُهُم صَرْعَى يَوْمَ بَدْرٍ، ثُمَّ سُحِبُوا إِلَى القَلِيبِ قَلِيبِ بَدْرٍ، ثُمَّ قالَ رَسُولُ اللهِ ﷺ: «وأُتْبِعَ أَصْحابُ القَلِيبِ لَعْنَةً». [راجع: ٢٤٠]

shoulders?' The most wretched amongst them ('Uqba bin Abī Mu'aiṭ) went (and brought them) and when Allāh's Messenger ﷺ prostrated, he put them between his shoulders. The Prophet ﷺ remained in prostration and they laughed so-much-so that they fell on each other. A passer-by went to Fāṭima (the daughter of the Prophet ﷺ), who was a young girl in those days. She came running and the Prophet ﷺ was still in prostration. She removed them (the abdominal contents of the camel) and cursed at the Quraish on their faces. When Allāh's Messenger ﷺ completed his prayer, he said, 'O Allāh! Destroy the (infidels of) Quraish.' He said so thrice and added, 'O Allāh! Destroy 'Amr bin Hishām, 'Utba bin Rabī'a, Shaiba bin Rabī'a, Al-Walīd bin 'Utba, Umaiyya bin Khalaf, 'Uqba bin Abī Mu'aiṭ and 'Umāra bin Al-Walīd'."

'Abdullāh added, "By Allāh! I saw all of them dead in the battlefield on the Day of Badr, and they were dragged and thrown in the *Qalīb* (a well) at Badr. Allāh's Messenger ﷺ then said, 'Allāh's Curse has descended upon the people of the *Qalīb*".

9 - THE BOOK OF THE TIMES OF *AṢ-ṢALĀT* (THE PRAYERS) AND ITS SUPERIORITY

٩ - كتاب مواقيت الصَّلاة

(1) CHAPTER. The times of *Aṣ-Ṣalāt* (the prayers) and the superiority of offering *Ṣalāt* (prayers) in time.

And the Statement of Allāh: "... Verily, *As-Salāt* (the prayer) is enjoined on the believers at fixed hours." (V.4:103)

521. Narrated Ibn Shihāb: Once 'Umar bin 'Abdul 'Azīz delayed *Aṣ-Ṣalāt* (the prayer) and 'Urwa bin Az-Zubair went to him and said, "Once in 'Irāq, Al-Mughīra bin Shu'ba delayed his *Ṣalāt* (prayers) and Abū Mas'ūd Al-Anṣārī went to him and said, 'O Mughīra! What is this? Don't you know that once Jibrīl (Gabriel) عليه السلام came and offered *Ṣalāt* (*Fajr* prayer) and Allāh's Messenger ﷺ offered *Ṣalāt* too, then he offered *Ṣalāt* again (*Ẓuhr* prayer) and so did Allāh's Messenger ﷺ and again he offered *Ṣalāt* (*'Aṣr* prayer) and Allāh's Messenger ﷺ did the same; again he offered *Ṣalāt* (*Maghrib* prayer) and so did Allāh's Messenger ﷺ; and again he offered *Ṣalāt* (*'Ishā* prayer) and so did Allāh's Messenger ﷺ and (Jibrīl عليه السلام) said, 'I was ordered to do so (to demonstrate *Ṣalāt* prescribed to you)?'" 'Umar (bin 'Abdul 'Azīz) said to 'Urwa, "Be sure of what you say. Did Jibrīl lead Allāh's Messenger ﷺ at the stated times of *Ṣalāt*?" 'Urwa replied, "Bashīr bin Abī Mas'ūd narrated like this on the authority of his father."

(١) بـابُ مَواقيتِ الصَّلاةِ وفَضْلِها،

وقَوْلِهِ: ﴿إِنَّ ٱلصَّلَوٰةَ كَانَتْ عَلَى ٱلْمُؤْمِنِينَ كِتَٰبًا مَّوْقُوتًا﴾ [النساء:١٠٣] مُوَقَّتاً وقَّتَهُ عَلَيْهِم.

٥٢١ - حدَّثَنا عَبْدُ اللهِ بنُ مَسْلَمَةَ قالَ: قَرَأْتُ عَلى مالِكٍ، عَنِ ابنِ شِهابٍ أنَّ عُمَرَ ابنَ عَبْدِ العَزيزِ أخَّرَ الصَّلاةَ يَوْماً، فَدَخَلَ عَلَيْهِ عُرْوَةُ بنُ الزُّبَيرِ فأخْبَرَهُ أنَّ المُغيرَةَ بنَ شُعْبَةَ أخَّرَ الصَّلاةَ يَوْماً وَهُوَ بِالعِراقِ فَدَخَلَ عَلَيْهِ أبُو مَسْعُودٍ الأنْصارِيُّ فَقالَ: ما هَذا يا مُغيرَةُ؟ ألَيْسَ قَدْ عَلِمْتَ أنَّ جِبْريلَ صَلَواتُ اللهِ وَسَلامُه عَلَيهِ نزلَ فصلَّى، فَصَلَّى رَسُولُ اللهِ ﷺ، ثم صلَّى فَصَلَّى رَسُولُ اللهِ ﷺ، ثم صلَّى فَصَلَّى رَسُولُ اللهِ ﷺ، ثم صلَّى فَصَلَّى رَسُولُ اللهِ ﷺ، ثم صلَّى فَصَلَّى رَسُولُ اللهِ ﷺ. ثُمَّ قالَ: «بِهٰذا أُمِرْتُ». فَقالَ عُمَرُ لِعُرْوَةَ: اعْلَمْ ما تُحَدِّثُ بِهِ، أوَإنَّ جبريلَ هُوَ أقامَ لِرَسُولِ اللهِ ﷺ وَقْتَ الصَّلاةِ؟ قالَ عُرْوَةُ: كذلِكَ كانَ بَشيرُ بْنُ أبي مَسْعودٍ يُحدِّثُ عَنْ أبيهِ.

[انظر: ٣٢٢١، ٤٠٠٧]

522. Narrated 'Urwa: 'Āishah رَضِيَ اللهُ عَنْها told me that Allāh's Messenger ﷺ used to offer *'Aṣr* prayer when the sun-shine was still inside her residence (i.e., the early stated prescribed time of *'Aṣr*)."

٥٢٢ - قالَ عُرْوَةُ وَلَقَدْ حدَّثَتْني عائِشَةُ أنَّ رَسُولَ اللهِ ﷺ كانَ يُصلِّي العَصْرَ والشَّمْسُ في حُجْرَتِها قَبْلَ أنْ تَظْهَرَ. [انظر: ٥٤٤، ٥٤٥، ٥٤٦، ٣١٠٣]

(2) CHAPTER. The Statement of Allāh عز وجل:
(And remain always) turning in repentance to Him (only), and be afraid and dutiful to Him; and perform *As-Salāt* (*Iqāmat aṣ-Ṣalāt*) and be not of *Al-Mushrikūn* (the disbelievers in the Oneness of Allāh, polytheists, idolaters)." (V.30:31)

(٢) بابُ قَوْلِ اللهِ تعالى ﴿مُنِيبِينَ إِلَيْهِ وَٱتَّقُوهُ وَأَقِيمُوا۟ ٱلصَّلَوٰةَ وَلَا تَكُونُوا۟ مِنَ ٱلْمُشْرِكِينَ﴾ [الروم: ٣١]

523. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Once a delegation of 'Abdul Qais came to Allāh's Messenger ﷺ and said, "We belong to such and such branch of the tribe of Rabī'a and we can only come to you in the sacred months. Order us to do something good (religious deeds) so that we may take it from you (act on them) and also invite to it our people whom we have left behind (at home). The Prophet ﷺ said, "I order you to do four things and forbid you from four things. (The first four are as follows):

1. To believe in Allāh. (And then he explained it to them i.e.) to testify that *Lā ilāha illallāh wa anni* (Muḥammad) *Rasūl Allāh*, (none has the right to be worshipped but Allāh) and I (Muḥammad ﷺ) am the Messenger of Allāh.
2. *Iqāmat-aṣ-Ṣalāt* [To perform *As-Salāt* (prayers) (at their stated times)].
3. To pay *Zakāt*
4. To give me *Khumūs* (i.e., 1/5th of the booty to be given in Allāh's Cause).

(The other four things which are forbidden are as follows):

1. *Ad-Dubbā*

٥٢٣ - **حدَّثنا** قُتَيْبَةُ بنُ سَعيدٍ قالَ: حدَّثَنا عَبَّادٌ (هُوَ ابنُ عَبَّادٍ) عَنْ أبي جَمْرَةَ، عَنِ ابنِ عَبَّاسٍ قالَ: قَدِمَ وَفْدُ عَبْدِ القَيْسِ عَلى رَسُولِ اللهِ ﷺ فَقالُوا: إنَّا هذا الحَيّ مِنْ رَبيعَةَ، وَلَسْنا نَصِلُ إلَيْكَ إلَّا في الشَّهْرِ الحَرامِ، فمُرْنا بِشَيْءٍ نَأْخُذُهُ عَنْكَ وَنَدْعُو إلَيْهِ مَنْ وَراءَنا. فَقالَ: «آمُرُكُمْ بأَرْبَعٍ، وأنهاكُمْ عَنْ أرْبَعٍ: الإيمانِ باللهِ - ثُمَّ فَسَّرَها لَهُمْ - شَهادَةُ أنْ لا إله إلَّا اللهُ وأنّي رَسُولُ اللهِ وإقامُ الصَّلاةِ وإيتاءُ الزَّكاةِ وأنْ تُؤَدُّوا إلَيَّ خُمُسَ ما غَنِمْتُمْ، وأنْهى عَنِ الدُّبَّاءِ وَالحَنْتَمِ وَالمُقَيَّرِ والنَّقِيرِ». [راجع: ٥٣]

2. *Al-Ḥantam*
3. *Al-Muqaiyar*
4. *An-Naqīr* (all these are utensils used for the preparation of alcoholic drinks)."

(3) CHAPTER. To give the *Bai'āh* (pledge) for *Iqāmat-aṣ-Ṣalāt* [the offering of *Aṣ-Ṣalāt* (the prayers)].

(٣) **بابُ** البَيْعَةِ عَلى إِقامِ الصَّلاةِ

524. Narrated Jarīr bin 'Abdullāh رَضِيَ الله عَنْهُما: I gave the *Bai'āh* (pledge) to Allāh's Messenger ﷺ for *Iqāmat-aṣ-Ṣalāt*[1], to pay *Zakāt* regularly, and to be sincere and true to every Muslim (i.e., to order them for *Al-Ma'rūf*, i.e., Islāmic Monotheism and all that Islām orders one to do and to forbid them from *Al-Munkar* i.e., disbelief, polytheism of all kinds and all that Islam has forbidden), to help them, and to be merciful and kind to them. [See *Hadith* No.57]

٥٢٤ - حَدَّثَنا مُحَمَّدُ بنُ المُثَنَّى قالَ: حَدَّثَنا يَحيى قالَ: حَدَّثَنا إِسْمَاعِيلُ قالَ: حَدَّثَنا قَيْسٌ عَنْ جَرِيرِ بنِ عَبْدِ اللهِ قالَ: بايَعْتُ رَسُولَ اللهِ ﷺ عَلى إِقامِ الصَّلاةِ، وإِيتاءِ الزَّكاةِ، والنُّصْحِ لِكُلِّ مُسْلِمٍ. [راجع: ٥٧]

(4) CHAPTER. *Aṣ-Ṣalāt* (the prayer) is expiation (of sins).

(٤) **بابٌ**: الصَّلاةُ كَفَّارَةٌ

525. Narrated Shaqīq that he had heard Ḥudhaifa saying, "Once we were sitting with 'Umar رَضِيَ الله عَنْهُ and he said, 'Who amongst you remembers the statement of Allāh's Messenger ﷺ about the *Al-Fitnah* (trial and affliction)?' I said, 'I know it as the Prophet ﷺ had said it.' 'Umar said, 'No doubt you are bold.' I said, 'The *Al-Fitnah* caused for a man

٥٢٥ - حَدَّثَنا مُسَدَّدٌ قالَ: حَدَّثَنا يَحيى، عَنِ الأَعمَشِ قالَ: حَدَّثَني شَقِيقٌ قالَ: سَمِعْتُ حُذَيْفَةَ قالَ: كُنَّا جُلُوساً عِنْدَ عُمَرَ بنِ الخَطَّابِ رَضِيَ اللهُ عَنْهُ فَقالَ: أَيُّكُمْ يَحْفَظُ قَوْلَ

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(1) (H.524) *Iqāmat-aṣ-Ṣalāt* إقامة الصلاة: [the offering of *Aṣ-Ṣalāt* (the prayers)]. It means that:
a) Every Muslim, male or female, is obliged to offer his *Salāt* (prayers) regularly five times a day at the specified times; the male in a mosque in congregation and the female at home. As the Prophet ﷺ has said: "Order your children for *Ṣalāt* (prayers) at the age of seven and beat them (about it) at the age of ten." The chief (of a family, town, tribe, etc.) and the Muslim ruler of a country are held responsible before Allāh in case of non-fulfilment of this obligation by the Muslims under his authority.
b) To offer the *Salāt* (prayers) as the Prophet ﷺ used to offer them with all their rules and regulations. i.e. standing, bowing, prostrating, sitting as he ﷺ said: "Offer your *Salāt* (prayers) the way you see me performing them (See *Hadith* No.631." For the characteristics of the prayer of the Prophet ﷺ see *Ṣahih Al-Bukhārī*, Vol.1, *Ahadith* Nos. 735,736,739,756,823,824 and 825.

by his wife, money, children and neighbour is expiated by his *Aṣ-Ṣalāt* (the prayers), *As-Saum* (the fasts), charity and by enjoining *Al-Ma'rūf* (Islāmic Monotheism and all that Allāh has ordained) and forbidding *Al-Munkar* (disbelief, polytheism, and all that Allāh has forbidden).' 'Umar said, 'I did not mean that but I asked about that *Al-Fitnah* which will spread like the waves of the sea.' I (Ḥudhaifa) said, 'O leader of the faithful believers! You need not be afraid of it as there is a closed door between you and it.' 'Umar asked, 'Will the door be broken or opened?' I replied, 'It will be broken." 'Umar said, 'Then it will never be closed again.'" I was asked whether 'Umar knew that door. I replied that he knew it as one knows that there will be night before the tomorrow morning. I have narrated a *Ḥadīth* that is free from any mis-statement." The subnarrator added that they deputed Masrūq to ask Ḥudhaifa (about the door). Ḥudhaifa said, "The door was 'Umar himself."

رَسُولِ اللهِ ﷺ فِي الفِتْنَةِ؟ قُلْتُ: أنا، كما قالَهُ. قالَ: إنَّكَ عَلَيْهِ أوْ عَلَيْها لَجَرِيءٌ. قُلْتُ: فِتْنَةُ الرَّجُلِ فِي أَهْلِهِ ومَالِهِ وَوَلَدِهِ وجارِهِ تُكَفِّرُها الصَّلاةُ وَالصَّوْمُ والصَّدَقَةُ وَالأمْرُ وَالنَّهْيُ. قالَ: لَيْسَ هٰذا أُرِيدُ، ولَكِنِ الفِتْنَةُ التي تَمُوجُ كَما يَمُوجُ البَحْرُ؟ قالَ: لَيس عَلَيْكَ مِنْها بَأسٌ يا أمِيرَ المُؤْمِنِينَ، إنَّ بَيْنَكَ وَبَيْنَها باباً مُغْلَقاً. قالَ: أيُكْسَرُ أمْ يُفْتَحُ؟ قالَ: يُكْسَرُ. قالَ: إذاً لا يُغْلَقُ أبَداً. قُلْنا: أكانَ عُمَرُ يَعْلَمُ البابَ؟ قالَ: نَعَمْ كما أنَّ دُونَ الغَدِ اللَّيْلَةَ، إني حَدَّثْتُهُ بِحَديثٍ لَيْسَ بالأغاليطِ فَهِبْنا أنْ نَسْألَ حُذَيْفَةَ فَأمَرْنا مَسْرُوقاً فَسَألَهُ فَقالَ: البابُ عُمَرُ. [انظر: ١٤٣٥، ١٨٩٥، ٣٥٨٦، ٧٠٩٦]

526. Narrated Ibn Mas'ūd رَضِيَ اللهُ عَنْهُ: A man kissed a woman (unlawfully) and then went to the Prophet ﷺ and informed him. So Allāh revealed:

"And perform *As-Salāt (Iqāmat-aṣ-Ṣalat*[1]), at the two ends of the day and in some hours of the night [i.e., the five compulsory *Ṣalāt* (prayers)]. Verily, the good deeds remove the evil deeds (i.e., small sins)..." (V.11:114).

The man asked Allāh's Messenger ﷺ, "Is this instruction for me only?" He said, "It is for all those of my followers (who encounter a similar situation)."

٥٢٦ - حدَّثَنا قُتَيْبَةُ قالَ: حدَّثَنا يَزِيدُ ابنُ زُرَيْعٍ، عَنْ سُلَيْمانَ التَّيْمِيِّ، عَنْ أبي عُثْمانَ النَّهْدِيِّ، عَنِ ابنِ مَسْعُودٍ أنَّ رَجُلاً أصابَ مِنِ امْرَأةٍ قُبْلَةً، فَأتى النَّبِيَّ ﷺ فَأخْبَرَهُ، فَأنْزَلَ اللهُ: ﴿وَأَقِمِ ٱلصَّلَوٰةَ طَرَفَيِ ٱلنَّهَارِ وَزُلَفًا مِّنَ ٱلَّيْلِ إِنَّ ٱلْحَسَنَٰتِ يُذْهِبْنَ ٱلسَّيِّـَٔاتِ﴾ [هود:١١٤] فقالَ الرَّجُلُ: يا رَسُولَ اللهِ، ألِيَ هَذا؟ قالَ: «لِجَمِيعِ أُمَّتِي كُلِّهِمْ». [انظر: ٤٦٨٧]

(1) (H.526) *Iqāmat-aṣ-Ṣalāt* إقامة الصلاة: See the footnote of *Ḥadīth* No. 524.

(5) CHAPTER. Superiority of offering *Aṣ-Ṣalāt* (the prayer) at the stated times.

(٥) بابُ فَضْلِ الصَّلاةِ لِوَقْتِها

527. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: I asked the Prophet ﷺ "Which deed is the dearest to Allāh?" He replied, "To perform the (daily compulsory) *Ṣalāt* (prayers) at their (early) stated fixed times." I asked, "What is the next (in goodness)?" He replied, "To be good and dutiful to your parents." I again asked, "What is the next (in goodness)?" He replied, "To participate in *Jihād* (religious fighting) in Allāh's Cause."

'Abdullāh added, "These were told by the Allāh's Messenger ﷺ and if I had asked more, the Prophet ﷺ would have told me more."

[See *Ḥadīth* No.7534, Vol.9].

٥٢٧ - **حدَّثنا** أبُو الوَلِيدِ هِشامُ بنُ عَبْدِ المَلِكِ قالَ: حدَّثنا شُعْبَةُ قالَ: الوَلِيدُ بنُ العَيزارِ أخبرَني قالَ: سَمِعْتُ أبا عَمْرٍو الشَّيْبانيَّ يَقُولُ: حدَّثَنا صاحِبُ هذِهِ الدارِ، وَأشارَ بِيَدِهِ إلى دَارِ عَبْدِ اللهِ، قالَ: سَأَلْتُ النَّبيَّ ﷺ: أيُّ العَمَلِ أحَبُّ إلى اللهِ؟ قالَ: «الصَّلاةُ عَلى وَقْتِها». قالَ: ثُمَّ أيٌّ؟ قالَ: «بِرُّ الوَالِدَيْنِ». قالَ: ثُمَّ أيٌّ؟ قالَ: «الجِهادُ في سَبِيلِ اللهِ». قالَ: حدَّثَنِي بِهِنَّ رَسُولُ اللهِ ﷺ وَلَوِ اسْتَزَدْتُهُ لَزَادَنِي. [انظر: ٢٧٨٢، ٥٩٧٠، ٧٥٣٤]

(6) CHAPTER. The five *Ṣalāt* (prayers) are expiations (of sins).

(٦) بابٌ: الصَّلَواتُ الخَمْسُ كَفارَةٌ

528. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: I heard Allāh's Messenger ﷺ saying, "If there was a river at the door of anyone of you and he took a bath in it five times a day, would you notice any dirt on him?" They said, "Not a trace of dirt would be left." The Prophet ﷺ added, "That is the example of the five (daily compulsory) *Ṣalāt* (prayers) with which Allāh blots out (annuls) evil deeds."

٥٢٨ - **حدَّثنا** إبْرَاهِيمُ بنُ حَمزة قالَ: حدَّثَني ابنُ أبي حازِمٍ وَالدَّرَاوَرْدِيُّ، عَنْ يَزِيدَ بنِ عبدِ الله، عَنْ مُحَمَّدِ بن إبْراهِيمَ، عَن أبي سَلَمَةَ بنِ عَبْدِ الرَّحمن، عَنْ أبي هُرَيْرَةَ أنَّه سَمِعَ رَسُولَ اللهِ ﷺ يَقُول: «أرَأيْتُمْ لَوْ أنَّ نَهْراً بِبابِ أحَدِكم يَغْتَسِلُ فِيهِ كُلَّ يَوْمٍ خَمْساً، ما تَقُولُ ذٰلِكَ يُبْقِي مِنْ دَرَنِهِ؟» قالُوا: لا يُبْقِي مِنْ دَرَنِهِ شَيْئاً. قالَ: «فَذٰلِكَ مَثَلُ الصَّلَوَاتِ الخَمْسِ يَمْحُو اللهُ بِهِ الخَطايَا».

(7) CHAPTER. Not offering *Aṣ-Ṣalāt* (the prayer) at its stated fixed time.

(٧) **بابٌ**: في تَضْييعِ الصَّلاة عَنْ وَقْتِها

529. Narrated Ghailān: Anas رَضِيَ الله عَنْهُ said, "I do not find (now-a-days) things as it were (practised) at the time of the Prophet ﷺ." Somebody said, "Have you not done in *Aṣ-Ṣalāt* (the prayer) what you have done?"

٥٢٩ - **حدَّثَنا** مُوسَى بْنُ إسماعِيلَ قالَ: حدَّثنا مَهْدِيٌّ عَن غَيْلانَ عَنْ أَنَسٍ قالَ: ما أَعْرِفُ شَيْئاً مِمَّا كانَ عَلى عَهْدِ النَّبِيِّ ﷺ، قِيلَ: الصَّلاةُ؟ قالَ: أَلَيْسَ صَنَعْتُم ما صَنَعْتُم فِيها.

530. Narrated Az-Zuhrī that he visited Anas bin Mālik at Damascus and found him weeping and asked him why he was weeping. He replied, "I do not know anything which I used to know during the lifetime of Allāh's Messenger ﷺ except *Aṣ-Ṣalāt* (the prayer), and this *Salāt* too is lost (not offered as it should be)."

٥٣٠ - **حدَّثَنا** عَمْرُو بنُ زُرارَةَ قالَ: أخبرَنا عَبْدُ الوَاحِد بنُ وَاصِلٍ أبو عُبَيْدَةَ الحَدّادُ، عَنْ عُثْمانَ بنِ أبي رَوَّادٍ أخو عَبْدِ العَزِيزِ قالَ: سَمِعْتُ الزُّهْرِيَّ يَقُولُ: دَخَلْتُ عَلى أَنَسِ بنِ مالكٍ بِدِمَشْقَ وَهُوَ يَبْكِي فَقُلْتُ لَهُ: ما يُبْكِيكَ؟ فَقالَ: لا أَعْرِفُ شَيْئاً مِمَّا أَدْرَكْتُ إِلَّا هذِهِ الصَّلاةَ وهٰذِهِ الصَّلاةُ قَدْ ضُيِّعَتْ. وَقالَ بَكْرُ بْنُ خَلَف: حدَّثَنا مُحَمَّدُ ابنُ بَكْرٍ البُرْسانيُّ قَالَ: أَخْبَرَنا عُثْمانُ بْنُ أَبي رَوَّادٍ نَحْوَهُ.

(8) CHAPTER. A person in *Ṣalāt* (prayer) is speaking in private to his Lord (Allah) عز وجل.

(٨) **بابُ** المُصَلِّي يُناجِي رَبَّهُ عَزَّ وجَلَّ

531. Narrated Anas رَضِيَ الله عَنْهُ: The Prophet ﷺ said, "Whenever anyone of you offers *Ṣalāt* (prayer) he is speaking in private to his Lord. So he should not spit on his right but under his left foot." Qatāda said, "He should not spit in front of him but on his left or under his feet." And Shu'ba said, "He should not spit in front of him, nor on his right but on his left or under his foot." Anas said: The Prophet ﷺ said, "He should neither spit in the direction of his *Qiblah*

٥٣١ - **حدَّثَنا** مُسْلِمُ بنُ إبراهِيمَ قالَ: حدَّثَنا هِشامٌ، عَنْ قَتادَةَ عَنْ أَنَسٍ قالَ: قالَ النَّبِيُّ ﷺ: «إنَّ أَحَدَكُمْ إذَا صَلَّى يُناجِي رَبَّه فَلا يَتْفِلَنَّ عَنْ يَمِينِهِ، وَلٰكِنْ تَحْتَ قَدَمِهِ اليُسْرَى». وقالَ سَعِيدٌ عَنْ قَتادَةَ: «لا يَتْفِلُ قُدَّامَهُ أَوْ بَيْنَ يَدَيْهِ وَلٰكِنْ عَنْ يَسارِهِ أَوْ تَحْتَ

nor on his right but on his left or under his foot."

قَدَمَيْهِ». وَقالَ شُعْبَةُ: «لا يَبْزُقْ بَيْنَ يَدَيْهِ وَلا عَنْ يَمِينِهِ وَلٰكِنْ عَنْ يَسارِهِ أَوْ تَحْتَ قَدَمِهِ». وقالَ حُمَيْدٌ عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ: «لا يَبزُقُ في القِبلَةِ وَلا عَنْ يَمِينِهِ، ولٰكِنْ عَنْ يَسارِهِ أَوْ تَحْتَ قَدَمِهِ». [راجع: ٢٤١]

532. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Do the prostration properly and do not put your forearms flat with elbows touching the ground like a dog. And if you want to spit, do not spit in front, nor on the right, for the person in *Ṣalāt* (prayer) is speaking in private to his Lord (Allah) عزوجل."

٥٣٢ - حدَّثنا حَفْصُ بنُ عُمَرَ قالَ: حدَّثنا يَزِيدُ بنُ إبْراهِيمَ قالَ: حدَّثنا قَتادَةُ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ قالَ: «اعْتَدِلُوا في السجُودِ، ولا يَبْسُطْ ذِراعَيهِ كالكَلْبِ، وَإِذَا بَزَقَ فَلا يَبْزُقَنَّ بَيْنَ يَدَيْهِ وَلا عَنْ يَمِينِهِ، فإنَّما يُناجِي رَبَّه». [راجع: ٢٤١]

(9) CHAPTER. In severe heat, offer *Ẓuhr* prayers when it becomes (a bit) cooler.

(٩) بابٌ: الإبْرادُ بالظُّهْرِ في شِدَّةِ الحَرِّ

533, 534. Narrated Abū Hurairah and 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُم: Allāh's Messenger ﷺ said, "If it is very hot, then offer the *Ẓuhr* prayer when it becomes (a bit) cooler, as the severity of the heat is from the raging of the Hell-fire."

٥٣٣ ، ٥٣٤ - حدَّثنا أَيُّوبُ بنُ سُلَيْمانَ قالَ: حدَّثَنا أبو بَكْرٍ عَنْ سُلَيْمانَ ابْنِ بلالٍ: قالَ صالِحُ بنُ كَيْسانَ: حدَّثَنا الأعْرَجُ عَبْدُ الرَّحْمٰنِ وغَيْرُهُ، عَنْ أبي هُرَيْرَةَ، وَنافِعٌ مَوْلى عَبْدِ اللهِ بنِ عُمَرَ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ أنهُما حدَّثاه عَنْ رَسُولِ اللهِ ﷺ أنَّه قالَ: «إذَا اشْتَدَّ الحَرُّ فأبرِدُوا بالصَّلاةِ، فإنَّ شِدَّةَ الحَرِّ مِنْ فَيْحِ جَهَنَّمَ». [انظر: ٥٣٦]

535. Narrated Abū Dhar رَضِيَ اللهُ عَنْهُ: The *Mu'adh-dhin* (call-maker) of the Prophet ﷺ pronounced the *Ādhān* (call) for the *Ẓuhr* prayer but the Prophet ﷺ said, "Let it be cooler, let it be cooler." Or said, "Wait,

٥٣٥ - حدَّثنا ابنُ بُشّارٍ قالَ: حدَّثَنا غُنْدَرٌ قالَ: حدَّثَنا شُعْبَةُ عَنِ المُهاجِرِ أبي الحَسَنِ: سَمِعَ زَيْدَ بنَ

wait, because the severity of heat is from the raging of the Hell-fire. In severe hot weather, offer *Aṣ-Ṣalāt* (the prayer) when it becomes (a bit) cooler and the shadows of hillocks appear."

وَهْبٍ عَنْ أَبِي ذَرٍّ قَالَ: أَذَّنَ مُؤَذِّنُ النَّبِيِّ ﷺ الظُّهْرَ فَقَالَ: «أَبْرِدْ أَبْرِدْ»، أَوْ قَالَ: «انْتَظِرِ انْتَظِرْ». وَقَالَ: «شِدَّةُ الحَرِّ مِنْ فَيْحِ جَهَنَّمَ؛ حَتَّى رَأَيْنَا فَيْءَ التُّلُولِ، فَإِذَا اشْتَدَّ الحَرُّ فَأَبْرِدُوا عَنِ الصَّلَاةِ». [انظر: ٥٣٩، ٦٢٩، ٣٢٥٨]

536. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "In very hot weather delay the *Ẓuhr* prayer till it becomes (a bit) cooler because the severity of heat is from the raging of the Hell-fire.

٥٣٦ - حَدَّثَنَا عَلِيُّ بنُ عَبْدِ اللهِ قَالَ: حدَّثنا سُفْيانُ قالَ: حَفِظْنَاهُ مِنَ الزُّهْرِيِّ عَنْ سَعِيدِ بنِ المُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا اشْتَدَّ الحَرُّ فَأَبْرِدُوا بِالصَّلَاةِ فَإِنَّ شِدَّةَ الحَرِّ مِنْ فَيْحِ جَهَنَّمَ»، [راجع: ٥٣٣]

537. The fire of Hell complained to its Lord saying: O Lord! My parts are eating (destroying) one another. So Allāh allowed it to take two breaths, one in the winter and the other in the summer. The breath in the summer is at the time when you feel the severest heat and the breath in the winter is at the time when you feel the severest cold."

٥٣٧ - وَاشْتَكَتِ النَّارُ إِلَى ربها فَقَالَتْ: يا رَبِّ أَكَلَ بَعْضِي بَعْضاً، فَأَذِنَ لَهَا بِنَفَسَيْنِ، نَفَسٍ فِي الشِّتَاءِ وَنَفَسٍ فِي الصَّيْفِ، أَشَدُّ ما تجِدونَ مِنَ الحَرِّ وأَشَدُّ ما تجِدونَ مِنَ الزَّمْهَرِيرِ». [انظر: ٣٢٦٠]

538. Narrated Abū Sa'īd رَضِيَ اللهُ عَنْهُ that Allāh's Messenger ﷺ said, "Offer *Ẓuhr* prayer when it becomes (a bit) cooler as the severity of heat is from the raging of the Hell-fire."

٥٣٨ - حَدَّثَنَا عمَرُ بنُ حَفْصٍ قَالَ: حدَّثَنا أبي قَالَ: حدَّثَنا الأعمَشُ قَالَ: حدَّثَنا أبُو صالِحٍ، عَنْ أبي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَبْرِدُوا بِالظُّهْرِ فَإِنَّ شِدَّةَ الحَرِّ مِنْ فَيْحِ جَهَنَّمَ» تابَعَه سُفْيان، وَيَحْيى، وأَبُو عَوانَةَ عَنِ الأعْمَشِ. [انظر: ٣٢٥٩]

(10) CHAPTER. When going on a journey, pray *Ẓuhr* prayer when it becomes cooler.

(١٠) بابٌ: الإِبْرادُ بِالظُّهْرِ فِي السَّفَرِ

539. Narrated Abū Dhar Al-Ghifārī رَضِيَ اللهُ عَنْهُ: We were with the Prophet ﷺ on a

٥٣٩ - حَدَّثَنَا آدَمُ قَالَ: حدَّثنا

journey and the *Mu'adh-dhin* [call-maker for *Ṣalāt* (prayer)] wanted to pronounce the *Adhān* (call) for the *Ẓuhr* prayer. The Prophet ﷺ said, "Let it become cooler." He again (after a while) wanted to pronounce the *Adhān* but the Prophet ﷺ said to him, "Let it become cooler till we see the shadows of hillocks." The Prophet ﷺ added, "The severity of heat is from the raging of the Hell-fire, and in very hot weather, offer *Ṣalāt* (*Ẓuhr*) when it becomes cooler."

شُعْبَةُ قالَ: حدَّثَنا مُهاجِرٌ أبُو الحَسَنِ مَوْلًى لِبَنِي تَيمِ اللهِ قالَ: سَمِعْتُ زَيْدَ بنَ وَهْبٍ عَنْ أبي ذَرٍّ الغِفارِيِّ قالَ: كُنا مَعَ النَّبيِّ ﷺ في سَفَرٍ فَأرادَ المُؤَذِّنُ أنْ يُؤَذِّنَ لِلظُّهرِ فَقالَ النَّبيُّ ﷺ: «أبْرِدْ»، ثُمَّ أرادَ أنْ يُؤَذِّنَ فَقالَ لَه: «أبْرِدْ» حتَّى رَأيْنا فَيْءَ التُّلُولِ. فَقالَ النَّبيُّ ﷺ: «إنَّ شِدَّةَ الحَرِّ مِنْ فَيْحِ جَهَنَّمَ، فإذَا اشْتَدَّ الحَرُّ فَأبْرِدوا بالصَّلاةِ».

وَقالَ ابنُ عَبَّاسٍ رضي الله عنهما: ﴿يَتَفَيَّؤُا﴾ [النحل: ٤٨]: تَتَمَيَّلُ. [راجع: ٥٣٥]

(11) CHAPTER. The time of *Ẓuhr* prayer is when the sun declines (just after mid-day).

(١١) بابٌ: وَقْتُ الظُّهرِ عِنْدَ الزَّوالِ،

Jābir said: The Prophet ﷺ used to offer the *Ẓuhr* prayer just after mid-day (as the sun declines at noon.)

وَقالَ جابِرٌ: كانَ النَّبيُّ ﷺ يُصَلِّي بالهَاجِرَةِ.

540. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ came out as the sun declined at mid-day and offered the *Ẓuhr* prayer. He then stood on the pulpit and spoke about the Hour (Day of Judgement) and mentioned great events and matters therein. He then said, "Whoever likes to ask me about anything he can do so and I shall reply as long as I am at this place of mine." Most of the peole wept and the Prophet ﷺ said repeatedly, "Ask me." 'Abdullāh bin Ḥudhāfa As-Sahmī stood up and said, "Who is my father?" The Prophet ﷺ said, "Your father is Ḥudhāfa." The Prophet ﷺ repeatedly said, "Ask me." Then 'Umar knelt before him and said, "We are pleased with Allāh as our Lord, Islām as our

٥٤٠ - حدَّثَنا أبُو اليمانِ قالَ: أخبَرَنا شُعَيْبٌ عَنِ الزُّهرِيِّ قالَ: أخبَرَني أنَسُ بنُ مالِكٍ أنَّ رَسُولَ اللهِ ﷺ خَرَجَ حِينَ زاغَتِ الشَّمْسُ فَصَلَّى الظُّهرَ، فَقامَ عَلى المِنْبَرِ فَذَكَرَ السَّاعَةَ فَذَكَرَ أنَّ فِيها أُمُوراً عِظاماً، ثُمَّ قالَ: «مَنْ أحَبَّ أنْ يَسْألَ عَنْ شَيْءٍ فَلْيَسْألْ فَلا تَسْألُونِي عَنْ شَيءٍ إلَّا أخْبَرْتُكُمْ ما دُمْتُ في مَقامي هذَا». فَأكْثَرَ النَّاسُ في البكاءِ وأكْثَرَ أنْ يَقُولَ: «سَلُوني». فَقامَ عَبْدُ اللهِ بنُ حُذَافَةَ

religion, and Muḥammad ﷺ as our Prophet." The Prophet ﷺ then became quiet and said, "Paradise and Hell-fire were displayed in front of me on this wall just now and I have never seen a better thing (than the Paradise) and a worse thing (than the Hell-Fire.)"

السَّهْمِيُّ فَقالَ: مَنْ أَبي؟ قالَ: «أَبُوكَ حُذافَة». ثُمَّ أَكْثَرَ أَنْ يَقُولَ: «سَلُوني»، فبرَكَ عُمَرُ عَلى رُكْبَتَيْهِ فَقالَ: رَضِينا بِاللهِ رَبًّا، وبالإِسْلامِ دِيناً، وبِمُحَمَّدٍ نَبِيًّا، فَسَكَتَ ثُمَّ قالَ: «عُرِضَتْ عَلَيَّ الجَنَّةُ والنَّارُ آنِفاً في عُرْضِ هذا الحائِطِ، فَلَمْ أَرَ كالْخَيرِ وَالشَّرِّ». [راجع: ٩٣]

541. Narrated Abu Al-Minhāl: Abū Barza رَضِيَ اللهُ عَنْهُ said, "The Prophet ﷺ used to offer the *Fajr* (early morning prayer) when one could recognize the person sitting by him [after the *Ṣalāt* (prayer)], and he used to recite between 60 to 100 *Āyāt* (Verses) of the Qur'ān. He used to offer the *Ẓuhr* prayer as soon as the sun declined (at noon) and the *'Aṣr* prayer at a time when a man might go and return from the farthest place in Al-Madīna and find the sun still hot. (The subnarrator forgot what was said about the *Maghrib*). He did not mind delaying the *'Ishā* prayer to one-third of the night or the middle of the night."

٥٤١ - حَدَّثَنا حَفْصُ بنُ عُمَرَ قالَ: حدَّثَنا شُعْبَةُ عَنْ أَبي المِنْهالِ، عَنْ أَبي بَرْزَةَ كانَ النَّبِيُّ ﷺ يُصَلِّي الصُّبْحَ وَأَحَدُنا يَعْرِفُ جَلِيسَهُ، ويَقْرَأُ فيها ما بَيْنَ السِّتِّينَ إلى المِائَةِ، وَكَانَ يُصَلِّي الظُّهْرَ إِذَا زَالَتِ الشَّمْسُ، وَالعَصْرَ وَأَحَدُنا يَذْهَبُ إلى أَقْصى المَدِينَةِ رَجَعَ وَالشَّمْسُ حَيَّةٌ، وَنَسِيتُ ما قالَ في المَغْرِبِ، وَلا يُبالِي بتَأْخِيرِ العِشاءِ إلى ثُلُثِ اللَّيْلِ: ثُمَّ قالَ: إلى شَطْرِ اللَّيلِ. وَقالَ مُعاذٌ: قالَ شُعْبَةُ: ثُمَّ لَقِيتُهُ مَرَّةً فَقالَ: أَوْ ثُلُثِ اللَّيْلِ. [انظر: ٥٤٧، ٥٦٨، ٥٩٩، ٧٧١]

542. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: When we offered the *Ẓuhr* prayers behind Allāh's Messenger ﷺ we used to prostrate on our clothes to protect ourselves from the heat.

٥٤٢ - حَدَّثَنا مُحَمَّدٌ، قالَ: أَخْبَرَنا عَبْدُ اللهِ قالَ: أَخْبَرَنا خالِدُ ابنُ عَبْدِ الرَّحْمٰنِ. قالَ: حدَّثَني غالِبٌ القَطَّانُ عَنْ بَكْرِ بن عَبْدِ اللهِ المُزَنِيِّ، عَنْ أَنَسِ ابنِ مالِكٍ قالَ: كُنَّا إِذَا صَلَّيْنا خَلْفَ رَسُولِ اللهِ ﷺ

بِالظَّهائِرِ سَجَدْنا عَلى ثِيابِنا اتِّقاءَ الحَرِّ. [راجع: ٣٨٥]

(12) CHAPTER. To delay the *Ẓuhr* (prayer) up to the *'Aṣr* (prayer) time.

(١٢) بابُ تَأْخِيرِ الظُّهْرِ إلى العَصْرِ

543. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ prayed eight *Rak'ā* for the *Ẓuhr* and *'Aṣr*, and seven for the *Maghrib* and *'Ishā* prayers in Al-Madīna." Ayyūb said, "Perhaps those were rainy nights." Anas said, "May be." (See *Hadith* No. 562)

٥٤٣ - حدَّثنا أبو النُّعمان قالَ: حدَّثنا حَمَّادُ بنُ زَيْدٍ، عَنْ عمْرِو بنِ دِينارٍ، عَنْ جابِرِ بنِ زَيْدٍ، عَنِ ابنِ عَبَّاسٍ أنَّ النَّبِيَّ ﷺ صَلَّى بالمَدِينَةِ سَبْعاً وَثمانِياً الظُّهْرَ وَالعَصْرَ وَالمَغْرِبَ وَالعِشاءَ، فَقالَ أيُّوبُ: لَعَلَّهُ في لَيْلَةٍ مَطِيرَةٍ؟ قالَ: عَسى. [انظر: ٥٦٢، ١١٧٤]

(13) CHAPTER. The time of the *'Aṣr* prayer.

(١٣) بابُ وَقْتِ العَصْرِ

Narrated Hishām (that 'Āishah رَضِيَ اللهُ عَنْها said) "Sunshine used to be still inside my chamber (i.e., at the time of *'Aṣr* prayer).

وَقالَ أبُو أُسامَةَ عَنْ هِشامٍ: مِنْ قَعْرِ حُجْرَتِها.

544. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Allāh's Messenger ﷺ used to offer the *'Aṣr* prayer when the sunshine had not disappeared from my chamber.

٥٤٤ - حدَّثنا إبْراهِيمُ بن المُنْذِرِ قالَ: حدَّثنا أنَسُ بنُ عِياضٍ، عَنْ هِشامٍ، عَنْ أبِيهِ أنَّ عائِشَةَ قالَتْ: كانَ رَسُولُ اللهِ ﷺ يُصَلِّي العَصْرَ وَالشَّمْسُ لَمْ تَخْرُجْ مِنْ حُجْرَتِها. [راجع: ٥٢٢]

545. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Allāh's Messenger ﷺ used to offer the *'Aṣr* prayer at a time when the sunshine was still inside my chamber and no shadow had yet appeared in it.

٥٤٥ - حدَّثنا قُتَيْبَةُ قالَ: حدَّثنا اللَّيْثُ عَنِ ابنِ شِهابٍ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ أنَّ رَسُولَ اللهِ ﷺ صَلَّى العَصْرَ وَالشَّمسُ فِي حُجْرَتِها، لَمْ يَظْهَرِ الفَيْءُ مِنْ حُجْرَتِها. [راجع: ٥٢٢]

546. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The Prophet ﷺ used to offer the *'Aṣr* prayer at a time when the sunshine was still inside my

٥٤٦ - حدَّثنا أبُو نُعَيم قالَ: أخبَرَنا ابنُ عُيَيْنَةَ عَنِ الزُّهْرِي، عَنْ

عُرْوَةَ، عَنْ عائِشَةَ قالَتْ: كانَ النَّبِيُّ ﷺ يُصَلِّي صَلاةَ العَصْرِ وَالشَّمْسُ طالِعَةٌ في حُجْرَتي، لَمْ يَظْهرِ الفَيءُ بَعْدُ. وَقالَ مالكٌ ويَحْيى بنُ سَعيدٍ وشُعَيْبٌ وَابنُ أبي حَفْصَةَ: وَالشَّمْسُ قَبْلَ أنْ تَظْهَرَ.

chamber and no shadow had yet appeared in it.

٥٤٧ - **حدَّثَنا** مُحَمَّدُ بنُ مُقاتِلٍ قالَ: أخبرَنا عَبْدُ اللهِ قالَ: أخبرَنا عَوْفٌ عَنْ سَيَّارِ ابنِ سَلامَةَ قالَ: دَخَلْتُ أَنَا وأَبِيْ عَلىٰ أبيْ بَرْزَةَ الأَسْلَمِيِّ، فَقالَ لَهُ أَبِي: كَيْفَ كانَ رَسُولُ اللهِ ﷺ يُصَلِّي المَكْتُوبَةَ؟ فَقالَ: كانَ يُصَلِّي الهَجِيرَ التي تَدْعُونَها الأُولى حِينَ تَدْحَضُ الشَّمْسُ، وَيُصَلِّي العَصْرَ، ثُمَّ يَرْجِعُ أحَدُنا إلى رَحْلِهِ في أقصَى المَدِينَةِ وَالشَّمْسُ حَيةٌ، وَنَسِيتُ ما قالَ في المَغْرِبِ، وكانَ يَسْتَحِبُّ أنْ يُؤَخِّرَ مِنَ العِشاءِ التي تَدْعُونَها العَتَمَةَ، وكانَ يَكْرَهُ النَّوْمَ قَبْلَها وَالحَدِيثَ بَعْدَها. وَكانَ يَنْفَتِلُ مِنْ صَلاةِ الغَداةِ حِينَ يَعْرِفُ الرَّجُلُ جَلِيسَه، وَيَقْرَأُ بِالسِّتِّينَ إلى المِائَةِ. [راجع: ٥٤١]

547. Narrated Sayyār bin Salama: I along with my father went to Abū Barza Al-Aslamī and my father asked him, "How Allāh's Messenger ﷺ used to offer the five compulsory congregational prayers?" Abū Barza said, "The Prophet ﷺ used to offer the *Ẓuhr* prayer which you (people) call the first one, at mid-day when the sun had just declined. The *'Aṣr* prayer at a time when after the prayer, a man could go to the house at the farthest place in Al-Madīna (and arrive) while the sun was still hot. I forgot about the *Maghrib* prayer. The Prophet ﷺ loved to delay the *'Ishā* which you call *'Al-'Atama* and he disliked sleeping before it and speaking after it. After the *Fajr* prayer he used to depart when a man could recognize the one sitting beside him and he used to recite between 60 to 100 *'Āyāt* (in the *Fajr* prayer).

٥٤٨ - **حدَّثَنا** عَبْدُ اللهِ بنُ مَسْلَمَةَ عَنْ مالكٍ، عَنْ إسحاقَ بنِ عَبْدِ اللهِ بنِ أبي طَلْحَةَ، عَنْ أنَسِ بنِ مالكٍ قالَ: كُنَّا نُصَلِّي العَصْرَ ثُمَّ يَخْرُجُ الإنْسانُ إلى بَنِي عَمْرِو ابنِ عَوْفٍ

548. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: We used to offer the *'Aṣr* prayer and after that if someone happened to go to the tribe of Banī 'Amr bin 'Aūf, he would find them offering the *'Aṣr* (prayer).

فَيَجِدُهُمْ يُصَلُّونَ العَصْرَ. [انظر: ٥٥٠، ٥٥١، ٧٣٢٩]

549. Narrated Abū Bakr bin 'Uthmān bin Sahl bin Ḥunaif that he heard Abū Umāma saying: We offered the *Ẓuhr* prayer with 'Umar bin 'Abdul 'Azīz and then went to Anas bin Mālik and found him offering the *'Aṣr* prayer. I asked him, "O uncle! Which prayer have you offered?" He said, "The *'Aṣr* and this is (the time of) the prayer of Allāh's Messenger ﷺ which we used to offer with him."

٥٤٩ - حدَّثَنَا ابنُ مُقاتِلٍ قالَ: أَخْبَرَنا عَبدُ اللهِ قالَ: أَخْبَرَنا أَبو بَكْرِ بنُ عُثْمانَ بنِ سَهْلِ بنِ حُنَيْفٍ، قالَ: سَمِعْتُ أبا أُمامَةَ يَقُولُ: صَلَّيْنا مَعَ عُمَرَ بنِ عَبْدِ العَزِيزِ الظُّهْرَ، ثُمَّ خَرَجْنا حتَّى دَخَلْنا عَلى أَنَسِ بنِ مالكٍ فَوَجَدْناهُ يُصَلِّي العَصْرَ، فَقُلْتُ: يا عَمِّ ما هذِهِ الصَّلاةُ التي صَلَّيْتَ؟ قالَ: العَصْرُ، وَهذِهِ صلاةُ رَسُولِ اللهِ ﷺ التي كُنَّا نُصَلِّي مَعَه.

550. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ used to offer the *'Aṣr* prayer at a time when the sun was still hot and high, and if a person went to *Al-'Awālī* Al-Madīna, he would reach there when the sun was still high. Some of *Al-'Awālī* of Al-Madīna were about four miles or so from the town.

٥٥٠ - حدَّثَنَا أَبُو اليَمانِ قالَ: أَخْبَرَنا شُعَيْبٌ عَنِ الزُّهْرِيِّ قالَ: حدَّثَني أَنَسُ بنُ مالكٍ قالَ: كانَ رَسُولُ اللهِ ﷺ يُصَلِّي العَصْرَ وَالشَّمْسُ مُرْتَفِعَةٌ حَيَّةٌ فَيَذْهَبُ الذَّاهِبُ إلى العَوَالي فَيَأْتِيهِمْ والشَّمْسُ مُرْتَفِعَةٌ، وَبَعْضُ العَوَالي مِنَ المَدِينَة عَلى أَرْبَعَةِ أَمْيالٍ أَوْ نَحْوِهِ. [راجع: ٥٤٨]

551. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: We used to offer the *'Aṣr* prayer and after that if one of us went to Qubā', he would arrive there while the sun was still high.

٥٥١ - حدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أَخْبَرَنا مالكٌ، عَنِ ابنِ شِهابٍ، عَنْ أَنَسِ ابنِ مالكٍ قالَ: كُنَّا نُصَلِّي العَصْرَ ثُمَّ يَذْهَبُ الذَّاهِبُ مِنَّا إلى قُباءٍ فَيَأْتِيهِمْ وَالشَّمْسُ مُرْتَفِعَةٌ. [راجع: ٥٤٨]

(14) CHAPTER. The sin of one who misses the *'Aṣr* prayer (intentionally).

(١٤) بابُ إِثْمِ مَنْ فاتَتْهُ العَصْرُ

552. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما:

٥٥٢ - حدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ

قالَ: أَخْبَرَنا مالِكٌ عَنْ نافِعٍ، عَنِ ابنِ عبدِ اللهِ عُمَرَ أنَّ رَسُولَ اللهِ ﷺ قالَ: «الذي تَفُوتُهُ صَلاةُ العَصْرِ فَكأَنَّما وُتِرَ أَهْلَهُ ومالَهُ».

Allāh's Messenger ﷺ said, "Whoever misses the *'Aṣr Ṣalāt* (prayer) (intentionally) then it is as if he lost his family and property."

(١٥) بابٌ مَنْ تَرَكَ العَصْرَ

(15) CHAPTER. One who omits (does not offer) the *'Aṣr* prayer (intentionally)[1].

٥٥٣ - حدَّثَنا مُسْلِمُ بنُ إبْرَاهِيمَ قالَ: حدَّثَنا هِشامٌ قالَ: أَخْبَرَنا يَحيى بنُ أبي كَثِيرٍ عَنْ أبي قِلابَةَ عَنْ أبي المَلِيحِ قالَ: كُنَّا مَعَ بُرَيْدَةَ في غَزْوَةٍ في يَوْمٍ ذي غَيْمٍ فَقالَ: بَكِّرُوا بِصَلاةِ العَصْرِ فإنَّ النَّبيَّ ﷺ قالَ: «مَنْ تَرَكَ صَلاةَ العَصْرِ فَقَدْ حَبِطَ عَمَلُهُ».

[انظر: ٥٩٤]

553. Narrated Abū Al-Malīḥ: We were with Buraida in a battle on a cloudy day and he said, "Offer the *'Aṣr Ṣalāt* (prayer) early as the Prophet ﷺ said, 'Whoever omits the *'Aṣr Ṣalāt* all his (good) deeds will be lost'."

(١٦) بابُ فَضْلِ صَلاةِ العَصْرِ

(16) CHAPTER. Superiority of the *'Aṣr* prayer.

٥٥٤ - حدَّثَنا الحُمَيْدِيُّ قالَ: حدَّثَنا مَرْوانُ بْنُ مُعاوِيَةَ قالَ: حدَّثَنا إسماعِيلُ، عَنْ قَيْسٍ، عَنْ جَرِيرٍ قالَ: كُنَّا مَعَ النَّبيِّ ﷺ فَنَظَرَ إلى القَمَرِ لَيْلَةً - يَعْني البَدْرَ - فَقالَ: «إنَّكُمْ سَتَرَوْنَ رَبَّكُمْ كما تَرَوْنَ هذا القَمَرَ، لا تُضامُونَ في رُؤْيَتِهِ فَإنِ اسْتَطَعْتُمْ أنْ لا تُغْلَبُوا عَلى صَلاةٍ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِها فافعَلُوا». ثُمَّ قَرَأَ: ﴿وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ ٱلشَّمْسِ وَقَبْلَ ٱلْغُرُوبِ﴾ [ق: ٣٩] قالَ

554. Narrated Qais: Jarīr said, "We were with the Prophet ﷺ and he looked at the moon on a full-moon night and said, 'Certainly you will see your Lord as you see this moon and you will have no trouble in seeing Him. So if you can avoid missing (through sleep or business, etc.) a *Ṣalāt* (prayer) before the sunrise (*Fajr*) and a *Ṣalāt* (prayer) before sunset (*'Aṣr*), you must do so.' He then recited Allāh's Statement:

'...And glorify the Praises of your Lord before the rising of the sun and before (its) setting'." (V.50:39)

Ismā'īl said, "Offer those prayers and do not miss them."

(1) (Ch.15) The one who does not offer the *'Aṣr* prayer intentionally until its stated time is over and if he offers the prayers after that time, then it is useless.

إسماعِيلُ: افْعَلُوا لا تَفُوتَنَّكُمْ. [انظر: ٥٧٣، ٤٨٥١، ٧٤٣٤، ٧٤٣٥، ٧٤٣٦]

555. Narrated Abū Hurairah رَضِيَ الله عَنْهُ: Allāh's Messenger ﷺ said, "Angels come to you in succession by night and day, and all of them get together at the time of the *Fajr* and *'Aṣr* prayers. Those who have passed the night with you (or stayed with you) ascend (to the heaven) and Allāh asks them, though He knows everything about you, "In what state did you leave my slaves?" The angels reply: "When we left them, they were offering *Ṣalāt* (prayer) and when we reached them, they were offering *Ṣalāt*."

٥٥٥ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ قالَ: حدَّثَنا مالكٌ عَنْ أبي الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ رضي الله عنه أنَّ رَسُولَ اللهِ ﷺ قالَ: «يَتَعاقَبُونَ فِيكُمْ مَلائِكَةٌ باللَّيْلِ وَمَلائِكَةٌ بالنَّهارِ ويَجْتَمِعُونَ في صَلاةِ الفَجْرِ وَصَلاةِ العَصْرِ؛ ثُمَّ يَعْرُجُ الَّذِينَ باتُوا فِيكُمْ فَيَسْألُهمْ - وَهوَ أعْلَمُ بِهِمْ -: كَيْفَ تَرَكْتُمْ عِبادِي؟ فَيَقُولُونَ: تَرَكْناهُمْ وَهُمْ يُصَلُّونَ، وَأتَيْناهُم وَهُمْ يُصَلُّونَ». [انظر: ٣٢٢٣، ٧٤٢٩، ٧٤٨٦]

(17) CHAPTER. Whoever got (or was able to offer) only one *Rak'ā* of the *'Aṣr* prayer before sunset.

(١٧) **بابٌ** مَنْ أدْرَكَ رَكْعَةً مِنَ العَصْرِ قَبْلَ الغُرُوبِ

556. Narrated Abū Hurairah رَضِيَ الله عَنْهُ: Allāh's Messenger ﷺ said, "If anyone of you got (or was able to offer) one *Rak'ā* of the *'Aṣr* prayer before sunset, he should complete his *Ṣalāt* (prayer). If any of you got (or was able to offer) one *Rak'ā* of the *Fajr* prayer before sunrise, he should complete his *Ṣalāt*."

٥٥٦ - حدَّثَنا أبُو نُعَيْمٍ قالَ: حدَّثَنا شَيْبانُ، عَنْ يَحْيَى، عَنْ أبي سَلَمَةَ، عَنْ أبي هُرَيْرَةَ قالَ: قالَ رَسُولُ اللهِ ﷺ: «إذَا أدْرَكَ أحَدُكُم سَجْدَةً مِنْ صَلاةِ العَصْرِ قَبْلَ أنْ تَغْرُبَ الشَّمْسُ فَلْيُتِمَّ صَلاتَهُ، وَإذَا أدْرَكَ سَجْدَةً مِنْ صَلاةِ الصُّبْحِ قَبْلَ أنْ تَطْلُعَ الشَّمْسُ فَلْيُتِمَّ صَلاتَهُ». [انظر: ٥٧٩، ٥٨٠]

557. Narrated Sālim bin 'Abdullāh: My father said, "I heard Allāh's Messenger ﷺ saying, 'The period of your stay as compared to the previous nations is like the period equal to the time between the *'Aṣr* prayer and

٥٥٧ - حدَّثَنا عَبْدُ العَزِيزِ بنُ عَبْدِ اللهِ قالَ: حدَّثَني إبْراهِيمُ بنُ سَعْدٍ عَنِ ابنِ شِهابٍ، عَنْ سَالمِ بنِ عَبْدِ اللهِ،

sunset. The people of the Taurāt (Torah) were given the Taurāt and they acted (upon it) till mid-day, then they were exhausted and were given one *Qirāṭ*(1) each. And then the people of the Injeel (Gospel) were given the Injeel and they acted (upon it) till the *'Aṣr* prayer, then they were exhausted and were given one *Qirāṭ* each. And then we were given the Qur'ān and we acted (upon it) till sunset and we were given two *Qirāṭ* each. On that the people of both the Scriptures said: 'O our Lord! You have given them two *Qirāṭ* and given us one *Qirāṭ*, though we have worked more than they. Allāh عز وجل said: 'Have I usurped some of your rights?' They said: 'No.' Allāh said: 'That is my Blessing, I bestow upon whomsoever I wish (or will, or want).' "

عَنْ أبِيهِ أنَّهُ أخْبَرَهُ أنهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: «إنَّما بَقاؤُكُمْ فِيما سَلَفَ قَبْلَكُمْ مِنَ الأُمَمِ كما بَيْنَ صَلاةِ العَصْرِ إلى غُرُوبِ الشَّمْسِ؛ أوتِيَ أهْلُ التَّوْرَاةِ التَّوْرَاةَ، فَعَمِلُوا بِهَا حتَّى إذَا انْتَصَفَ النَّهارُ عَجَزُوا فَأُعْطُوا قِيرَاطاً قِيرَاطاً. ثُمَّ أُوتِيَ أهْلُ الإنجِيلِ الإنْجِيلَ، فَعَمِلُوا إلى صَلاةِ العَصْرِ ثُمَّ عَجَزُوا فَأُعْطُوا قِيرَاطاً قِيرَاطاً. ثُمَّ أُوتِينا القُرْآنَ فَعَمِلنا إلى غُرُوبِ الشَّمْسِ فَأُعْطِينَا قِيرَاطَينِ قِيرَاطَينِ. فَقالَ أهْلُ الكِتابَيْنِ: أيْ رَبَّنا، أعطيت هٰؤلَاءِ قِيْراطَيْنِ قِيْراطَيْنِ وَأعْطَيْتَنا قِيرَاطاً قِيرَاطاً، وَنَحْنُ كُنَّا أكْثَرَ عَمَلاً. قالَ اللهُ: هَلْ ظَلَمْتُكُمْ مِن أجْرِكُمْ مِنْ شَيْءٍ؟ قالُوا: لا، قالَ: فَهُوَ فَضْلِي أُوتِيهِ مَنْ أشاءُ».

[انظر: ٢٢٦٨، ٢٢٦٩، ٣٤٥٩، ٥٠٢١، ٧٤٦٧، ٧٥٣٣]

558. Narrated Abū Mūsa رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The example of Muslims, Jews and Christians is like the example of a man who employed labourers to work for him from morning till evening. They worked till mid-day and they said, 'We are not in need of your reward.' So the man employed another batch and said to them, 'Complete the rest of the day and yours will be the wages I had fixed (for the first batch)'. They worked up till the time of the *'Aṣr* prayer and said, 'Whatever we have done is for you.' He

٥٥٨ - حدَّثَنَا أبُو كُرَيْبٍ قالَ: حدَّثَنا أبُو أُسامَةَ، عَنْ بُرَيْدٍ، عَنْ أبي بُرْدَةَ، عَنْ أبي مُوسَى عَنِ النَّبِيِّ ﷺ: «مَثَلُ المُسْلِمِينَ وَاليَهُودِ والنَّصارَى كَمَثَلِ رَجُلٍ اسْتَأجَرَ قَوْماً يَعْمَلُونَ لَهُ عَمَلاً إلى اللَّيْلِ فَعَمِلوا إلى نِصْفِ النَّهارِ فَقالُوا: لا حاجَةَ لَنا إلى أجْرِكَ، فاسْتَأجَرَ آخَرِينَ فَقالَ:

(1) (H.557) *Qirāṭ* here symbolizes their reward.

employed another batch. They worked for the rest of the day till sunset, and they received the wages of the two former batches."[1] (See *Hadith* No. 2271, Vol. 3)

أكْمِلُوا بَقِيَّةَ يَوْمِكُمْ وَلَكُمُ الَّذي شَرَطْتُ، فَعَمِلُوا حتّى إذَا كانَ حِينَ صَلاةِ العَصْرِ قالُوا: لكَ ما عمِلْنا، فاسْتَأجَرَ قَوْماً فَعَمِلُوا بَقِيَّةَ يَوْمِهِمْ حتى غابَتِ الشَّمْسُ، وَاسْتَكْمَلُوا أجْرَ الفَرِيْقَين». [انظر: ٢٢٧١]

(18) CHAPTER. The time of the *Maghrib* prayer (evening prayer).

'Aṭā' said: "A person who is sick can offer *Maghrib* and *'Ishā'* prayers together."

(١٨) بابُ وَقْتِ المَغْرِبِ،

وَقالَ عَطاءٌ: يَجمَعُ المَرِيضُ بَينَ المَغْرِبِ وَالعِشاءِ.

559. Narrated Rāfi' bin Khadīj رَضِيَ اللهُ عَنْهُ: We used to offer the *Maghrib* prayer with the Prophet ﷺ and after finishing the *Ṣalāt* (prayer) one of us may go away and could still see as far as the spot where one's arrow might reach when shot by a bow.

٥٥٩ - حدَّثَنا مُحَمَّدُ بنُ مِهْرانَ قالَ: حدَّثَنا الوَلِيدُ قالَ: حدَّثَنا الأوْزَاعِيُّ قالَ: حدَّثَنا أبُو النَّجاشِيِّ مَوْلى رَافعِ بنِ خَدِيجٍ - هو عطاءُ بنُ صُهَيْبٍ - قالَ: سَمِعْتُ رافعَ ابنَ خَدِيجٍ يَقُولُ: كُنَّا نُصَلِّي المَغْرِبَ مَعَ النَّبِيِّ ﷺ، فَيَنْصَرِفُ أحَدُنا وإنَّهُ لَيُبْصِرُ مَوَاقِعَ نَبْلِهِ.

560. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ used to offer the *Ẓuhr* prayer at mid-day, and the *'Aṣr* at a time when the sun was still bright, the *Maghrib* after sunset (at its stated time) and the *'Ishā'* at a variable time. Whenever he saw the people assembled (for *'Ishā'* prayer) he would offer *Ṣalāt* (prayer) earlier and if the people delayed, he would delay the *Ṣalāt*. And they or the Prophet ﷺ used to offer the

٥٦٠ - حدَّثَنا مُحَمَّدُ بنُ بَشَّارٍ قالَ: حدَّثَنا مُحَمَّدُ بنُ جَعْفَرٍ قالَ: حدَّثَنا شُعْبَةُ، عَنْ سَعْدٍ، عَنْ مُحَمَّدِ بنِ عَمْرِو ابنِ الحَسَنِ بنِ عَلِيٍّ قالَ: قَدِمَ الحجَّاجُ فَسَألْنا جابِرَ بنَ عَبْدِ اللهِ فَقالَ: كانَ النَّبِيُّ ﷺ يُصَلِّي الظُّهْرَ بالهَاجِرَةِ، وَالعَصْرَ والشَّمْسُ نَقِيَّةٌ،

(1) (H.558) So, this is the similitude of Muslims who accepted Allāh's Guidance and the teachings of His Messenger ﷺ, and the similitude of the Jews and Christians who distorted and corrupted their Book and disbelieved in the Prophet ﷺ who came after 'Iesa (Jesus). We notice that the Jews and Christians referred to in this *Hadīth* are different from those referred to in *Hadīth* No.532 for the latter were believers and died before the advent of Muhammad ﷺ and this is why they are rewarded, while the rewards of the former were given to the Muslims.

Fajr prayer when it was still dark.

561. Narrated Salama رَضِيَ اللهُ عَنْها: We used to offer the *Maghrib* prayer with the Prophet ﷺ when the sun disappeared from the horizon.

562. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ offered seven *Rak'ā* together and eight *Rak'ā* together. (See *Hadith* No. 543)

(19) CHAPTER. Whoever disliked to call the *Maghrib* prayer as the *'Ishā'* prayer.

563. Narrated 'Abdullāh Al-Muzanī رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Do not be influenced by bedouins regarding the name of your *Maghrib* prayer which is called *'Ishā'* by them."

(20) CHAPTER. The mention of *'Ishā'* and *'Atama* and whoever took the two names as one and the same.

Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The most difficult and the hardest *Ṣalāt* (prayers) for the hypocrites are

وَالمَغْرِبَ إذَا وَجَبَتْ، وَالعِشاءَ أَحْياناً وَأَحْياناً، إذا رَآهُمُ اجْتَمَعُوا عَجَّلَ، وَإذَا رَآهُمْ أَبْطَؤُا أَخَّرَ. والصُّبْحَ كانُوا أوْ كانَ النَّبِيُّ ﷺ يُصَلِّيها بِغَلَسٍ.

[انظر: ٥٦٥]

٥٦١ - حدَّثَنا المَكِّيُّ بنُ إبْرَاهِيمَ قالَ: حدَّثَنا يَزِيدُ بنُ أبي عُبَيْدٍ، عَنْ سَلَمَةَ قالَ: كُنَّا نُصَلِّي مَعَ النَّبِيِّ ﷺ المَغْرِبَ إذَا تَوَارَتْ بالحِجابِ».

٥٦٢ - حدَّثَنا آدَمُ قالَ: حدَّثَنا شُعْبَةُ قالَ: حدَّثَنا عَمْرُو بنُ دِينارٍ قالَ: سَمِعْتُ جابِرَ بنَ زَيْدٍ، عَنِ ابنِ عَبَّاسٍ قالَ: صَلَّى النَّبِيُّ ﷺ سَبْعاً جَمِيعاً وثَمانياً جَمِيعاً. [راجع: ٥٤٣]

(١٩) بابُ مَنْ كَرِهَ أنْ يُقالَ لِلْمَغْرِبِ: العِشَاءُ

٥٦٣ - حدَّثَنا أبُو مَعْمَرٍ - هُوَ عَبْدُ اللهِ بنُ عَمْرٍو - قالَ: حدَّثَنا عَبْدُ الوَارِثِ، عَنِ الحُسَيْنِ قالَ: حدَّثَنا عَبْدُ اللهِ بنُ بُرَيْدَةَ قالَ: حدَّثَني عَبْدُ اللهِ المُزَنِيُّ أنَّ النَّبِيَّ ﷺ قالَ: «لا تَغْلِبَنَّكُمُ الأعْرَابُ عَلى اسْمِ صَلاتِكُم المَغْرِبِ» قالَ: وتقولُ الأعرابُ: هي العِشاءُ.

(٢٠) بابُ ذِكْرِ العِشاءِ وَالعَتَمَةِ وَمَنْ رَآهُ وَاسِعاً،

وَقالَ أبُو هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ: «أَثْقَلُ الصَّلاةِ عَلى المُنافِقِينَ العِشاءُ

وَالفَجْرُ». وقالَ: «لَوْ يَعْلَمُونَ ما في العَتَمَةِ وَالفَجْرِ»، قالَ أبو عَبْدِ اللهِ: وَالاخْتِيارُ أنْ يَقُولَ: العِشاء، لِقَوْلِه تعالى: ﴿وَمِنۢ بَعۡدِ صَلَوٰةِ ٱلۡعِشَآءِ﴾ [النور:٥٨] وَيُذْكَرُ عَنْ أبي مُوسَى قالَ: كُنَّا نَتَناوَبُ النَّبِيَّ ﷺ عِنْدَ صَلاةِ العِشاءِ فأعْتَمَ بِها. وقالَ ابنُ عَبَّاسٍ وعائِشَةُ: أعْتَمَ النَّبِيُّ ﷺ بالعِشاءِ. وقالَ بَعْضُهُم عَنْ عائِشَةَ: أعتم النَّبِيُّ ﷺ بالعَتَمَةِ. وقَالَ جابِرٌ: كانَ النَّبِيُّ ﷺ يُصَلِّي العِشاءَ. وَقالَ أبُو بَرْزَةَ: كانَ النَّبِيُّ ﷺ يُؤَخِّر العِشاءَ. وقالَ أنَسٌ: «أخَّرَ النَّبِيُّ ﷺ العِشاءَ الآخِرَةَ. وقالَ ابنُ عُمَرَ وأبُو أيوبَ وابنُ عَبَّاسٍ: صَلَّى النَّبِيُّ ﷺ المَغْرِبَ وَالعِشاءِ.

the *'Ishā'* (prayer) and the *Fajr* (prayer.)" He added, "Had they known what is (the reward of) the *'Atama* (*'Ishā'*) and the *Fajr* (prayers) they would have come to attend them even if they had to crawl."

Few discussions about *Maghrib*, *'Atama* i.e. *'Ishā'*, which are merely repetition of the topic of this chapter, are mentioned here in the Arabic text.

٥٦٤ - حدَّثَنا عَبْدَانُ قالَ: أخبَرَنا عَبْدُ اللهِ، قالَ: أخبرَنا يُونُسُ عَنِ الزُّهْرِيِّ قالَ سالِمٌ: أخْبرَنِي عَبْدُ اللهِ قالَ: صَلَّى لَنا رَسُولُ اللهِ ﷺ لَيْلَةً صَلاةَ العِشاءِ - وَهِيَ التي يَدْعُو النَّاسُ العَتَمَةَ - ثُمَّ انْصَرَفَ عَلَيْهِ الصَّلاةُ وَالسَّلامُ فَأقْبَلَ عَلَيْنا فَقالَ: «أرَأيتُم لَيْلَتَكُمْ هذِهِ، فإنَّ رَأسَ مائةِ سَنَةٍ مِنها لا يَبْقى مِمَّنْ هُوَ عَلى ظَهْرِ الأرْضِ أحَدٌ». [راجع: ١١٦]

564. Narrated Abdullāh رَضِيَ اللهُ عَنْهُ: One night Allāh's Messenger ﷺ led us in the *'Ishā'* prayer and that is the one called *Al-'Atama* by the people. After the completion of the prayer, he faced us and said, "Do you know the importance of this night? Nobody present on the surface of the earth tonight will be living after one hundred years from this night." (See *Hadīth* No.601).

(٢١) بابُ وَقْتِ العِشاءِ إذا اجْتَمَعَ النَّاسُ أوْ تَأخَّرُوا

(21) CHAPTER. The time of the *'Ishā'* prayer. If the people get together (pray earlier), and if they come late (delay it).

٥٦٥ - حدَّثَنا مُسْلِمُ بنُ إبْراهِيمَ

565. Narrated Muhammad bin 'Amr: We asked Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما about

قال: حدَّثنا شُعْبَةُ عَنْ سَعْدِ بنِ إبراهِيمَ، عَنْ مُحَمَّدِ بنِ عَمْرٍو، هُوَ ابنُ الحَسَنِ بن عَليٍّ، قالَ: سَأَلْنا جابِرَ بنَ عَبْدِ اللهِ عَنْ صَلاةِ النَّبيِّ ﷺ فَقالَ: كانَ النَّبيُّ ﷺ يُصَلِّي الظُّهْرَ بالهاجِرَةِ، وَالعَصْرَ وَالشَّمْسُ حَيَّةٌ، وَالمَغْرِبَ إذَا وَجَبَتْ، والعِشاءَ إذا كَثُرَ النَّاسُ عَجَّلَ وَإذَا قَلُّوا أَخَّرَ، والصُّبْحَ بِغَلَسٍ. [راجع: ٥٦٠]

the *Ṣalāt* (prayers) of the Prophet ﷺ. He said, "He ﷺ used to offer *Ẓuhr* prayer at mid-day, the *'Aṣr* when the sun was still hot, and the *Maghrib* after sunset (at its stated time). The *'Ishā'* was offered early if the people gathered, and used to be delayed if their number was less; and the morning prayer (*Fajr*) was offered when it was still dark."

(٢٢) بابُ فَضْلِ العِشاءِ

(22) CHAPTER. Superiority of the *'Ishā'* prayer.

٥٦٦ - حدَّثنا يَحْيَى بنُ بُكَيرٍ قالَ: حدَّثَنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ، عَنْ عُرْوَةَ أنَّ عائِشَةَ أخبرَتْهُ قالَتْ: أعتمَ رَسُولُ اللهِ ﷺ لَيْلَةً بالعشاءِ. وذلكَ قَبْلَ أنْ يَفْشُوَ الإسْلامُ فَلَم يَخْرُجْ حتَّى قالَ عُمَرُ: نامَ النِّساءُ والصِّبْيانُ، فَخَرَجَ فَقالَ لأهْلِ المَسْجِدِ: ما يَنْتَظِرُها أحدٌ مِنْ أهْلِ الأرْضِ غيرُكُمْ. [انظر: ٥٦٩، ٨٦٢، ٨٦٤]

566. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Allāh's Messenger ﷺ once delayed the *'Ishā'* prayer and that was during the days when Islām still had not spread. The Prophet ﷺ did not come out till 'Umar informed him that the women and children had slept. Then he came out and said to the people in the mosque: "None amongst the dwellers of the earth has been waiting for it (*'Ishā'* prayer) except you."

٥٦٧ - حدَّثنا مُحَمَّدُ بنُ العَلاءِ قالَ: أخبَرَنا أبُو أُسامَةَ، عَنْ بُرَيْدٍ، عَنْ أبي بُرْدَةَ، عَنْ أبي مُوسَى قالَ: كُنْتُ أنا وأَصْحابِي الَّذِينَ قَدِمُوا مَعِي في السَّفِينَةِ نُزُولاً في بَقِيعِ بُطْحانَ - وَالنَّبيُّ ﷺ بالمَدينَةِ - فَكانَ يَتَناوَبُ النَّبيَّ ﷺ عِنْدَ صَلاةِ العِشاءِ كُلَّ لَيْلَةٍ

567. Narrated Abū Mūsā رَضِيَ اللهُ عَنْهُ: My companions, who came with me in the boat, and I landed at a place called Baqī' Buṭḥān. The Prophet ﷺ was at Al-Madīna at that time. One of us used to go to the Prophet ﷺ by turns every night at the time of the *'Ishā'* prayer. Once, I, along with my companions went to the Prophet ﷺ and he was busy in some of his affairs, so the *'Ishā'* prayer was delayed to the middle of the night. He then came out and led the people [in (*Ṣalāt*)

prayer]. After finishing from the *Ṣalāt*, he addressed the people present there saying, "Be patient! Don't go away. Have the glad tidings. It is from the Blessing of Allāh upon you that none amongst mankind has offered *Ṣalāt* at this time save you." Or said, "None except you has offered prayer at this time." Abū Mūsa added, "So we returned happily after what we heard from Allāh's Messenger ﷺ."

نَفَرٌ مِنْهُم، فَوَافَقْنا النَّبِيَّ ﷺ أنا وأصْحابي وَلَهُ بَعْضُ الشُّغْلِ في بَعْضِ أمرِهِ، فأعْتَمَ بالصَّلاةِ حتَّى ابْهارَّ اللَّيلُ، ثُمَّ خَرَجَ النَّبِيُّ ﷺ فَصلَّى بِهِمْ، فَلَمَّا قَضَى صَلاتَهُ قالَ لِمَنْ حَضَرَهُ: «على رِسْلِكُمْ، أبْشِرُوا، إنَّ مِنْ نِعْمَةِ اللهِ عَلَيْكُمْ أنَّهُ لَيْسَ أحَدٌ مِنَ النَّاسِ يُصَلِّي هذِهِ السَّاعَةَ غَيرُكُم - أوْ قالَ: - ما صَلَّى هذِهِ السَّاعَةَ أحَدٌ غَيرُكُم» - لا يَدْرِي أيَّ الكَلِمَتَيْنِ قالَ - قالَ أبُو مُوسَى: فَرَجَعْنا فرحَى بِما سَمِعْنا مِنْ رَسُولِ اللهِ ﷺ.

(23) CHAPTER. What is disliked about sleeping before the *'Ishā'* prayer.

(٢٣) بابُ ما يُكْرَهُ مِنَ النَّومِ قَبْلَ العِشاءِ

568. Narrated Abū Barza رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ disliked to sleep before the *'Ishā'* prayer and to talk after it.

٥٦٨ - حَدَّثَنا مُحَمَّدُ بنُ سَلام قالَ: أخبَرَنا عَبْدُ الوَهَّابِ الثَّقَفِيُّ قالَ: حدَّثَنا خالِدٌ الحَذَّاءُ، عَنْ أبي المِنهالِ، عَنْ أبي بَرْزَةَ أنَّ رَسُولَ اللهِ ﷺ كانَ يَكْرَهُ النَّوْمَ قَبْلَ العِشاءِ وَالحَدِيثَ بَعْدَها. [راجع: ٥٤١]

(24) CHAPTER. Sleeping before the *'Ishā'* prayer if (one is) overwhelmed by it (sleep).

(٢٤) بابُ النَّوْمِ قَبْلَ العِشاءِ لِمَنْ غُلِبَ

569. Narrated Ibn Shihāb from 'Urwa: 'Āishah رَضِيَ اللهُ عَنْها said, "Once Allāh's Messenger ﷺ delayed the *'Ishā'* prayer till 'Umar reminded him by saying, 'The *Ṣalāt* (prayer)! The women and children have slept.' Then the Prophet ﷺ came out and said, 'None amongst the dwellers of the earth has been waiting for it (the prayer) except you'." Urwa said, "Nowhere except in Al-

٥٦٩ - حَدَّثَنَا أيُّوبُ بنُ سُلَيمانَ قالَ: حدَّثَني أبُو بَكْرٍ، عَنْ سُلَيْمانَ: قالَ صالِحُ ابنُ كَيْسانَ: أخبَرَني ابْنُ شِهابٍ، عَنْ عُرْوَةَ أنَّ عائِشَةَ قالَتْ: أعتَمَ رَسُولُ اللهِ ﷺ بالعِشاءِ حتَّى نادَاهُ عُمَرُ: الصَّلاةَ، نامَ النِّساءُ

Madīna the prayer used to be offered (in those days)." He further said, "The Prophet ﷺ used to offer the *'Iṣhā'* prayer in the period between the disappearance of the twilight and the end of the first third of the night."

والصِّبْيانُ، فَخَرَجَ فَقالَ: «ما يَنْتَظِرُها أَحَدٌ مِنْ أَهْلِ الأَرْضِ غَيرُكُمْ». قالَ ولا تُصَلَّىٰ يَوْمَئِذٍ إلَّا بالمَدِينَةِ؛ قَالَ: وكانُوا يُصَلُّونَ العِشاءَ فِيما بَينَ أنْ يَغِيبَ الشَّفَقُ إلى ثُلُثِ اللَّيْلِ الأَوَّلِ.

[راجع: ٥٦٦]

570. Narrated Nafi': 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما said, "Once Allāh's Messenger ﷺ was busy (at the time of the *'Iṣhā'*), so the prayer was delayed so much so that we slept and woke up and slept and woke up again. The Prophet ﷺ came out and said, 'None amongst the dwellers of the earth but you have been waiting for *Aṣ-Ṣalāt* (the prayer)'." Ibn 'Umar did not find any harm in offering it earlier or in delaying it, unless he was afraid that sleep might overwhelm him and he might miss the prayer, and sometimes he used to sleep before the *'Iṣhā'* prayer.

٥٧٠ - **حدَّثنا** مَحْمُودٌ قالَ: أَخْبَرَنا عَبدُ الرَّزَّاقِ قالَ: أَخبرَني ابنُ جُرَيْجٍ قالَ: أَخْبرَني نافعٌ قالَ: حدَّثنا عَبْدُ اللهِ بنُ عُمَرَ أَنَّ رَسُولَ اللهِ ﷺ شُغِلَ عَنها لَيْلَةً فَأَخَّرَها حتَّى رَقَدْنا في المَسْجِدِ، ثُمَّ اسْتَيْقَظْنا، ثُمَّ رَقَدْنا، ثُمَّ اسْتَيْقَظْنا، ثُمَّ خَرَجَ عَلَيْنا النَّبِيُّ ﷺ ثُمَّ قالَ: «لَيسَ أَحَدٌ مِنْ أَهْلِ الأَرْضِ يَنْتَظِرُ الصَّلاةَ غَيرُكُمْ». وكانَ ابنُ عُمَرَ لا يُبالي أَقَدَّمَها أمْ أَخَّرَها إِذَا كانَ لا يَخْشَى أن يَغْلِبَهُ النَّوْمُ عَنْ وَقْتِها. وكانَ يَرْقُدُ قَبلَها.

571. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Once Allāh's Messenger ﷺ delayed the *'Iṣhā'* prayer to such an extent that the people slept and got up and slept again and got up again. Then 'Umar bin Al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ stood up and reminded the Prophet ﷺ of the prayer. 'Aṭā' said, 'Ibn 'Abbās said: "The Prophet ﷺ came out as if I am looking at him at this time, and water was trickling from his head and he was putting his hand on his head and then said, 'Hadn't I thought it hard for my followers, I would have ordered them to offer *Ṣalāt* (prayer) (*'Iṣhā'* prayer) at this time.' I asked 'Aṭā' for further information, how the Prophet ﷺ had kept his hand on his

٥٧١ - قالَ ابنُ جُرَيْجٍ: قُلْتُ لِعَطاءٍ فقالَ: سَمِعْتُ ابنَ عَبَّاسٍ يَقُولُ: أَعْتَمَ رَسُولُ اللهِ ﷺ لَيْلَةً بالعِشاءِ حتَّى رَقَدَ النَّاسُ واسْتَيْقَظُوا، وَرَقَدُوا واسْتَيْقَظُوا؛ فَقَامَ عُمَرُ ابنُ الخطَّابِ فَقالَ: الصَّلاةَ. قالَ عَطاءٌ: قالَ ابنُ عَبَّاسٍ: فَخَرَجَ نَبِيُّ اللهِ ﷺ كَأَنِّي أَنْظُرُ إِلَيْهِ الآنَ يَقْطُرُ رَأْسُهُ ماءً واضِعاً يَدَهُ عَلى رأسِهِ، فَقالَ: «لَوْلا أَنْ أَشُقَّ عَلى أُمَّتِي لأَمرْتُهمْ أَنْ

head as he was told by Ibn 'Abbās. 'Aṭā' separated his fingers slightly and put their tips on the side of the head, brought the fingers downwards approximating them till the thumb touched the lobe of the ear at the side of the face at the temple and towards the beard. He neither slowed nor hurried in this action but he acted like that. The Prophet ﷺ said: 'Hadn't I thought it hard for my followers I would have ordered them to offer *Ṣalāt* at this time.'"

يُصَلُّوها هكذَا». فاسْتَثْبَتُّ عَطاءً: كَيْفَ وَضَعَ النَّبِيُّ ﷺ يَدَهُ عَلى رَأْسِهِ كما أَنْبَأَهُ ابنُ عَبَّاسٍ؟ فَبَدَّدَ لِي عَطاءٌ بَيْنَ أصابعِهِ شَيْئاً مِنْ تَبْدِيدٍ، ثُمَّ وَضَعَ أَطْرَافَ أصَابِعِهِ عَلى قَرْنِ الرَّأْسِ، ثُمَّ ضَمَّها يُمِرُّها كَذلكَ عَلى الرَّأْسِ حتَّى مَسَّتْ إبْهامُهُ طَرَفَ الأُذُنِ مِمَّا يَلي الوَجْهَ عَلى الصُّدْغِ وناحِيَةِ اللِّحْيَة، لا يُقَصِّرُ وَلا يَبْطُشُ إلَّا كَذلكَ. وقالَ: «لَوْلا أنْ أشُقَّ عَلى أُمَّتِي لأَمَرْتُهُمْ أنْ يُصَلُّوهَا هٰكذَا». [انظر: ٧٢٣٩]

(25) CHAPTER. Time of the *'Ishā'* prayer is up to the middle of the night.

(٢٥) بابُ وَقْتِ العِشاءِ إلى نِصْفِ اللَّيْل،

And Abū Barza said that the Prophet ﷺ used to prefer to pray *'Ishā'* late.

وقالَ أبُو بَرْزَةَ: كانَ النَّبِيُّ ﷺ يَسْتَحِبُّ تَأْخِيرَها.

572. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ delayed the *'Ishā'* prayer till midnight and then he offered the prayer and said, "The people offered *Ṣalāt* (prayer) and slept but you have been in prayer as long as you have been waiting for it (the prayer)."

Anas added: As if I am looking now at the glitter of the ring of the Prophet ﷺ on that night.

٥٧٢ - حدَّثَنَا عَبْدُ الرَّحِيمِ المُحارِبِيُّ قالَ: حدَّثَنا زَائدَةُ، عَنْ حُمَيْدٍ الطَّوِيلِ، عَنْ أنَسٍ قالَ: أخَّرَ النَّبِيُّ ﷺ صَلاةَ العِشاءِ إلى نِصْفِ اللَّيلِ، ثُمَّ صَلَّى. ثُمَّ قالَ: «قَدْ صَلَّى النَّاسُ وناموا. أما إنَّكُمْ في صَلاةٍ ما انْتَظَرْتُمُوها».

وَزادَ ابنُ أبي مَرْيَمَ: أخْبَرَنا يَحيَى بنُ أيُّوبَ قَالَ: حَدَّثَنِي حُمَيْدٌ، أَنَّهُ سَمِعَ أَنَساً قَالَ: كأنِّي أَنْظُرُ إلى وَبِيصِ خَاتَمِهِ لَيْلَتَئِذٍ. [انظر: ٦٠٠، ٦٦١، ٨٤٧، ٥٨٦٩]

(26) CHAPTER. Superiority of the *Fajr* (early morning) prayer.

(٢٦) بابُ فَضْلِ صَلاةِ الفَجْرِ

573. Narrated Jarīr bin 'Abdullāh رَضِيَ اللهُ عَنْهُما : We were with the Prophet ﷺ and he looked at the moon on a full-moon night and said, "You will certainly see your Lord as you see this (moon), and there will be no trouble in seeing Him. So, if you can avoid missing (through sleep, business, etc.) a prayer before the rising of the sun (*Fajr*) and before its setting (*'Aṣr*) you must do so."

He (the Prophet ﷺ) then recited the following Verse:

"...And glorify the Praises of your Lord before the rising of the sun and before (its) setting." (V.20:130)

٥٧٣ - **حَدَّثَنا** مُسَدَّدٌ قالَ: حدَّثنا يَحْيىٰ عَنْ إسمَاعِيلَ قَالَ: حدَّثنا قَيْسٌ: عَنْ جَرِيرِ ابنِ عَبْدِ اللهِ: كُنَّا عِنْدَ النَّبِيِّ ﷺ إِذْ نَظَرَ إلى القَمَرِ لَيْلَةَ البَدْرِ فَقالَ: «أَمَا إِنَّكُمْ سَتَرَوْنَ رَبَّكُم كما تَرَوْنَ هذَا لا تضامُونَ - أَوْ لا تُضاهُونَ - في رُؤْيَتِهِ، فإنِ استَطَعْتُم أنْ لا تُغْلَبُوا عَلى صَلاةٍ قَبْلَ طُلوعِ الشَّمْسِ وقَبْلَ غُرُوبِها فافْعَلوا». ثُمَّ قالَ: ﴿وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ ٱلشَّمْسِ وَقَبْلَ غُرُوبِهَآ﴾ [طـه: ١٣٠].

[راجع: ٥٥٤]

574. Narrated Abū Mūsa: Allāh's Messenger ﷺ said, "Whoever offers the two cool *Ṣalāt* (prayers) (*'Aṣr* and *Fajr*) will enter Paradise."

٥٧٤ - **حَدَّثَنا** هُدْبَةُ بنُ خالِدٍ قالَ: حدَّثَنا هَمَّامٌ قَالَ: حدَّثَني أبُو جَمْرَةَ عَنْ أبي بَكْرِ بنِ أبي مُوسَى عَنْ أبيهِ أنَّ رَسُولَ اللهِ ﷺ قالَ: «مَنْ صَلَّى البَرْدَيْنِ دَخَلَ الجَنَّةَ». وقالَ ابنُ رَجاءٍ: حدَّثَنا هَمَّامٌ عَنْ أبي جَمْرَةَ أنَّ أبا بَكْرِ بنَ عَبْدِ اللهِ بنِ قَيْسٍ أخْبَرَهُ بِهذَا. حدَّثَنا إسحَاقُ عَنْ حَبَّانَ قَالَ: حدَّثَنا هَمَّامٌ قَالَ: حدَّثَنا أبُو جَمْرَةَ عَنْ أبي بَكْرِ ابنِ عَبْدِ اللهِ عَنْ أبيهِ عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

(27) CHAPTER. Time of the *Fajr* (early morning) prayer.

(٢٧) **بابُ** وَقْتِ الفَجْرِ

575. Narrated Anas رَضِيَ اللهُ عَنْهُ : Zaid bin Thābit said, "We took the *Saḥūr* [the meal taken before dawn while *Ṣaum* (fasting) is observed] with the Prophet ﷺ and then stood up for the (early morning) *Ṣalāt* (prayer)." I

٥٧٥ - **حَدَّثَنا** عَمْرُو بنُ عاصِمٍ قالَ: حدَّثَنا هَمَّامٌ، عَنْ قَتادَةَ، عَنْ أَنَسٍ أنَّ زَيْدَ ابنَ ثابِتٍ حَدَّثَهُ أَنَّهُمْ

asked him how long the interval between the two (*Saḥūr* and *Ṣalāt*) was. He replied, 'The interval between the two was just sufficient to recite fifty or sixty *'Āyāt*."

تَسَحَّرُوا مَعَ النَّبِيِّ ﷺ ثُمَّ قامُوا إلى الصَّلاةِ. قُلْتُ: كَمْ بَيْنَهُما؟ قالَ: قَدْرُ خَمْسِينَ أوْ سِتِّينَ، يَعْنِي آيَةً. [انظر: ١٩٢١]

576. Narrated Qatāda: Anas bin Mālik رَضِيَ اللهُ عَنْهُ said, "The Prophet ﷺ and Zaid bin Thābit took the *Saḥūr* together and after finishing the meal, the Prophet ﷺ stood up for *Aṣ-Ṣalāt* (the prayers) (*Fajr* prayer)." I asked Anas, "How long was the interval between finishing their *Saḥūr* and starting *Aṣ-Ṣalāt*?" He replied, "The interval between the two was just sufficient to recite fifty *'Āyāt* (Verses of the Qur'ān)."

٥٧٦ - **حدَّثنا** حَسَنُ بنُ صَبَّاحٍ: سَمِعَ رَوْحاً قَالَ: حدَّثنا سَعِيدٌ، عَنْ قَتادَةَ، عَنْ أنَسِ بنِ مالِكٍ أنَّ النَّبِيَّ ﷺ وَزَيْدَ بنَ ثابِتٍ تَسَحَّرا، فَلَمَّا فَرَغا مِنْ سُحُورِهِمَا قامَ نَبِيُّ اللهِ ﷺ إلى الصَّلاةِ فَصَلَّيا. قُلْتُ لأنَسٍ: كَمْ كانَ بَيْنَ فَرَاغِهِما مِنْ سُحُورِهِمَا وَدُخُولِهِما في الصَّلاةِ؟ قالَ: قَدْرُ ما يَقْرَأُ الرَّجُلُ خَمْسِينَ آيَةً. [انظر: ١١٣٤]

577. Narrated Sahl bin Sa'd رَضِيَ اللهُ عَنْهُ: I used to take the *Saḥūr* meal with my family and hasten so as to catch the *Fajr* (early morning prayer) with Allāh's Messenger ﷺ.

٥٧٧ - **حدَّثنا** إسمَاعِيلُ بنُ أبي أُوَيْسٍ عَنْ أخِيهِ، عَنْ سُلَيْمانَ، عَنْ أبي حازِمٍ أنَّهُ سَمِعَ سَهْلَ بنَ سَعْدٍ يَقُولُ: كُنْتُ أتَسَحَّرُ في أهْلِي ثُمَّ يَكُونُ سُرْعَةٌ بي أنْ أُدْرِكَ صَلاةَ الفَجْرِ مَعَ رَسُولِ اللهِ ﷺ. [انظر: ١٩٢٠]

578. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The believing women, covered with their veiling sheets, used to attend the *Fajr* prayer with Allāh's Messenger ﷺ, and after finishing the *Ṣalāt* (prayer) they would return to their homes and nobody could recognize them because of darkness.

٥٧٨ - **حدَّثنا** يَحْيَى بنُ بُكَيرٍ قالَ: أخْبَرَنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ قالَ: أخْبَرَني عُرْوَةُ بنُ الزُّبَيرِ أنَّ عائِشَةَ أخْبَرَتْهُ قالتْ: كُنَّ نِساءُ المُؤْمِناتِ يَشْهَدْنَ مَعَ رَسُولِ اللهِ ﷺ صَلاةَ الفَجْرِ مُتَلَفِّعاتٍ بِمُرُوطِهِنَّ ثُمَّ يَنْقَلِبْنَ إلى بُيُوتِهِنَّ حِينَ يَقْضِينَ الصَّلاةَ لا يَعْرِفُهُنَّ أحَدٌ مِنَ الغَلَسِ. [راجع: ٣٧٢]

(28) CHAPTER. Whoever got (or was able to offer) one *Rak'ā* of the *Fajr* prayer (in time). [One *Rak'ā* means, one standing, one bowing, and two prostrations].

(٢٨) **بابُ** مَنْ أَدْرَكَ مِنَ الفَجْرِ رَكْعَةً

579. Narrated Abū Hurairah رَضِيَ الله عَنْهُ: Allāh's Messenger ﷺ said, "Whoever got (or was able to offer) one *Rak'ā* (of the *Fajr* prayer) before sunrise, he got the morning (*Fajr* prayer) and whoever got (or was able to offer) one *Rak'ā* of the *'Aṣr* prayer before sunset, he got the (*'Aṣr*) prayer."

٥٧٩ - **حدَّثَنا** عَبْدُ اللهِ بنُ مَسْلَمَةَ عَنْ مالِكٍ، عَنْ زَيْدِ بنِ أَسْلَمَ، عَنْ عَطاءِ بنِ يَسارٍ، وعَنْ بُسْرِ بنِ سَعِيدٍ، وَعَنِ الأَعْرَجِ يُحَدِّثُونَهُ عَنْ أَبي هُرَيرَةَ أَنَّ رَسُولَ اللهِ ﷺ قالَ: «مَنْ أَدْرَكَ مِنَ الصُّبْحِ رَكْعَةً قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ فَقَدْ أَدْرَكَ الصُّبْحَ، وَمَنْ أَدْرَكَ رَكْعَةً مِنَ العَصْرِ قَبْلَ أَنْ تَغْرُبَ الشَّمْسُ فَقَدْ أَدْرَكَ العَصْرَ». [راجع: ٥٥٦]

(29) CHAPTER. Whoever got (or was able to offer) one *Rak'ā* of a prayer (in time).

(٢٩) **بابٌ** مَن أَدْرَكَ مِنَ الصَّلاةِ رَكعةً

580. Narrated Abū Hurairah: Allāh's Messenger ﷺ said, "Whoever got (or was able to offer) one *Rak'ā* of *Aṣ-Ṣalāt* (the prayer), (in time) he got that *Ṣalāt* (prayer)."

٥٨٠ - **حدَّثَنا** عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أخبرَنا مالكٌ عَنِ ابنِ شِهابٍ، عن أبي سَلَمَةَ بنِ عَبْدِ الرَّحْمٰنِ، عَنْ أبي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قالَ: «مَنْ أَدْرَكَ رَكْعَةً مِنَ الصَّلاةِ فَقَدْ أَدْرَكَ الصَّلاةَ». [راجع: ٥٥٦]

(30) CHAPTER. What is said regarding the offering of *Aṣ-Ṣalāt* (the prayers) between the *Fajr* prayer and sunrise.

(٣٠) **بابُ** الصَّلاةِ بَعْدَ الفَجْرِ حتَّى تَرْتَفِعَ الشَّمْسُ

581. Narrated 'Umar: The Prophet ﷺ forbade offering *Aṣ-Ṣalāt* (the prayer) after the *Fajr* prayer till the sun rises and after the *'Aṣr* prayer till the sun sets.

Narrated Ibn 'Abbās رَضِيَ الله عَنْهُما: Some people told me the same narration (as above).

٥٨١ - **حدَّثَنا** حَفْصُ بنُ عُمَرَ قالَ: حدَّثَنا هِشامٌ، عَنْ قَتادَةَ، عَنْ أبي العالِيَةِ، عَنِ ابنِ عَبَّاسٍ قالَ: شَهِدَ عِنْدِي رِجالٌ مَرْضِيُّونَ وَأَرْضاهُمْ عِنْدِي عُمَرُ أَنَّ النَّبِيَّ ﷺ نَهَى عَنِ الصَّلاةِ بَعْدَ الصُّبْحِ حتَّى تَشْرُقَ

الشَّمْسُ، وَبَعْدَ العَصْرِ حتَّى تَغْرُبَ.

حدَّثنا مُسَدَّدٌ قالَ: حدَّثنا يَحْيى، عَنْ شُعْبَةَ، عَنْ قَتادَةَ قالَ: سَمِعْتُ أبا العالِيَةِ عَنِ ابنِ عَبَّاسٍ قالَ: حدَّثني ناسٌ بهذا.

582. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "Do not offer *Ṣalāt* (prayer) at the time of sunrise and at the time of sunset."

٥٨٢ - حدَّثنا مُسَدَّدٌ قالَ: حدَّثنا يَحْيى بنُ سَعِيدٍ عَنْ هشام قالَ: أخبرَني أبي قالَ: أخبرَني ابنُ عُمَرَ قالَ: قالَ رَسُولُ اللهِ ﷺ: «لا تَحَرَّوْا بِصَلاتِكُمْ طُلُوعَ الشَّمْسِ وَلا غُرُوبَها». [انظر: ٥٨٥، ٥٨٩، ١١٩٢، ١٦٢٩، ٣٢٧٣]

583. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "If the edge of the sun appears (above the horizon) delay *Aṣ-Ṣalāt* (the prayer) till it becomes high, and if the edge of the sun disappears, delay *Aṣ-Ṣalāt* till it sets (disappears completely)."

٥٨٣ - وَقالَ: حدَّثني ابنُ عُمَرَ قالَ: قالَ رَسُولُ اللهِ ﷺ: «إذا طَلَعَ حاجِبُ الشَّمْسِ فَأَخِّرُوا الصَّلاةَ حتَّى تَرْتَفِعَ. وَإذا غابَ حاجِبُ الشَّمْسِ فأَخِّرُوا الصَّلاةَ حتَّى تَغِيبَ» تابَعَهُ عَبْدَةُ. [انظر: ٣٢٧٢]

584. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ forbade two kinds of sales, two kinds of dresses, and two *Ṣalāt* (prayers). He forbade offering *Ṣalāt* after the *Fajr* prayer till the rising of the sun; and after the *'Aṣr* prayer till the setting of the sun. He also forbade *Ishtimāl-Aṣṣammā* and *Al-Iḥtibā* in one garment in such a way that one's private parts are exposed towards the sky. He also forbade the sales called *Munābadha* and *Mulāmasa*. (See *Ḥadīth* No.2144 and 2145, Vol.3).

٥٨٤ - حدَّثنا عُبَيْدُ بْنُ إسْماعيلَ، عَنْ أبي أُسامَةَ عَنْ عُبَيْدِ اللهِ، عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ حَفْصِ بْنِ عاصِمٍ، عَنْ أبي هُرَيْرَةَ: أنَّ رَسُولَ اللهِ ﷺ نَهَى عَنْ بَيْعَتَيْنِ وَعَنْ لِبْسَتَيْنِ وَعَنْ صَلاتَيْنِ؛ نَهَى عَنِ الصَّلاةِ بَعْدَ الفَجْرِ حتَّى تَطْلُعَ الشَّمْسُ، وَبَعْدَ العَصْرِ حتَّى تَغْرُبَ الشَّمْسُ، وعَنِ اشْتِمالِ الصَّمَّاءِ، وعَنِ الاحْتِباءِ في ثَوْبٍ واحِدٍ يُفْضي بفَرْجِهِ

إلَى السَّماءِ، وعَنِ المُنابَذةِ والمُلامَسَةِ. [راجع: ٣٦٨]

(31) CHAPTER. One should not try to offer *Aṣ-Ṣalāt* (the prayer) just before sunset.

(٣١) بابٌ لا تُتَحَرَّى الصَّلاةُ قَبْلَ غُرُوبِ الشَّمْسِ

585. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "None of you should try to offer *Aṣ-Ṣalāt* (the prayer) at sunrise or sunset."

٥٨٥ - حدَّثَنا عَبْدُ اللهِ بْنُ يُوسُفَ قالَ: أخبرَنا مالكٌ، عَنْ نافعٍ، عَنِ ابْنِ عُمَرَ أنَّ رَسُولَ اللهِ ﷺ قالَ: «لا يَتَحَرَّى أحَدُكُمْ فَيُصَلِّي عِنْدَ طُلُوعِ الشَّمْسِ ولَا عِنْدَ غُرُوبِها». [راجع: ٥٨٢]

586. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: I heard Allāh's Messenger ﷺ saying, "There is no *Ṣalāt* (prayer) after the morning prayer (*Fajr* prayer) till the sun rises, and there is no prayer after the *'Aṣr* prayer till the sun sets."

٥٨٦ - حدَّثَنا عَبْدُ العَزِيزِ بنُ عَبْدِ اللهِ قالَ: حدَّثَنا إبْرَاهِيمُ بْنُ سَعْدٍ عَنْ صالحٍ، عَنِ ابْنِ شِهابٍ قالَ: أخْبَرَنِي عَطاءُ بْنُ يَزِيدَ الجُنْدَعِيُّ أنَّهُ سَمِعَ أبا سَعيدٍ الخُدْرِيَّ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لا صَلاةَ بَعْدَ الصُّبْحِ حتَّى تَرْتَفِعَ الشَّمْسُ، وَلا صَلاةَ بَعْدَ العَصْرِ حتَّى تَغِيبَ الشَّمْسُ». [انظر: ١١٨٨، ١١٩٧، ١٨٦٤، ١٩٩٢، ١٩٩٥]

587. Narrated Mu'āwiyya رَضِيَ اللهُ عَنْهُ: You offer a *Ṣalāt* (prayer) which I did not see being offered by Allāh's Messenger ﷺ when we were in his company, and he certainly had forbidden it (i.e., two *Rak'ā* after the *'Aṣr* prayer).

٥٨٧ - حدَّثَنا مُحَمَّدُ بنُ أبَانَ قالَ: حدَّثَنا غُنْدَرٌ قالَ: حدَّثَنا شُعْبَةُ عَنْ أبي التَّيَّاحِ قالَ: سَمِعْتُ حُمْرَانَ بن أبانَ يُحَدِّثُ عَن مُعاوِيَةَ قالَ: إنَّكُم لَتُصَلُّونَ صَلاةً لَقَدْ صَحِبْنا رَسُولَ اللهِ ﷺ فَما رَأيْناهُ يُصَلِّيها وَلَقَدْ نَهَى عَنْهَا، يَعْنِي الرَّكْعَتَينِ بَعْدَ العَصْرِ. [انظر: ٣٧٦٦]

588. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ forbade the offering of

٥٨٨ - حدَّثَنا مُحَمَّدُ بنُ سَلامٍ

قالَ: حدَّثَنا عَبْدَةُ، عَنْ عُبَيْدِ اللهِ، عَنْ خُبَيْبٍ، عَنْ حَفْصِ بنِ عَاصِمٍ، عَنْ أبي هُرَيْرَةَ قالَ: نَهى رَسُولُ اللهِ ﷺ عَنْ صَلاتَيْنِ: بَعْدَ الفَجْرِ حتَّى تَطْلُعَ الشَّمْسُ، وَبَعْدَ العَصْرِ حتَّى تَغْرُبَ الشَّمْسُ. [راجع: ٣٦٨]

two *Ṣalāt* (prayers):
1. After the *Fajr* (early morning) prayer till the sun rises.
2. After the *'Aṣr* prayer till the sun sets.

(٣٢) **بابُ مَنْ لَمْ يَكْرَهِ الصَّلاةَ إلَّا بَعْدَ العَصْرِ وَالفَجْرِ،**

(32) CHAPTER. Whoever did not dislike to offer optional prayers except after the compulsory prayers of *'Aṣr* and *Fajr* only.

رَوَاهُ عُمَرُ، وابنُ عُمَرَ، وأبُو سَعيدٍ، وأبُو هُرَيْرَةَ.

This has been narrated by 'Umar, Ibn 'Umar, Abū Sa'īd and Abū Hurairah.

٥٨٩ - **حدَّثَنا** أبُو النُّعْمانِ: حدَّثَنا حَمَّادُ، عَنْ أيُّوبَ، عَنْ نافعٍ، عنِ ابنِ عُمَرَ قالَ: أُصَلِّي كما رَأيتُ أصحابي يُصَلُّونَ، لا أنْهى أحداً يُصَلِّي بِلَيْلٍ وَلا نَهارٍ ما شاءَ، غَيْرَ أنْ لا تَحَرَّوا طُلُوعَ الشَّمْسِ وَلا غُرُوبَها. [راجع: ٥٨٢]

589. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: I offer *Ṣalāt* as I saw my companions offering them. I do not forbid offering of prayers at any time during the day or night except at sunset and sunrise.

(٣٣) **بابُ ما يُصَلَّى بَعْدَ العَصْرِ مِنَ الفَوَائِتِ ونَحْوِها،**

(33) CHAPTER. To offer the missed *Ṣalāt* (prayers) and the like after the *'Aṣr* prayer.

وَقالَ كُرَيْبٌ عَنْ أُمِّ سَلَمَةَ: صَلَّى النَّبِيُّ ﷺ بَعْدَ العَصْرِ رَكْعَتَينِ. وَقالَ: شَغَلَني ناسٌ مِنْ عَبْدِ القَيْسِ عَنِ الرَّكْعَتَينِ بَعْدَ الظُّهْرِ.

And narrated Umm Salama رَضِيَ اللهُ عَنها: The Prophet ﷺ offered two *Rak'ā* after the *'Aṣr* prayer and said, "Some people of the tribe of 'Abdul-Qais made me busy and did not let me offer the two *Rak'ā* after the *Ẓuhr* prayer."

٥٩٠ - **حدَّثَنا** أبُو نُعَيْم قالَ: حدَّثَنا عَبْدُ الوَاحِدِ بنُ أيْمَنَ قالَ: حدَّثَني أبي أنهُ سَمِعَ عائِشَةَ قالَتْ: وَالَّذي ذَهَبَ بِهِ ما تَرَكَهُما حتَّى لَقِيَ اللهَ وَما لَقِيَ اللهَ تَعالى حتَّى ثَقُلَ عَنِ الصَّلاةِ. وكانَ يُصَلِّي كَثيراً مِنْ صَلاتِهِ

590. Narrated 'Āi<u>sh</u>ah رَضِيَ اللهُ عَنها: By Allāh تعالى Who took away the Prophet, the Prophet ﷺ never missed them (two *Rak'ā*) after the *'Aṣr* prayer till he met Allāh; and he did not meet Allāh تعالى till it became heavy for him to offer *Aṣ-Ṣalāt* (the prayer) while standing. So, he used to offer most of the *Ṣalāt* (prayers) while sitting. (She meant the two *Rak'ā* after *'Aṣr*). He used to offer them

قاعِداً، تَعْني الرَّكْعَتَينِ بَعْدَ العَصْرِ. وكانَ النَّبِيُّ ﷺ يُصَلِّيهِما وَلا يُصَلِّيهِما في المَسْجِدِ مخافَةَ أنْ يُثَقِّلَ عَلى أُمَّتِهِ؛ وكانَ يُحِبُّ ما يُخَفِّفُ عَنْهُم.

[انظر: ٥٩١، ٥٩٢، ٥٩٣، ١٦٣١]

in the house and never offered them in the mosque, lest it might be hard for his followers and he loved what was easy for them.

٥٩١ - حدَّثَنا مُسَدَّدٌ قالَ: حدَّثَنا يَحْيَى قالَ: حدَّثَنا هِشامٌ قالَ: أخْبَرَني أبي قالَ: قالَتْ عائِشَةُ: ابنَ أُخْتِي، ما تَرَكَ النَّبِيُّ ﷺ السَّجْدَتَيْنِ بَعْدَ العَصْرِ عِنْدِي قَطُّ. [راجع: ٥٩٠]

591. Narrated Hishām's father: 'Āishah رَضِيَ اللهُ عَنْها (addressing me) said, "O son of my sister! The Prophet ﷺ never missed two prostrations (i.e. *Rak'ā*) after the *'Aṣr* prayer in my house."(1)

٥٩٢ - حدَّثَنا مُوسَى بنُ إسماعِيلَ قالَ: حدَّثَنا عَبدُ الوَاحِدِ قالَ: حدَّثَنا الشَّيْبانِيُّ قالَ: حدَّثَنا عَبْدُ الرَّحْمٰنِ بنُ الأسْوَدِ، عَنْ أبِيهِ عَنْ عائِشَةَ قالَتْ: رَكْعَتانِ لَمْ يَكُنْ رَسُولُ اللهِ ﷺ يَدَعُهُما سِرًّا وَلا عَلانِيَةً: رَكْعَتانِ قَبْلَ الصُّبْحِ وَرَكْعَتانِ بَعْدَ العَصْرِ. [راجع: ٥٩٠]

592. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Allāh's Messenger ﷺ never missed two *Rak'ā* before the *Fajr* prayer and two *Rak'ā* after the *'Aṣr* prayer openly and secretly.

٥٩٣ - حدَّثَنا مُحَمَّدُ بنُ عَرْعَرَة قَالَ: حدَّثَنا شُعْبَةُ عَنْ أبي إسحَاقَ قالَ: رَأيْتُ الأسْوَدَ وَمَسرُوقًا شَهِدَا عَلى عائِشَةَ قالَتْ: ما كانَ النَّبِيُّ ﷺ يَأتِيني في يَوْمٍ بَعْدَ العَصْرِ إلَّا صَلَّى رَكْعَتَينِ.

593. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Whenever the Prophet ﷺ came to me after the *'Aṣr* prayer, he always offered two *Rak'ā*.(2)

(٣٤) بابُ التَّبْكيرِ بالصَّلاةِ في يَوْمِ غَيْمٍ

(34) CHAPTER. To offer (the *'Aṣr* prayers) earlier on a cloudy day.

٥٩٤ - حدَّثَنا مُعاذُ بنُ فَضالَةَ

594. Narrated Ibn Abū Māliḥ: I was with

(1) (H.591) See chapter No.33 after the *Ḥadīth* No.589.
(2) (H.593) See chapter No.33 after the *Ḥadīth* No.589.

Buraida on a cloudy day and he said, "Offer the *'Aṣr* prayer earlier as the Prophet ﷺ said, 'Whoever omits (does not offer) the *'Aṣr* prayer, all his (good) deeds will be lost.'

(See *Ḥadīth* No.552 and 553).

قالَ: حدَّثَنا هِشامٌ عَنْ يَحْيَى هُوَ ابنُ أبي كثيرٍ، عَنْ أبي قِلابَةَ أنَّ أبا المَلِيحِ حدَّثَهُ قالَ: كُنَّا مَعَ بُرَيْدَةَ في يَوْمِ ذي غَيْمٍ فَقالَ: بَكِّرُوا بالصَّلاةِ فإنَّ النَّبيَّ ﷺ قالَ: «مَنْ تَرَكَ صَلاةَ العَصرِ حَبِطَ عَمَلُهُ». [راجع: ٥٥٣]

(35) CHAPTER. The *Aḏhān* for the *Ṣalāt* (prayer) after its stated time is over.

(٣٥) بابُ الأذانِ بَعْدَ ذهابِ الوَقْتِ

595. Narrated Abī Qatāda: One night we were travelling with the Prophet ﷺ and some people said, "We wish that Allāh's Messenger ﷺ would take rest along with us during the last hours of the night." He said, "I am afraid that you will sleep and miss the (*Fajr*) prayer." Bilāl said, "I will make you get up." So, all slept and Bilāl rested his back against his *Rāḥila* and he too was overwhelmed (by sleep) and slept. The Prophet ﷺ got up when the edge of the sun had risen and said, "O Bilāl! What about your statement?" He replied, "I have never slept such a sleep." The Prophet ﷺ said, "Allāh جَلّ جلاله took your souls when He wished, and returned them to you when He wished. O Bilāl! Get up and pronounce the *Aḏhān* for *Aṣ-Ṣalāt* (the prayer)." The Prophet ﷺ performed ablution and when the sun came up and became bright, he stood up and offered the *Ṣalāt* (prayer).

٥٩٥ - حدَّثَنا عِمْرَانُ بنُ مَيْسَرَةَ قالَ: حدَّثَنا مُحَمَّدُ بنُ فُضَيْلٍ قالَ: حدَّثَنا حُصَيْنٌ، عَنْ عَبْدِ اللهِ بنِ أبي قَتادَةَ، عَنْ أبيهِ قالَ: سِرْنا مَعَ النَّبيِّ ﷺ لَيْلَةً، فَقالَ بَعضُ القَوْمِ: لَوْ عَرَّسْتَ بِنا يا رَسُولَ اللهِ، قالَ: «أخافُ أنْ تَنامُوا عَنِ الصَّلاةِ». قالَ بِلالٌ: أنا أُوقِظُكُم. فاضْطَجَعُوا وَأَسْنَدَ بِلالٌ ظَهْرَهُ إلى رَاحِلَتِهِ فَغَلَبَتْهُ عَيْناهُ فَنامَ، فاسْتَيْقَظَ النَّبيُّ ﷺ وَقَدْ طَلَعَ حاجِبُ الشَّمْسِ فَقالَ: «يا بِلالُ، أيْنَ ماقُلْتَ؟» قالَ: ما أُلْقِيَتْ عَليَّ نَوْمَةٌ مِثْلُها قَطُّ. قالَ: «إنَّ اللهَ قَبَضَ أرْوَاحَكُمْ حِينَ شاءَ، وَرَدَّها عَلَيكُمْ حِينَ شاءَ، يا بِلالُ قُمْ فَأذِّنْ بالنَّاسِ بالصَّلاةِ» فَتَوَضَّأ، فَلَمَّا ارْتَفَعَتِ الشَّمْسُ وابْيَاضَّتْ قامَ فَصَلَّى. [انظر: ٧٤٧١]

(36) CHAPTER. Whoever led the people in *Ṣalāt* (prayer) after its time was over.

(٣٦) بابُ مَنْ صَلَّى بالنَّاسِ جَمَاعَةً بَعْدَ ذَهابِ الوَقْتِ

596. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُمَا: On the Day of Al-Khandaq (the battle of Trench), 'Umar bin Al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ came cursing the disbelievers of Quraish after the sun had set and said, "O Allāh's Messenger ﷺ, I could not offer the *'Aṣr* prayer till the sun was about to set." The Prophet ﷺ said, "By Allāh! I, too, have not offered the *Ṣalāt* (prayer)."

So, we turned towards Buṭḥān, and the Prophet ﷺ performed ablution and we too performed ablution and offered the *'Aṣr* prayer after the sun had set, and then he offered the *Maghrib* prayer.

٥٩٦ - حَدَّثَنَا مُعاذُ بنُ فَضالَةَ قالَ: حدَّثَنا هِشامٌ، عَنْ يَحْيَى، عَنْ أبي سَلَمَةَ، عَنْ جابِرِ بنِ عَبْدِ اللهِ: أنَّ عُمَرَ بنَ الخَطَّابِ جاءَ يَوْمَ الخَنْدَقِ بَعْدَ ما غَرَبَتِ الشَّمْسُ فَجَعَلَ يَسُبُّ كُفَّارَ قُرَيْشٍ، قالَ: يا رَسُولَ اللهِ ما كِدْتُ أُصَلِّي العَصْرَ حتَّى كادَتِ الشَّمْسُ تَغْرُبُ. قالَ النَّبِيُّ ﷺ: «واللهِ ما صَلَّيْتُها»، فَقُمْنا إلى بُطْحانَ فَتَوَضَّأَ لِلصَّلاةِ وَتَوَضَّأنا لَها، فَصَلَّى العَصْرَ بَعْدَ ما غَرَبَتِ الشَّمْسُ، ثُمَّ صَلَّى بَعْدَها المَغْرِبَ. [انظر: ٥٩٨، ٦٤١، ٩٤٥، ٤١١٢]

(37) CHAPTER. One who forgets a *Ṣalāt* (prayer) should offer it when he remembers it, and should not repeat anything except that particular prayer.

(٣٧) بابٌ مَنْ نَسِيَ صَلاةً فَلْيُصَلِّ إذَا ذَكَرَ، وَلا يُعِيدُ إلَّا تِلْكَ الصَّلاةَ،

Ibrāhīm said: If one missed unintentionally one prayer 20 years ago then he should offer only that *Ṣalāt* (prayer).

وقالَ إبْرَاهِيمُ: مَنْ تَرَكَ صَلاةً وَاحِدَةً عِشْرِينَ سَنَةً لَمْ يُعِدْ إلَّا تِلْكَ الصَّلاةَ الوَاحِدَةَ.

597. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "If anyone forgets a *Ṣalāt* (prayer) he should offer that prayer when he remembers it. There is no expiation except to offer the same." Then he recited. "...And perform *As-Salāt* (*Iqāmat-aṣ-Ṣalāt*) for My (i.e., Allāh's) Remembrance." (V.20:14).

٥٩٧ - حَدَّثَنَا أبُو نُعَيمٍ ومُوسَى بنُ إسمَاعِيلَ قالَا: حدَّثَنا هَمَّامٌ، عَنْ قَتادَةَ، عَنْ أنَسِ بنِ مالِكٍ عَنِ النَّبِيِّ ﷺ قالَ: «مَنْ نَسِيَ صَلاةً فَلْيُصَلِّ إذَا ذَكَرَ، لا كَفارَةَ لَها إلَّا ذلكَ ﴿وَأَقِمِ ٱلصَّلَوٰةَ لِذِكۡرِىٓ﴾ [طـه: ١٤]» قالَ مُوسَى: قالَ هَمَّامٌ: سَمِعْتُهُ يَقُولُ بَعْدُ: ﴿وَأَقِمِ ٱلصَّلَوٰةَ لِذِكۡرِىٓ﴾ وقالَ حَبَّانُ: حدَّثَنا هَمَّامٌ قالَ: حدَّثَنا قَتادَةُ

قَالَ: حدَّثَنا أَنَسٌ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

(38) CHAPTER. The *Qaḍā* of prayers (*Qaḍā* means to perform or offer or do a missed religious obligation after its stated time).

(٣٨) بابٌ قَضاءِ الصَّلاةِ الأُولَى فالأُولَى

598. Narrated Jābir رَضِيَ اللهُ عَنْهُ: 'Umar came cursing the disbelievers (of Quraish) on the day of Al-Khandaq (the battle of Trench) and said, "I could not offer the *'Aṣr* prayer till the sun had set." Then we went to Buṭḥān and he offered the (*'Aṣr*) prayer after sunset and then he offered the *Maghrib* prayer.

٥٩٨ - حدَّثَنا مُسَدَّدٌ قالَ: حدَّثَنا يَحْيَى عَنْ هِشامٍ قالَ: حدَّثَنا يَحْيَى - هُوَ ابنُ أَبِي كَثِيرٍ - عَنْ أَبِي سَلَمَةَ، عَنْ جابِرٍ قالَ: جَعَلَ عُمَرُ يَوْمَ الخَنْدَقِ يَسُبُّ كُفَّارَهُمْ وَقالَ: يَا رَسُولَ اللهِ! ما كِدْتُ أُصَلِّي العَصْرَ حَتَّى غَرَبَتِ الشَّمْسُ، قالَ: فَنَزَلْنا بُطْحانَ فَصَلَّى بَعْدَ ما غَرَبَتِ الشَّمْسُ ثُمَّ صَلَّى المَغْرِبَ. [راجع: ٥٩٦]

(39) CHAPTER. What is disliked about talking after the *'Ishā'* prayer.

(٣٩) بابُ ما يُكْرَهُ مِنَ السَّمَرِ بَعْدَ العِشاءِ

السَّامِرُ مِنَ السَّمَرِ وَالْجَمْعُ السُّمَّارُ والسَّامِرُ هَاهُنَا في مَوضِعِ الجَمْعِ وأَصْلُ السَّمَرِ ضَوءُ لَونِ الْقَمَرِ وَكَانُوا يَتَحَدَّثُونَ فِيهِ.

599. Narrated Abūl-Minhāl: My father and I went to Abī Barza Al-Aslamī رَضِيَ اللهُ عَنْهُ and my father said to him, "Tell us how Allāh's Messenger ﷺ used to offer the compulsory congregational *Ṣalāt* (prayers)." He said, "He used to offer the *Ẓuhr* prayer, which you call the first prayer, as the sun declined at noon, the *'Aṣr* at a time when one of us could go to his family at the farthest place in Al-Madīna while the sun was still hot. (The narrator forgot what Abū Barza had said about the *Maghrib* prayer), and the Prophet ﷺ preferred to offer the *'Ishā'* prayer late and disliked to sleep before it or

٥٩٩ - حدَّثَنا مُسَدَّدٌ قالَ: حدَّثَنا يَحْيَى قالَ: حدَّثَنا عَوْفٌ قالَ: حدَّثَنا أَبُو المِنْهالِ قالَ: انْطَلَقْتُ مَعَ أَبِي إِلَى أَبِي بَرْزَةَ الأَسْلَمِيِّ، فَقالَ لَهُ أَبِي: حدِّثْنا كَيْفَ كانَ رَسُولُ اللهِ ﷺ يُصَلِّي المَكْتُوبَةَ؟. قالَ: كانَ يُصَلِّي الهَجِيرَ - وهِيَ الَّتي تَدْعُوْنَها الأُولَى - حِينَ تَدْحَضُ الشَّمْسُ، وَيُصَلِّي العَصْرَ ثُمَّ يَرْجِعُ أَحَدُنا إِلى أَهْلِهِ في

أَقْصَى المَدِينَةِ وَالشَّمْسُ حَيَّةٌ، وَنَسِيتُ ما قالَ في المَغْرِبِ. قالَ: وكانَ يَسْتَحِبُّ أَنْ يُؤَخِّرَ العِشاءَ. قالَ: وكانَ يَكْرَهُ النَّوْمَ قَبْلَها وَالحَدِيثَ بَعْدَها، وكانَ يَنْفَتِلُ مِنْ صَلاةِ الغَداةِ حِينَ يَعْرِفُ أَحَدُنا جَلِيسَهُ وَيَقْرَأُ مِنَ السِّتِّينَ إلى المِائَةِ. [راجع: ٥٤١]

talk after it. And he used to return after finishing the morning prayer (*Fajr* prayer) at such a time when it was possible for one to recognize the person sitting by his side and he (the Prophet ﷺ) used to recite 60 to 100 *'Āyāt'* (Verses) of the Qur'ān in it."

(٤٠) بابُ السَّمَرِ في الفِقْهِ والخَيرِ بَعْدَ العِشاءِ،

(40) CHAPTER. Talking about the Islāmic jurisprudence and good things after the *'Ishā'* prayer.

٦٠٠ - حدَّثَنا عَبْدُ اللهِ بنُ الصَّبَّاحِ قالَ: حدَّثنا أبو عليٍّ الحَنَفيُّ قالَ: حدَّثَنا قُرَّةُ ابنُ خالِدٍ قالَ: انْتَظَرْنا الحَسَنَ، وراثَ عَلَيْنا حتَّى قَرُبْنا مِنْ وَقْتِ قِيامِهِ فَجاءَ وَقالَ: دَعانا جِيرانُنا هؤُلاءِ. ثُمَّ قالَ: قالَ أَنَسٌ: نَظَرْنا النَّبيَّ ﷺ ذاتَ لَيْلَةٍ حتَّى كانَ شَطْرُ اللَّيْلِ يَبْلُغُهُ، فَجاءَ فَصَلَّى لَنا ثُمَّ خَطَبَنا فَقالَ: «أَلَا إنَّ النَّاسَ قَدْ صَلَّوْا ثُمَّ رَقَدُوا وإنَّكُمْ لَمْ تَزالُوا في صَلاةٍ ما انْتَظَرْتُمُ الصَّلاةَ». «وإنَّ القَوْمَ لا يَزالُونَ بِخَيْرٍ ما انْتَظَرُوا الخَيرَ». قالَ قُرَّةُ: هُوَ مِنْ حَدِيثِ أَنَسٍ عَنِ النَّبيِّ ﷺ. [راجع: ٥٧٢]

600. Narrated Qurra bin Khālid that once he waited for Al-Ḥasan and he did not show up till it was about the usual time for him to start his speech; then he came and apologized saying, "Our neighbours invited us." Then he added, "Narrated Anas: Once we waited for the Prophet ﷺ till it was midnight or about midnight. He came and led us in the prayer, and after finishing it, he addressed us and said, 'All the people have offered their prayers and then slept and you had been in prayer as long as you were waiting for it.'" Al-Ḥasan said, "The people are regarded as performing good deeds as long as they are waiting for doing good deeds." Al-Ḥasan's statement is a portion of Anas *Ḥadīth* from the Prophet ﷺ.

٦٠١ - حدَّثَنا أبو اليَمانِ قالَ: أَخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: حدَّثَني سالِمُ بنُ عَبْدِ اللهِ بنِ عُمَرَ، وأبو بَكْرِ بْنُ أبي حَثْمَةَ أنَّ عَبْدَ اللهِ بنَ عُمَرَ قالَ: صلَّى النَّبيُّ ﷺ صَلاةَ

601. Narrated 'Abdullāh bin 'Umar رَضِيَ الله عَنْهُما: The Prophet ﷺ offered one of the *'Ishā'* prayer in his last days and after finishing it with *Taslīm*, he stood up and said, "Do you realize (the importance of) this night? Nobody present on the surface of the earth tonight would be living after the completion of one hundred years from this night."

العِشاءِ في آخِرِ حَياتِهِ. فَلَمَّا سَلَّمَ قامَ النَّبِيُّ ﷺ فَقالَ: «أرأيْتَكُمْ لَيْلَتَكُمْ هٰذِهِ، فإنَّ رَأسَ مِائَةِ سَنَةٍ لا يَبْقى مِمَّن هُوَ اليَوْمَ عَلى ظَهْرِ الأرْضِ أحَدٌ». فَوَهِلَ النَّاسُ في مَقالَةِ النَّبِيِّ ﷺ إلى ما يَتَحَدَّثُونَ في هٰذِهِ الأحادِيثِ عَنْ مِائَةِ سَنَةٍ، وإنَّما قالَ النَّبِيُّ ﷺ: «لا يَبْقى مِمَّنْ هُوَ اليَوْمَ عَلى ظَهْرِ الأرْضِ»، يُرِيدُ بِذٰلِكَ أنَّها تَخْرِمُ ذٰلِكَ القَرْنَ. [راجع: ١١٦]

The people made a mistake in grasping the meaning of this statement of Allāh's Messenger ﷺ and they indulged in those things which are said about these narrations (i.e., some said that the Day of Resurrection will be established after 100 years etc.) but the Prophet ﷺ said, "Nobody present on the surface of earth tonight would be living after the completion of 100 years from this night"; he meant "When that century (people of that century) would pass away."[1]

(٤١) بابُ السَّمَرِ مَعَ الأهْلِ والضَّيْفِ

(41) CHAPTER. To talk with the family and the guests after the *'Ishā'* prayer.

٦٠٢ - حَدَّثَنا أبُو النُّعْمانِ قالَ: حَدَّثَنا مُعْتَمِرُ بنُ سُلَيْمانَ قالَ: حَدَّثَنا أبي قالَ: حَدَّثَنا أبُو عثمانَ عَنْ عَبْدِ الرَّحْمٰنِ بنِ أبي بَكْرٍ: أنَّ أصْحابَ الصُّفَّةِ كانُوا أُناساً فُقَراءَ. وأنَّ النَّبِيَّ ﷺ قالَ: «مَنْ كانَ عِنْدَهُ طَعامُ اثْنَيْنِ فَلْيَذْهَبْ بِثالِثٍ. وإنْ أرْبَعٌ فَخامِسٌ أوْ سادِسٌ». وأنَّ أبا بَكْرٍ جاءَ بِثَلاثَةٍ وَانْطَلَقَ النَّبِيُّ ﷺ بِعَشَرَةٍ. قالَ: فَهُوَ أنا وأبي، فَلا أدْري قالَ: وَامْرَأتي وخادِمٌ، بَيْنَ بَيْتِنا وَبَيْنَ بَيْتِ أبي بَكْرٍ. وإنَّ أبا بَكْرٍ تَعَشَّى عِنْدَ النَّبِيِّ ﷺ ثُمَّ لَبِثَ حَيْثُ صُلِّيَتِ العِشاءُ ثُمَّ رَجَعَ فَلَبِثَ حَتَّى تَعَشَّى النَّبِيُّ ﷺ، فَجاءَ

602. Narrated Abū 'Uthmān: 'Abdur Raḥmān bin Abī Bakr رَضِيَ اللهُ عَنْهُما said, "*Aṣ-Ṣuffa* companions were poor people and the Prophet ﷺ said, 'Whoever has food for two persons should take a third one from them (*Aṣ-Ṣuffa* companions). And whosoever has food for four persons he should take one or two from them' Abū Bakr took three men and the Prophet ﷺ took ten of them."

Abdur Raḥmān added: My father my mother and I were there (in the house). (The subnarrator is in doubt whether 'Abdur Raḥmān also said, 'My wife and our servant who was common for both my house and Abū Bakr's house). Abū Bakr took his supper with the Prophet ﷺ and remained there till the *'Ishā'* prayer was offered. Abū Bakr (after the prayer) went back and stayed with the Prophet ﷺ till the Prophet ﷺ took his meal and then Abū Bakr returned to his house

(1) (H.601) This was a sign of Prophethood, for what Allāh's Messenger ﷺ said was proved, as the last of his companions to die was Abū At-Ṭufail 'Āmir bin Wāthila who died 100 years after the prophecy of the Prophet ﷺ and he was 110 years old then.

بَعْدَ ما مَضَى مِنَ اللَّيْلِ ما شاءَ اللهُ. قالَتْ لَهُ امْرَأَتُهُ: وَما حَبَسَكَ عَنْ أَضْيافِكَ، أَوْ قالَتْ: ضَيْفِكَ؟ قالَ: أَوَما عَشَّيْتِيهِمْ؟ قالَتْ: أَبَوْا حَتَّى تَجيءَ، قَدْ عُرِضُوا فأَبَوْا. قالَ: فَذَهَبْتُ أنا فاخْتَبَأْتُ، فَقالَ: يا غُنْثَرُ، فَجَدَّعَ وَسَبَّ. وقالَ: كُلُوا لا هَنِيئاً، فَقالَ: وَاللهِ لا أَطْعَمُه أَبَداً، وَايْمُ اللهِ ما كُنَّا نَأْخُذُ مِنْ لُقْمَةٍ إلَّا رَبَا مِنْ أَسْفَلِها أَكْثَرُ مِنْها. - قالَ: - وَشَبِعُوْا - وصَارَتْ أَكْثَرَ مِما كانَتْ قَبْلَ ذٰلِكَ، فَنَظَرَ إلَيْها أبو بَكْرٍ فإذَا هِيَ كما هِيَ أَوْ أَكْثَرُ مِنْها. فَقالَ لامرَأتِهِ: يا أُخْتَ بَنِي فِراسٍ، ما هذا؟ قالَتْ: لا وقُرَّةِ عَيْني، لَهِيَ الآنَ أَكْثَرُ مِنْها قَبْلَ ذلكَ بِثَلاثِ مَرَّاتٍ. فَأَكَلَ مِنْها أَبُو بَكْرٍ وقالَ: إنَّما كان ذٰلِكَ مِنَ الشَّيْطانِ - يَعْنِي يَمِينَهُ -. ثُمَّ أَكَلَ مِنها لُقْمَةً ثُمَّ حَمَلَها إلَى النَّبِيِّ ﷺ فأَصْبَحَتْ عِنْدَهُ، وكانَ بَيْنَنا وَبينَ قَوْمٍ عَقْدٌ فَمَضَى الأَجَلُ فَفَرَّقَنا اثْنَيْ عَشَرَ رَجُلاً مَعَ كُلِّ رَجُلٍ مِنْهُمْ أُناسٌ، اللهُ أَعْلَمُ كَمْ مَعَ كُلِّ رَجُلٍ، فَأَكَلُوا مِنْها أَجْمَعُونَ، أَوْ كما قالَ. [انظر: ٣٥٨١، ٦١٤٠، ٦١٤١]

after a long portion of the night had passed. Abū Bakr's wife said, "What detained you from your guests (or guest)?" He said, "Have you not served them yet?" She said, "They refused to eat until you come. The food was served for them but they refused." 'Abdur Raḥmān added: I went away and hid myself (being afraid of Abū Bakr) and in the meantime he (Abū Bakr) called me, "O Ghunthar (a harsh word)!" and also called me bad names and abused me and then said, "Eat! No welcome for you." Then (the supper was served). Abū Bakr took an oath that he would not eat that food. The narrator added: By Allāh, whenever any one of us (myself and the guests of *Aṣ-Ṣuffa* companions) took anything from the food, it increased from underneath. We all ate to our fill and the food was more than it was before its serving.

Abū Bakr looked at it (the food) and found it as it was before serving or even more than that. He addressed his wife (saying) "O the sister of Banī Firās! What is this?" She said, "O the pleasure of my eyes! The food is now three times more than it was before." Abū Bakr ate from it, and said, "That (oath) was from Satan", meaning his oath (not to eat). Then he took a morsel (mouthful) from it and then took the rest of it to the Prophet ﷺ. So that meal was with the Prophet ﷺ. There was a treaty between us and some people, and when the period of that treaty had elapsed the Prophet ﷺ divided us into twelve (groups) (the Prophet's Companions) each being headed by a man. Allāh knows how many men were under the command of each (leader). So all of them (12 groups of men) ate of that meal (or said something like that).

10 - THE BOOK OF *ADHĀN*[1]

١٠ - كتاب الأذان

(1) CHAPTER. How the *Adhān* for *Ṣalāt* (prayer) was started.

And the Statement of Allāh جَلّ جَلاله:

"And when you proclaim the call for *Aṣ-Ṣalāt* [call for the prayer (*Adhān*)], they take it (but) as a mockery and fun; that is because they are a people who understand not." (V.5:58).

And also the Statement of Allāh تعالى: "...When the call (*Adhān*) is proclaimed for the *Salāt* (prayer) on the day of Friday..." (V.62:9).

(١) بابُ بَدْءِ الأذَانِ،

وَقَوْلِهِ عَزَّ وجَلَّ: ﴿وَإِذَا نَادَيْتُمْ إِلَى ٱلصَّلَوٰةِ ٱتَّخَذُوهَا هُزُوًا وَلَعِبًا ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَّا يَعْقِلُونَ﴾ [المائدة:٥٨] وقَوْلِهِ: ﴿إِذَا نُودِىَ لِلصَّلَوٰةِ مِن يَوْمِ ٱلْجُمُعَةِ﴾ [الجمعة:٩].

603. Narrated Anas رَضِيَ اللهُ عَنْهُ: The people mentioned the fire and the bell [they suggested those as signals to indicate the time to offer *Ṣalāt* (prayers)], and by that they mentioned the Jews and the Christians. Then Bilāl was ordered to pronounce *Adhān* for the *Ṣalāt* by saying its wordings twice (in doubles) and for the *Iqāma* (the call for the actual standing for the *Ṣalāt* in rows) by saying its wordings once (in singles) (*Iqāma* is pronounced when the people are ready for the *Ṣalāt*).

٦٠٣ - حدَّثَنا عِمرانُ بنُ مَيْسَرَةَ قالَ: حدَّثَنا عَبْدُ الوَارِثِ قالَ: حدَّثَنا خالِدٌ عَنْ أبي قِلابَةَ، عَنْ أنسٍ قالَ: ذَكَرُوا النَّارَ والنَّاقُوسَ، فَذَكَرُوا اليَهُودَ وَالنَّصارَى، فَأُمِر بِلالٌ أنْ يَشْفَعَ الأذانَ وَأنْ يُوتِرَ الإقامَةَ. [انظر: ٦٠٥، ٦٠٧، ٣٤٥٧]

604. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: When the Muslims arrived at Al-Madīna, they used to assemble for *Aṣ-Ṣalāt* (the prayer), and used to guess the time for it. During those days, the practice of *Adhān* for *Ṣalāt* (prayers) had not been introduced yet. Once they discussed this problem regarding the call for *Ṣalāt*. Some people suggested the use of a bell like the Christians, others

٦٠٤ - حدَّثَنا مَحْمُودُ بنُ غَيْلانَ قالَ: حدَّثَنا عَبْدُ الرَّزَّاقِ قالَ: أخْبَرَنا جُرَيْجٌ قالَ: أخْبَرَني نافِعٌ أنَّ ابنَ عُمَرَ كانَ يَقُولُ: كانَ المُسْلِمُونَ حينَ قَدِمُوا المَدِينَةَ يَجْتَمِعُونَ فَيَتَحَيَّنُونَ الصَّلاةَ لَيْسَ يُنادَى لَها، فَتَكَلَّمُوا يَوْماً

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(1) (Book. 10) *Adhān*: The call to prayer pronounced loudly to indicate that the time of praying is due. And it is as follows: *Allāhu Akbar, Allāhu Akbar, Allāhu Akbar, Allāhu Akbar, Aṣh-hadu an lā ilāha illallāh, Aṣh-hadu an lā ilāha illallāh, Aṣh-hadu anna Muḥammadan Rasūl-Ullāh, Aṣh-hadu anna Muḥammadan Rasūl-Ullāh, Ḥaiya 'alas-Ṣalāh, Ḥaiya 'alas-Ṣalāh, Ḥaiya 'alal-Falāh, Ḥaiya 'alal-Falāh, Allāhu Akbar, Allāhu Akbar, Lā ilāha illallāh.*

proposed a trumpet like the horn used by the Jews, but 'Umar was the first to suggest that a man should call (the people) for *Aṣ-Ṣalāt*; so, Allāh's Messenger ﷺ ordered Bilāl to get up and pronounce the *Adhān* for *Aṣ-Ṣalāt*.

في ذٰلكَ فَقالَ بَعْضُهُمْ: اتَّخِذُوا ناقُوساً مِثْلَ ناقُوسِ النَّصارَى، وقالَ بَعْضُهُمْ: بَلْ بُوقاً مِثْلَ قَرْنِ اليَهُودِ. فَقالَ عُمَرُ: أوَلَا تَبْعَثُونَ رَجُلاً يُنادِي بالصَّلاةِ؟ فَقالَ رَسُولُ اللهِ ﷺ: «يا بلالُ قُمْ فَنادِ بالصَّلاةِ».

(2) CHAPTER. Pronouncing the wording of *Adhān* for *Ṣalāt* (prayers) twice (in doubles).

(٢) بابٌ: الأذانُ مَثْنىٰ

605. Narrated Anas رَضِيَ اللهُ عَنْهُ: Bilāl was ordered to repeat the wording of the *Adhān* for *Ṣalāt* (prayers) twice (in doubles) and to pronounce the wording of the *Iqāma* once (in singles) except *Qad-qāmat-iṣ-Ṣalāt*.

٦٠٥ - **حدَّثَنا** سُلَيْمانُ بنُ حَرْبٍ قالَ: حدَّثنا حَمَّادُ بنُ زَيْدٍ، عَنْ سِماكِ بنِ عَطِيَّةَ، عَنْ أيُّوبَ، عَنْ أبي قِلابَةَ، عَنْ أنَسٍ، قالَ: أُمِرَ بلالٌ أنْ يَشْفَعَ الأذانَ وأنْ يُوتِرَ الإقامَةَ إلَّا الإقامَةَ. [راجع: ٦٠٣]

606. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: When the number of Muslims increased they discussed the question as to how to know the time for *Aṣ-Ṣalāt* (the prayers) by some familiar means. Some suggested that a fire be lit [at the time of *Ṣalāt* (prayer)] and others put forward the proposal to ring the bell.

Bilāl was ordered to pronounce the wording of *Adhān* twice (in doubles) and of the *Iqāma* once (in singles) only.

٦٠٦ - **حدَّثَني** مُحَمَّدٌ - وَهُوَ ابنُ سلامٍ - قالَ: حدَّثَني عَبْدُ الوَهَّابِ الثَّقَفِيُّ قالَ: حَدَّثَنا خالِدٌ الحَذَّاءُ، عَنْ أبي قِلابَةَ، عَنْ أنَسِ بنِ مالكٍ قالَ: لَمَّا كَثُرَ النَّاسُ قالَ: ذَكَرُوا أنْ يَعْلَمُوا وَقْتَ الصَّلاةِ بِشَيءٍ يَعْرِفُونَهُ، فَذَكَرُوا أنْ يُورُوا ناراً أوْ يَضْرِبُوا ناقُوساً، فَأُمِرَ بِلالٌ أنْ يَشْفَعَ الأذَانَ وَأنْ يُوتِرَ الإقامَةَ. [راجع: ٦٠٣]

(3) CHAPTER. To pronounce the wording of *Iqāma* once (in singles) except *Qad-qāmat-iṣ-Ṣalāt*.

(٣) بابٌ: الإقامَةُ واحِدَةٌ، إلَّا قَوْلَهُ: قَدْ قامَتِ الصَّلاةُ

607. Narrated Abū Qilāba: Anas رَضِيَ اللهُ عَنْهُ said, "Bilāl was ordered to pronounce the wording of *Adhān* twice (in doubles) and of *Iqāma* once (in singles) only." The subnarrator Ismā'īl said, "I mentioned that

٦٠٧ - **حدَّثَنا** عَلِيُّ بنُ عَبْدِ اللهِ قالَ: حدَّثَنا إسمَاعِيلُ بنُ إبْرَاهِيمَ قالَ: حدَّثَنا خالدٌ عَنْ أبي قِلابَةَ، عَنْ

أَنَسٍ قالَ: أُمِرَ بِلالٌ أن يَشْفَعَ الأذانَ وَأَنْ يُوتِرَ الإقامَة. قالَ إسماعِيلُ فَذَكَرْتُ لِأيُّوبَ فَقالَ: إلّا الإقامَةَ.

[راجع: ٦٠٣]

to Ayyūb and he added (to that), "Except *Iqāma* (i.e., *Qad-qāmat-iṣ-Ṣalāt* which should be said twice)."

(٤) بابُ فَضْلِ التَّأذِينِ

(4) CHAPTER. Superiority of the *Adhān*.

٦٠٨ - حَدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أخبَرَنا مالكٌ، عَنْ أبي الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ أنَّ رَسُولَ اللهِ ﷺ قالَ: «إذا نُودِيَ للصَّلاةِ أدْبَرَ الشَّيْطانُ لَهُ ضُراطٌ حتَّى لا يَسْمَعَ التَّأذِينَ، فإذا قُضِيَ النِّداءُ أقْبَلَ حتَّى إذا ثُوِّبَ لِلصَّلاةِ أدْبَرَ، حتَّى إذا قُضِيَ التَّثْوِيبُ أقْبَلَ حتَّى يَخْطُرَ بَيْنَ المَرْءِ وَنَفْسِهِ، يَقُولُ: اذْكُرْ كَذَا، اذْكُرْ كَذَا، لِمَا لَمْ يَكُنْ يَذْكُرُ حتَّى يَظَلَّ الرَّجُلُ لا يَدْرِي كَمْ صَلَّى». [انظر: ١٢٢٢، ١٢٣١، ١٢٣٢، ٣٢٨٥]

608. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "When the *Adhān* is pronounced Satan takes to his heels and passes wind with noise during his flight in order not to hear the *Adhān*. When the *Adhān* is completed he comes back, and again takes to his heels when the *Iqāma* is pronounced; and after its completion he returns again till he whispers into the heart of the person [to divert his attention from his *Ṣalāt* (prayer)] and makes him remember things which he does not recall to his mind before the *Ṣalāt* and that causes him to forget how much he has prayed."

(٥) بابُ رَفْعِ الصَّوْتِ بالنِّداءِ،

(5) CHAPTER. Raising the voice in pronouncing the *Adhān*.

وَقالَ عُمَرُ بنُ عَبْدِ العَزِيزِ: أذِّنْ أذاناً سَمْحاً، وإلّا فاعْتَزِلْنا.

'Umar bin 'Abdul 'Azīz said (to his *Mu'adh-dhin* i.e., call-maker), "Pronounce the *Adhān* clearly and in a straight forward manner, otherwise we will dismiss you."

٦٠٩ - حَدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أخبَرَنا مالكٌ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ عَبْدِ اللهِ بنِ عَبْدِ الرَّحْمٰنِ بنِ أبي صَعْصَعَةَ الأنْصارِيِّ ثُمَّ المَازِنِيِّ، عَنْ أبِيهِ أنَّهُ أخبَرَهُ أنَّ أبا سَعِيدٍ الخُدْرِيَّ قالَ لَهُ: إنِّي أراكَ

609. Narrated 'Abdur Raḥmān: Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ told my father, "I see you liking sheep and the wilderness. So whenever you are with your sheep or in the wilderness and you want to pronounce *Adhān* for the *Ṣalāt* (prayer) raise your voice in doing so, for whoever hears the *Adhān*, whether a human being, a jinn or any other creature, will be a witness for you on the Day

تُحِبُّ الغَنَمَ والبادِيَةَ، فإذَا كُنْتَ في غَنَمِكَ أوْ بادِيَتِكَ فَأذَّنْتَ لِلصَّلاةِ فَارْفَعْ صَوْتَكَ بالنِّدَاءِ فإنَّهُ لا يَسْمَعُ مَدَى صَوْتِ المُؤَذِّنِ جِنٌّ وَلا إنْسٌ وَلا شَيءٌ إلَّا شَهِدَ لَهُ يَوْمَ القِيامَةِ. قالَ أبُو سَعِيدٍ: سَمِعْتُهُ مِنْ رَسُولِ اللهِ ﷺ. [انظر: ٣٢٩٦، ٧٥٤٨]

of Resurrection." Abū Sa'īd added, "I heard it (this narration) from Allāh's Messenger ﷺ." (See *Hadith* No.3296, Vol.4 and *Hadith* No.373, Summarized *Sahih Al-Bukhari*)

(٦) **بابُ ما يُحقَنُ بالأذانِ مِنَ الدِّماءِ**

(6) CHAPTER. To suspend fighting on hearing the *Adhān*.

٦١٠ - حدَّثني قُتَيْبَةُ بْنُ سَعيدٍ قالَ: حدَّثَنا إسماعِيلُ بنُ جَعْفَرٍ، عَنْ حُمَيْدٍ، عَنْ أنَسٍ: عَنِ النَّبِيِّ ﷺ أنَّهُ كانَ إذَا غَزَا بِنا قَوْماً لَمْ يَكُنْ يَغْزُو بنا حتَّى يُصْبِحَ وَيَنْظُرَ، فإنْ سَمِعَ أذَاناً كَفَّ عَنْهُمْ، وإنْ لَمْ يَسْمَعْ أذَاناً أغارَ عَلَيْهِمْ. قالَ: فَخَرَجْنا إلى خَيْبَرَ فانْتَهَيْنا إلَيْهِمْ لَيْلاً، فَلَمَّا أصْبَحَ ولَمْ يَسْمَعْ أذاناً رَكِبَ وَرَكِبْتُ خَلْفَ أبي طَلْحَةَ وَإنَّ قَدَمِي لَتَمَسُّ قَدَمَ النَّبِيِّ ﷺ. قالَ: فَخَرَجُوا إلَيْنا بِمَكاتِلِهِمْ وَمَسَاحِيهِمْ فَلمّا رَأوُا النَّبِيَّ ﷺ قالُوا: مُحَمَّدٌ واللهِ، مُحَمَّدٌ وَالخَمِيسُ، قالَ: فَلَمَّا رَآهُمْ رَسُولُ اللهِ ﷺ قالَ: «اللهُ أكْبَرُ، اللهُ أكْبَرُ خَرِبَتْ خَيْبَرُ، إنَّا إذَا نَزَلْنا بِساحَةِ قَوْمٍ فَساءَ صَباحُ المُنْذَرِينَ». [راجع: ٣٧١]

610. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: "Whenever the Prophet ﷺ went out with us to fight (in Allāh's Cause) against any nation, he never allowed us to attack till morning and he would wait and see. If he heard *Adhān* he would postpone the attack, and if he did not hear *Adhān* he would attack them." Anas added, "We reached Khaibar at night and in the morning when he did not hear the *Adhān* for the prayer, he (the Prophet ﷺ) rode and I rode behind Abī Ṭalḥa and my foot was touching that of the Prophet ﷺ.

"The inhabitants of Khaibar came out with their baskets and spades and when they saw the Prophet ﷺ they shouted 'Muḥammad! By Allāh, Muḥammad and his army.' When Allāh's Messenger ﷺ saw them, he said, *'Allāhu Akbar! Allāhu Akbar!* Khaibar is ruined. Whenever we approach a (hostile) nation (to fight), then evil will be the morning of those who have been warned.'"

(٧) **بابُ ما يَقُولُ إذَا سَمِعَ المُنادِي**

(7) CHAPTER. What to say on hearing the *Adhān*.

٦١١ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ

611. Narrated Abū Sa'īd Al-Khudrī رَضِيَ

رضي الله عنه: Allāh's Messenger ﷺ said, "Whenever you hear the *Adhān*, say just as the *Mu'adh-dhin* is saying.

قالَ: أَخْبَرَنا مالكٌ، عَنِ ابنِ شِهابٍ، عَنْ عَطاءِ ابنِ يَزيدَ اللَّيْثِيِّ، عَنْ أَبي سَعيدٍ الخُدْرِيِّ، أَنَّ رَسُولَ اللهِ ﷺ قالَ: «إِذَا سَمِعْتُمُ النِّدَاءَ فَقُولُوا مِثْلَ ما يَقُولُ المُؤَذِّنُ».

612. Narrated 'Īesā bin Ṭalḥa that he had heard Mu'āwiyya repeating the words of *Adhān* up to *"Wa ash-hadu anna Muḥammadan Rasūl-Ullāh* (and I testify that Muḥammad is Allāh's Messenger.)"

٦١٢ - **حدَّثَنا** مُعاذُ بنُ فَضالَةَ قالَ: حدَّثَنا هِشامٌ، عَنْ يَحْيى، عَنْ مُحَمَّدِ بنِ إِبْرَاهيمَ بنِ الحارِثِ، قالَ: حدَّثَني عيسَى بنُ طَلْحَةَ أَنَّه سَمِعَ مُعاوِيَةَ يَوْماً فَقالَ مِثْلَهُ إلى قَوْلِهِ: «وَأَشهَدُ أَنَّ مُحَمَّداً رَسُولُ اللهِ».

حدَّثَنا إِسْحاقُ بنُ رَاهَوَيْهِ قالَ: حدَّثَنا وَهْبُ بنُ جَريرٍ قالَ: حدَّثَنا هِشامٌ، عَنْ يَحْيَى نَحْوَهُ. [انظر: ٦١٣، ٩١٤]

613. Narrated Yaḥyā as above (586) and added: "Some of my companions told me that Hishām had said, "When the *Mu'adh-dhin* said, *'Ḥayya 'alaṣ-Ṣalāh* (come for the prayer)." Mu'āwiyya said, *"Lā ḥawla walā quw-wata illā billāh* (there is neither might nor any power except with Allāh)" and added, "We heard your Prophet ﷺ saying the same."

٦١٣ - قالَ يَحْيَى: وَحدَّثَني بَعْضُ إِخْوَانِنا أَنَّهُ قالَ: لَمَّا قال: حَيَّ عَلى الصَّلاةِ، قالَ: لا حَوْلَ وَلا قُوَّةَ إِلَّا باللهِ، وقالَ: هٰكَذَا سَمِعْنا نَبِيَّكُمْ ﷺ يقولُ». [راجع: ٦١٢]

(8) CHAPTER. Invocation at the time of *Adhān*.

(٨) **بابُ** الدُّعاءِ عِنْدَ النِّداءِ

614. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "Whoever after listening to the *Adhān says, 'Allāhumma Rabba hādhihid-da' watit-tāmmati waṣ-ṣalātil qā'imati, āti Muḥammadanil-wasīlata wal-faḍīlata, wab'-athhu maqāman maḥmūdanil-ladhī wa'-adtahū* [O Allāh! Lord of this perfect call (of not ascribing partners to You) and of

٦١٤ - **حدَّثَني** عليُّ بنُ عَيَّاشٍ قالَ: حدَّثَنا شُعَيْبُ بنُ أَبي حَمْزَةَ، عَنْ مُحَمَّدِ ابْنِ المُنْكَدِرِ، عَنْ جابِرِ بنِ عَبْدِ اللهِ أَنَّ رَسُولَ اللهِ ﷺ قالَ: «مَنْ قالَ حِينَ يَسْمَعُ النِّداءَ: اللَّهُمَّ

the regular *Ṣalāt* (prayer) which is going to be established! Kindly give Muḥammad (ﷺ) *Al-Wasīlah* (highest position in Paradise) and *Al-Fadīlah* (extra degree of honour) and raise him to *Maqām Mahmūd* {a station of praise and glory, i.e., the honour of intercession (شفاعة الكبرة) on the Day of Resurrection}, which You have promised him], then intercession for me will be permitted for him on the Day of Resurrection".

رَبَّ هذِهِ الدَّعْوَةِ التَّامَّةِ والصَّلاةِ القائِمَةِ، آتِ مُحمداً الوَسِيلَةَ وَالفَضِيلَةَ، وَابْعَثْهُ مَقاماً مَحْمُوداً الذي وَعَدْتَهُ؛ حَلَّتْ لَهُ شَفاعَتِي يَوْمَ القِيامَةِ». [انظر: ٤٧١٩]

(9) CHAPTER. To draw lots for pronouncing the *Adhān*.

And it is said that some people differed regarding the pronunciation of *Adhān* (i.e., who should pronounce the *Adhān*). So Sa'd drew lots amongst them.

(٩) بابُ الاسْتِهامِ في الأذانِ،

ويُذكرُ أنَّ أقْواماً اخْتَلَفُوا في الأذانِ فَأقْرَعَ بَيْنَهُمْ سَعْدٌ.

615. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "If the people knew (the reward for) pronouncing the *Adhān* and for standing in the first row [in congregational *Ṣalāt* (prayers)] and found no other way to get that except by drawing lots they would draw lots; and if they knew (the reward of) the *Ẓuhr* prayer (in the early moments of its stated time) they would race for it (go early); and if they knew (the reward of) *'Ishā'* and *Fajr* (early morning) prayers in congregation, they would come to offer them even if they had to crawl."

٦١٥ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أخْبَرَنا مالِكٌ، عَنْ سُمَيٍّ مَوْلَى أبي بَكْرٍ، عَنْ أبي صالِحٍ، عن أبي هريرة أنَّ رَسُولَ اللهِ ﷺ قالَ: «لَوْ يَعْلَمُ النَاسُ ما في النِّداءِ والصَّفِّ الأوَّلِ ثُمَّ لَمْ يَجِدُوا إلَّا أنْ يَسْتَهِمُوا عَلَيْهِ لاسْتَهَمُوا، ولَوْ يَعْلَمُونَ ما في التَّهْجِيرِ لاسْتَبَقُوا إلَيْهِ. ولَوْ يَعْلَمُونَ ما في العَتَمَةِ والصُّبْحِ لأتَوْهُما ولَوْ حَبْواً». [انظر: ٦٥٤، ٧٢١، ٢٦٨٩]

(10) CHAPTER. Talking during the *Adhān*.

Sulaimān bin Ṣurad talked while pronouncing *Adhān*. Al-Ḥasan said, "There is no harm if the *Mu'adh-dhin* laughs while pronouncing the *Adhān* or *Iqāma*."

(١٠) بابُ الكَلامِ في الأذانِ،

وتَكَلَّمَ سُلَيْمانُ بنُ صُرَدٍ في أذانِهِ. وقالَ الحَسَنُ: لا بَأسَ أنْ يَضْحَكَ وهُوَ يُؤَذِّنُ أو يُقِيمُ.

616. Narrated 'Abdullāh bin Al-Ḥārith: Once on a rainy, muddy day, Ibn 'Abbās رَضِيَ اللهُ عَنْهُما delivered a *Khutba* (religious talk) in our presence and when the *Mu'adh-dhin* pronounced the *Adhān* and was going to

٦١٦ - حدَّثَنا مُسَدَّدٌ قالَ: حدَّثَنا حَمّادٌ عَنْ أيُّوبَ وَعَبْدِ الحَمِيدِ صاحِبِ الزِّيادِيِّ وعاصِمٍ الأحْوَلِ عَنْ

say: "*Haiyya 'alaṣ-Ṣalāh* (come for the prayer)," Ibn 'Abbās ordered him to say, "Offer *Aṣ-Ṣalāt* (the prayers) at your homes." The people began to look at each other (surprisingly). Ibn 'Abbās said, "It was done by one who was much better than I (i.e., the Prophet ﷺ or his *Mu'adh-dhin*), and it is a license."

عَبْدِ اللهِ بنِ الحَارِثِ قالَ: خَطَبَنا ابنُ عَبَّاسٍ في يَوْمٍ رَزْغٍ فَلَمَّا بَلَغَ المُؤَذِّنُ: حَيَّ عَلَى الصَّلاةِ؛ فَأَمَرَهُ أَنْ يُنادِيَ: الصَّلاةُ في الرِّحالِ، فَنَظَرَ القَوْمُ بَعْضُهُمْ إلى بَعْضٍ، فقالَ: فَعَلَ هذا مَنْ هُوَ خَيْرٌ مِنْهُ وإنّها عَزْمَةٌ. [انظر: ٦٦٨، ٩٠١]

(11) CHAPTER. The *Adhān* pronounced by a blind man (is permissible) when there is a person to inform him about the time of the *Salāt* (prayer).

(١١) بابُ أَذانِ الأعمى إذا كانَ لَهُ مَنْ يُخْبِرُهُ

617. Narrated Sālim bin 'Abdullāh: My father said that Allāh's Messenger ﷺ said, "Bilāl pronounces *Adhān* at night, so keep on eating and drinking (*Sahūr*) till Ibn Umm Maktūm pronounces *Adhān*." Sālim added, "He was a blind man who would not pronounce the *Adhān* unless he was told that the day had dawned."

٦١٧ - حدَّثَنا عَبْدُ اللهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنِ ابنِ شِهابٍ، عَنْ سالِمِ ابنِ عَبْدِ اللهِ عَنْ أَبيهِ أَنَّ رَسُولَ اللهِ ﷺ قالَ: «إنَّ بِلالاً يُؤَذِّنُ بِلَيْلٍ، فَكُلُوا وَاشْرَبُوا حتَّى يُنادِيَ ابنُ أُمِّ مَكْتُومٍ». قالَ: وكانَ رَجُلاً أعمَى لا يُنادِي حتَّى يُقالَ لَهُ: أَصْبَحْتَ أَصْبَحْتَ. [انظر: ٦٢٠، ٦٢٣، ١٩١٨، ٢٦٥٦، ٧٢٤٨]

(12) CHAPTER. The *Adhān* after *Al-Fajr* (dawn).

(١٢) بابُ الأذانِ بَعْدَ الفَجْرِ

618. Narrated Ḥafṣa رَضِيَ اللهُ عَنها: When the *Mu'adh-dhin* pronounced the *Adhān* for *Fajr* prayer and the dawn became evident, the Prophet ﷺ would offer a two *Rak'ā* light prayer (*Sunna*) before the *Iqāma* of the compulsory (congregational) *Ṣalāt* (prayer).

٦١٨ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أَخْبَرَنا مالِكٌ، عَنْ نافِعٍ، عنْ عَبْدِ اللهِ بنِ عُمَرَ قالَ: أخْبَرَتْني حَفْصَةُ أنَّ رَسُولَ اللهِ ﷺ كانَ إذَا اعْتَكَفَ المُؤَذِّنُ للصُّبْحِ وَبَدَا الصُّبْحُ صَلَّى رَكْعَتَيْنِ خَفيفَتَيْنِ قَبْلَ أنْ تُقامَ الصَّلاةُ. [انظر: ١١٧٣، ١١٨١]

619. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The Prophet ﷺ used to offer two light *Rak'ā* between the *Adhān* and the *Iqāma* of the early morning (*Fajr*) prayer.

٦١٩ - **حدَّثنا** أبو نُعَيْم قال: حدَّثنا شَيْبانُ عَنْ يَحْيَى، عَنْ أبي سَلَمَةَ، عَنْ عائِشَةَ: كانَ النَّبِيُّ ﷺ يُصَلِّي رَكْعَتَيْنِ خَفِيفَتَيْنِ بَيْنَ النِّداءِ وَالإقامَةِ مِنْ صَلاةِ الصُّبْحِ. [انظر: ١١٥٩]

620. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "Bilāl pronounces the *Adhān* at night, so keep on eating and drinking (*Saḥūr*) till Ibn Umm Maktūm pronounces the *Adhān*."

٦٢٠ - **حدَّثنا** عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أخبَرَنا مالِكٌ، عَنْ عَبْدِ اللهِ بنِ دِينارٍ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ أنَّ رَسُولَ اللهِ ﷺ قالَ: «إنَّ بِلالاً يُنادي بلَيْلٍ، فَكُلوا واشْرَبُوا حتَّى يُنادِيَ ابنُ أُمِّ مَكْتُومٍ». [راجع: ٦١٧]

(13) CHAPTER. The *Adhān* before *Al-Fajr* (dawn).

(١٣) بابُ الأذانِ قَبْلَ الفَجْرِ

621. Narrated 'Abdullāh bin Mas'ūd رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The *Adhān* pronounced by Bilāl should not stop you from taking *Saḥūr*, for he pronounces the *Adhān* at night, so that the one offering the late night prayer (*Tahajjud*) from among you might hurry up and the sleeping from among you might wake up. It does not mean that *Al-Fajr* (dawn) or *Aṣ-Ṣubh* (morning) has started." Then he (the Prophet ﷺ) pointed with his fingers and raised them up (towards the sky) and then lowered them (towards the earth) like this (Ibn Mas'ūd imitated the gesture of the Prophet ﷺ). Az-Zaheer gestured with his two index fingers which he put on each other and then stretched them to the right and left. These gestures illustrate the way real dawn appears. It spreads left and right horizontally.

٦٢١ - **حدَّثنا** أحْمَدُ بنُ يُونُسَ قالَ: حدَّثنا زُهَيْرٌ قالَ: حدَّثنا سُلَيْمانُ التَّيْمِيُّ، عَنْ أبي عُثْمانَ النَّهْدِيِّ، عَنْ عَبْدِ اللهِ بنِ مَسْعُودٍ عَنِ النَّبِيِّ ﷺ قالَ: «لا يَمْنَعَنَّ أحَدَكُمْ - أوْ أحداً مِنْكُمْ - أذانُ بِلالٍ مِنْ سَحُورِهِ فإنَّهُ يُؤَذِّنُ أوْ يُنادِي بلَيْلٍ لِيَرْجِعَ قائِمَكُمْ، وَلِيُنَبِّهَ نائِمَكُمْ، ولَيْسَ أنْ يَقولَ: الفَجْرُ أوِ الصُّبْحُ - وَقالَ بِأصابِعِهِ وَرَفَعَهَا إلى فَوْقُ، وَطَأْطَأَ إلى أسْفَلُ - حتَّى يَقُولَ هكذا». وقالَ زُهَيْرٌ بِسَبَّابَتَيْهِ إحداهُما فَوْقَ الأُخْرَى ثُمَّ مَدَّهُما عَنْ يَمِينِهِ وَشِمالِهِ. [انظر: ٥٢٩٨، ٧٢٤٧]

622, 623. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The Prophet ﷺ said, "Bilāl pronounces the

٦٢٢، ٦٢٣ - **حدَّثني** إسحاقُ

Adhān at night, so eat and drink (*Sahūr*) till Ibn Umm Maktūm pronounces the *Adhān*."

قال: أخبرنا أبو أسامة، قال: عُبَيْدُ الله حدَّثنا عن القاسم بن مُحمَّد، عن عائشة، وعَنْ نافع، عن ابن عُمَرَ أنَّ رَسُولَ الله ﷺ ح قالَ وحدَّثني يُوسُفُ بنُ عِيسى المَرْوَزِيُّ، قالَ: حدَّثنا الفَضْلُ قالَ: حدَّثنا عُبَيْدُ الله بنُ عُمَرَ، عن القاسِمِ بنِ مُحَمَّدٍ، عَنْ عائشة عن النَّبيِّ ﷺ أنهُ قالَ: «إنَّ بلالاً يُؤَذِّنُ بلَيْلٍ فَكُلُوا وَاشْرَبُوا حتَّى يُؤَذِّنَ ابنُ أمِّ مَكْتُومٍ». [راجع: ٦١٧ وانظر: ١٩١٩]

(14) CHAPTER. How long should the interval between the *Adhān* and the *Iqāma* be? (And something concerning) the person who waits for the *Iqāma*.

(١٤) باب: كَمْ بَيْنَ الأذَانِ والإقامَةِ ومَنْ يَنْتَظِرُ إقَامَةَ الصَّلاةِ؟

624. Narrated 'Abdullāh bin Mughaffal Al-Muzanī رَضِيَ الله عَنْهُ: Allāh's Messenger ﷺ said thrice, "There is a *Salāt* (prayer) between the two *Adhān* (*Adhān* and *Iqāma*)," and (then while saying it the) third time he added, "for the one who wants to offer it." (See *Hadith* No. 627)

٦٢٤ - حدَّثَنا إسحاقُ الواسطيُّ قالَ: حدَّثنا خالدٌ، عَنِ الجُرَيْرِيِّ، عَنِ ابنِ بُرَيْدَةَ، عَنْ عَبْدِ الله بنِ مُغَفَّلٍ المُزَنيِّ أنَّ رَسُولَ الله ﷺ قالَ: «بَيْنَ كُلِّ أذَانَيْنِ صَلاةٌ - ثلاثاً - لِمَنْ شاءَ». [انظر: ٦٢٧]

625. Narrated Anas bin Mālik رَضِيَ الله عَنْهُ, "When the *Mu'adh-dhin* pronounced the *Adhān*, some of the Companions of the Prophet ﷺ would proceed to the pillars of the mosque (for the prayer) till the Prophet ﷺ arrived and in this way they used to offer two *Rak'ā* before the *Maghrib* prayer. There used to be a little time between the *Adhān* and the *Iqāma*."

Shu'ba said, "There used to be a very short interval between the two (*Adhān* and *Iqāma*)."

٦٢٥ - حدَّثَنا مُحَمَّدُ بنُ بَشارٍ قالَ: حدَّثنا غُنْدَرٌ قالَ: حدَّثنا شُعْبَةُ قالَ: سَمِعْتُ عَمْرَو بنَ عامرٍ الأنْصارِيَّ عَنْ أنَسِ بنِ مالكٍ قالَ: كانَ المُؤَذِّنُ إذا أذَّنَ قامَ ناسٌ مِنْ أصْحابِ النَّبِيِّ ﷺ يَبْتَدِرُونَ السَّوارِيَ حتَّى يَخْرُجَ النَّبِيُّ ﷺ وهُمْ كَذلِكَ يُصَلُّونَ الرَّكْعَتَيْنِ قَبْلَ المَغْرِبِ ولَمْ

يَكُنْ بَيْنَهُمَا شَيْءٌ قَالَ: وقال عُثمانُ بنُ جَبَلَةَ وأبو داوُدَ عَنْ شُعْبَةَ: لَمْ يَكُنْ بَيْنَهُما إلَّا قَلِيلٌ. [راجع: ٥٠٣]

(١٥) بابٌ مَنِ انْتَظَرَ الإقامَةَ

(15) CHAPTER. Whoever waits for the *Iqāma* of the prayer.

٦٢٦ - حدَّثَنا أبو اليمانِ قالَ: أخْبَرَنا شُعَيْبٌ عَنِ الزُّهْرِيِّ قالَ: أخْبَرَني عُرْوَةُ بنُ الزُّبَيْرِ أنَّ عائِشَةَ قالَتْ: كانَ رَسُولُ اللهِ ﷺ إذا سَكَتَ المُؤَذِّنُ بالأُولَى مِنْ صَلاةِ الفَجْرِ قامَ فَرَكَعَ رَكْعَتَيْنِ خَفِيفَتَيْنِ قَبْلَ صَلاةِ الفَجْرِ بَعْدَ أنْ يَسْتَبِينَ الفَجْرُ ثُمَّ اضْطَجَعَ عَلى شِقِّهِ الأيمنِ حتَّى يَأتِيَهُ المُؤَذِّنُ للإقامَةِ. [انظر: ٩٩٤، ١١٢٣، ١١٦٠، ١١٧٠، ٦٣١٠]

626. Narrated 'Āishah رَضِيَ اللهُ عَنها: Allāh's Messenger ﷺ used to offer two light *Rak'ā* before the *Salāt-il-Fajr* (morning compulsory prayer) after the day dawned and the *Mu'adh-dhin* had finished his *Adhān*. He then would lie on his right side till the *Mu'adh-dhin* came to pronounce the *Iqāma*.

(١٦) بابٌ: بَينَ كُلِّ أذانَينِ صَلاةٌ لِمَنْ شاءَ

(16) CHAPTER. Between every two calls (*Adhān* and *Iqāma*) there is a *Ṣalāt* (prayer) (that is optional), for the one who wants to offer it.

٦٢٧ - حدَّثَنا عَبْدُ اللهِ بنُ يَزِيدَ قالَ: حدَّثَنا كهمسُ بنُ الحَسَنِ، عَنْ عَبْدِ اللهِ ابنِ بُرَيْدَةَ، عَنْ عَبْدِ اللهِ بنِ مُغَفَّلٍ قالَ: قالَ النَّبِيُّ ﷺ: «بَينَ كُلِّ أذانَينِ صَلاةٌ، بَينَ كُلِّ أذانَينِ صَلاةٌ». ثُمَّ قالَ في الثالثَةِ: «لِمَنْ شاءَ». [راجع: ٦٢٤]

627. Narrated 'Abdullāh bin Mughaffal رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "There is a *Ṣalāt* (prayer) between the two *Adhān* (*Adhān* and *Iqāma*), there is a *Ṣalāt* between the two *Adhān*." And then while saying it the third time he added, "For the one who wants to (offer it)."

(١٧) بابٌ مَنْ قالَ: لِيُؤَذِّنْ في السَّفَرِ مُؤَذِّنٌ وَاحِدٌ

(17) CHAPTER. Whoever said that there should be one *Mu'adh-dhin* in the journey.

٦٢٨ - حدَّثَنا مُعَلَّى بنُ أسَدٍ

628. Narrated Mālik bin Ḥuwairth رَضِيَ اللهُ عَنْهُ: I came to the Prophet ﷺ with some men

from my tribe and stayed with him for twenty nights. He was kind and merciful to us. When he realized our longing for our families, he said to us, "Go back and stay with your families and teach them (the religion), and offer *Aṣ-Ṣalāt* (the prayer) and one of you should pronounce the *Adhān* for *Ṣalāt* (prayer) when its time is due and the oldest one amongst you should lead the *Ṣalāt* (prayer)."

قالَ: حدَّثَنا وُهَيْبٌ، عَنْ أيُّوبَ عَنْ أبي قِلابَةَ عَنْ مالكِ بنِ الحُوَيْرِثِ: أتَيْتُ النَّبِيَّ ﷺ في نَفَرٍ مِنْ قَوْمي، فأقَمْنا عِنْدَهُ عِشْرِينَ لَيلَةً - وكانَ رَحِيماً رَفِيقاً - فَلَمَّا رَأى شَوْقَنا إلى أهالِينا قالَ: «ارْجِعُوا فَكُونُوا فِيهِمْ وعَلِّمُوهُمْ وصَلُّوا، فإذَا حَضَرَتِ الصَّلاةُ فَلْيُؤَذِّنْ لَكُمْ أحَدُكُمْ، وَلْيَؤُمَّكُم أكبَرُكُمْ». [انظر: ٦٣٠، ٦٣١، ٦٥٨، ٦٨٥، ٨١٩، ٢٨٤٨، ٦٠٠٨، ٧٢٤٦]

(18) CHAPTER. If there are many travellers, *Adhān* and *Iqāma* should be pronounced, (the same is to be observed) in 'Arafāt and Al-Muzdalifa too.

On a very cold or a rainy night, the *Mu'adh-dhin's* saying: *Aṣ-Salātu fir-Riḥāl* [Offer *Ṣalāt* (prayer) at your *Ar-Riḥāl* (homes or camps)]."

(١٨) بابُ الأذَانِ لِلْمُسَافِرِيْنَ إذَا كانُوا جَماعَةً والإقامَةِ، وكَذلك بِعَرَفَةَ وجَمْعٍ،

وقَوْلِ المُؤَذِّنِ: الصَّلاةُ في الرِّحالِ؛ في اللَّيْلَةِ البارِدَةِ أوِ المَطِيرَةِ.

629. Narrated Abū Dhar رَضِيَ اللهُ عَنْهُ: We were in the company of the Prophet ﷺ on a journey and the *Mu'adh-dhin* wanted to pronounce the *Adhān* for the (*Ẓuhr*) prayer. The Prophet ﷺ said to him, "Let it become cooler." Then he again wanted to pronounce the *Adhān* but the Prophet ﷺ said to him, "Let it become cooler." The *Mu'adh-dhin* again wanted to pronounce the *Ādhān* but the Prophet ﷺ said, "Let it become cooler, till the shadows of the hillocks become equal to their sizes." The Prophet ﷺ added, "The severity of the heat is from the raging of Hell."

٦٢٩ - **حدَّثَنا** مُسْلِمُ بنُ إبراهِيمَ قالَ: حدَّثَنا شُعْبَةُ عَنِ المُهاجِرِ أبي الحَسَنِ، عَنْ زَيْدِ بنِ وَهْبٍ، عَنْ أبي ذَرٍّ قالَ: كُنَّا مَعَ النَّبِيِّ ﷺ في سفر فأرَادَ المُؤَذِّنُ أنْ يُؤَذِّنَ فَقالَ لَهُ: «أبْرِدْ». ثُمَّ أرادَ أنْ يُؤَذِّنَ فقالَ لَهُ: «أبْرِدْ». ثُمَّ أرادَ أنْ يُؤَذِّنَ فقالَ لَهُ: «أبْرِدْ». حتَّى ساوَى الظِّلُّ التُّلُولَ، فَقالَ النَّبِيُّ ﷺ: «إنَّ شِدَّةَ الحَرِّ مِنْ فَيْحِ جَهَنَّمَ». [راجع: ٥٣٥]

630. Narrated Mālik bin Ḥuwairith رَضِيَ اللهُ عَنْهُ: Two men came to the Prophet ﷺ with the

٦٣٠ - **حدَّثَنا** مُحَمَّدُ بنُ يُوسُفَ

intention of a journey. The Prophet ﷺ said, "When (both of) you set out, pronounce *Adhān* and then *Iqāma,* and the oldest of you should lead the *Ṣalāt* (prayer)."

قالَ: حدَّثَنا سُفْيانُ، عَنْ خالِدٍ الحَذَّاءِ، عَنْ أبي قِلابَةَ، عَنْ مالكِ بنِ الحُوَيْرِثِ قالَ: أتى رَجُلانِ النَّبيَّ ﷺ يُريدانِ السَّفَرَ فَقالَ النَّبيُّ ﷺ: «إذا أنْتُما خَرَجْتُما فأذِّنا، ثُمَّ أقيما ثُمَّ لِيَؤُمَّكُما أكبرُكما». [راجع: ٦٢٨]

631. Narrated Mālik رَضِيَ اللهُ عَنْهُ: We came to the Prophet ﷺ and stayed with him for twenty days and nights. We were all young and of about the same age. The Prophet ﷺ was very kind and merciful. When he realized our longing for our families, he asked about our homes and the people there, and we told him. Then he asked us to go back to our families and stay with them and teach them (the religion) and to order them to do good things. He ﷺ also mentioned some other things which I have (remembered or) forgotten. The Prophet ﷺ then added, "Offer *Ṣalāt* (prayer) as you have seen me praying; and when it is the time for *Aṣ-Ṣalāt* (the prayer) one of you should pronounce the *Adhān* and the oldest of you should lead the *Ṣalāt*.

٦٣١ - حدَّثَنا مُحَمَّدُ بنُ المُثَنَّى قالَ: حدَّثَنا عَبْدُ الوَهَّابِ قالَ: حدَّثَنا أيُّوبُ عَنْ أبي قِلابَةَ قَالَ: حدَّثَنا مالكٌ قالَ: أتَيْنا إلى النَّبيِّ ﷺ ونَحْنُ شَبَبَةٌ مُتَقارِبُونَ فَأقَمْنا عِنْدَهُ عِشْرِينَ يَوْماً ولَيْلَةً، وكانَ رَسُولُ اللهِ ﷺ رَحِيماً رَفِيقاً فَلَمَّا ظَنَّ أنَّا قَدِ اشْتَهَيْنا أهْلَنا أوْ قَدِ اشْتَقْنا سَألَنا عَمَّنْ تَرَكْنا بَعْدَنا فأخْبَرْناهُ. قالَ: «ارْجِعُوا إلى أهْلِيكُمْ فأقِيمُوا فِيهِمْ وَعَلِّمُوهُمْ ومُرُوهُمْ»، وذَكَرَ أشْياءَ أحْفَظُها أوْ لا أحْفَظُها. «وَصَلُّوا كما رَأيْتُمُوني أُصَلِّي فإذَا حَضَرتِ الصَّلاةُ فَلْيُؤَذِّنْ لَكُمْ أحَدُكُمْ وَلْيَؤُمَّكُمْ أكبَرُكُمْ». [راجع: ٦٢٨]

632. Narrated Nāfi': Once, in a cold night, Ibn 'Umar رَضِيَ اللهُ عَنْهُما pronounced the *Adhān* for the *Ṣalāt* (prayer) at Ḍajnān (the name of a mountain) and then said, "Offer *Salat* (prayer) at your homes", and informed us that Allāh's Messenger ﷺ used to tell the *Mu'adh-dhin* to pronounce *Adhān* and say, "*Ala Sallū fir-Riḥāl* [offer *Ṣalāt* (prayer) at your *Ar-Rihāl* (homes or camps)]" at the end of the *Adhān* on a rainy or a very cold night during the journey.

٦٣٢ - حدَّثَنا مُسَدَّدٌ قالَ: حدَّثَنا يَحْيى، عَنْ عُبَيْدِ اللهِ بْنِ عُمَرَ قالَ: حدَّثَني نافِعٌ قالَ: أذَّنَ ابْنُ عُمَرَ في لَيْلَةٍ بارِدَةٍ بِضَجْنانَ، ثُمَّ قالَ: صَلُّوا في رِحالِكُمْ، وَأخْبَرَنَا أنَّ رَسُولَ اللهِ ﷺ كانَ يَأمُرُ مُؤَذِّناً يُؤَذِّنُ ثُمَّ يَقُولُ عَلى إثْرِهِ: «ألا صَلُّوا في الرِّحالِ»

فِي اللَّيْلَةِ البارِدَةِ أَوِ المَطِيرَةِ فِي السَّفَرِ. [انظر: ٦٦٦]

633. Narrated 'Aūn bin Abī Juḥaifa: My father said, "I saw Allāh's Messenger ﷺ at a place called Al-Abṭaḥ. Bilāl came and informed him about *Ṣalāt* (prayer) and then came out with an *'Anaza* and planted it in front of Allāh's Messenger ﷺ at Al-Abṭaḥ and pronounced the *Iqāma* for *Aṣ-Ṣalāt* (the prayer)."

٦٣٣ - حدَّثنا إسحاقُ قالَ: أخْبَرَنا جَعْفَرُ بْنُ عَوْنٍ قالَ: حدَّثنا أَبُو العُمَيْسِ، عَنْ عَوْنِ بن أبي جُحَيْفَةَ، عَنْ أبيهِ قالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ بالأَبْطَحِ فَجاءَهُ بلالٌ فآذَنَهُ بالصَّلاة، ثُمَّ خَرَجَ بِلالٌ بالعَنَزَةِ حتَّى رَكَزَها بَينَ يَدَيْ رَسُولِ اللهِ ﷺ بالأَبْطَحِ وَأقامَ الصَّلاةَ. [راجع: ١٨٧]

(19) CHAPTER. Should the *Mu'adh-dhin* turn his mouth (face) and look from side to side during the *Adhān*?

(١٩) بابٌ: هَلْ يَتَتَبَّعُ المُؤَذِّنُ فاهُ هاهُنا وهاهُنا؟ وهَلْ يَلْتَفِتُ في الأَذانِ؟

It is said that (during the *Adhān*) Bilāl used to put his (two) fingers in his (two) ears, whereas Ibn 'Umar never put the fingers in his ears. Ibrāhīm said that there was no harm in pronouncing the *Adhān* for the *Ṣalāt* (prayer) without ablution. 'Aṭā' said, "Ablution is essential and it is *Sunna* (legal way)." 'Āishah رَضِيَ اللهُ عَنْها said, "The Prophet ﷺ used to remember Allāh during all times."

ويُذْكَرُ عَنْ بلالٍ أنَّهُ جَعَلَ إصْبَعَيْهِ في أُذُنَيْهِ، وكانَ ابْنُ عُمَرَ لا يَجْعَلُ إصْبَعَيْهِ في أُذُنَيْهِ. وقالَ إبراهِيمُ: لا بَأسَ أنْ يُؤَذِّنَ عَلى غَيرِ وُضُوءٍ. وقالَ عَطاءٌ: الوُضُوءُ حَقٌّ وسُنَّةٌ. وقالَتْ عائِشَةُ: كانَ النَّبِيُّ ﷺ يَذْكُرُ اللهَ عَلى كُلِّ أحْيانِهِ.

634. Narrated 'Aūn bin Abī Juḥaifa: My father said, "I saw Bilāl turning his mouth (face) from side to side while pronouncing the *Ādhān* (for the prayer)."

٦٣٤ - حدَّثنا مُحَمَّدُ بنُ يُوسُفَ قالَ: حدَّثَنا سُفْيانُ، عَنْ عَوْنِ بْنِ أبي جُحَيْفَةَ، عَنْ أَبِيهِ: أَنَّهُ رَأَى بِلالاً يُؤَذِّنُ فَجَعَلْتُ أَتَتَبَّعُ فاهُ هاهنا وهاهنا بالأَذانِ.

(20) CHAPTER. The saying of a person: "We have missed *Aṣ-Ṣalāt* (the prayer)."

(٢٠) بابُ قَوْلِ الرَّجُلِ: فاتَتْنا الصَّلاةُ،

According to Ibn Sīrīn, it is disliked to say: "We have missed *Aṣ-Ṣalāt* (the prayer)."

وكَرِهَ ابنُ سِيرِينَ أنْ يَقُولَ: فاتَتْنا

It is better to say: "We have not been able to offer (get) *Aṣ-Ṣalāt*", but the Prophet's statement (i.e.. we missed *Aṣ-Ṣalāt*), is more correct.

الصَّلاةُ، وَلكنْ لِيَقُلْ: لَمْ نُدْرِكْ، وقَوْلُ النَّبيِّ ﷺ أصَحُّ.

635. Narrated 'Abdullāh bin Abī Qatāda: My father said, "While we were offering *Aṣ-Ṣalāt* (the prayer) with the Prophet ﷺ he heard the noise of some people. After *Ṣalāt* (prayer) he said, 'What is the matter?' They replied, 'We were hurrying for *Aṣ-Ṣalāt*.' He said, 'Do not make haste for *Aṣ-Ṣalāt*, and whenever you come for *Aṣ-Ṣalāt*, you should come with calmness, and offer whatever you get (with the people) and complete the rest which you have missed."

٦٣٥ - **حدَّثنا** أبو نُعيم قالَ: حدَّثنا شَيْبانُ عَنْ يَحْيَى، عَنْ عَبْدِ اللهِ بنِ أبي قَتادَةَ، عَنْ أبيه قالَ: بَيْنَما نَحْنُ نُصَلِّي مَعَ النَّبيِّ ﷺ إذْ سَمِعَ جَلَبَةَ الرِّجَالِ فَلَمَّا صَلَّى قالَ: «ما شأنُكُمْ؟» قالُوا: اسْتَعْجَلْنا إلى الصَّلاةِ، قالَ: «فَلا تَفْعَلُوا، إذَا أتَيْتُمُ الصَّلاةَ فَعَلَيْكُمْ بالسَّكِينَةِ، فما أدْرَكْتُمْ فَصَلُّوا، وما فاتَكُمْ فَأتِمُّوا».

(21) CHAPTER. One should not run for *Aṣ-Ṣalāt* (the prayer) but present himself with calmness and solemnity.

"Offer prayer (in congregation) whatever you are able to pray and complete what you have missed." Abū Qatāda narrated this from the Prophet ﷺ.

(٢١) بابٌ: لا يَسْعَى إلى الصَّلاةِ وَلْيَأتِها بالسَّكِينَةِ وَالوَقارِ،

وقالَ: ما أدْرَكْتُمْ فَصَلُّوا وما فاتَكُمْ فأتِمُّوا، قالَهُ أبو قَتادَةَ عَنِ النَّبيِّ ﷺ.

636. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "When you hear the *Iqāma*, proceed to offer *Aṣ-Ṣalāt* (the prayer) with calmness and solemnity and do not make haste. And pray whatever you are able to offer and complete whatever you have missed."

٦٣٦ - **حدَّثنا** آدَمُ قالَ: حدَّثنا ابنُ أبي ذِئْبٍ قالَ: حدَّثنا الزُّهْرِيُّ، عَنْ سَعِيدِ بنِ المُسَيَّبِ، عَنْ أبي هُرَيْرَةَ عَنِ النَّبيِّ ﷺ وعَنِ الزُّهْرِيِّ، عَنْ أبي سَلَمَةَ، عَنْ أبي هُرَيْرَةَ عَنِ النَّبيِّ ﷺ قالَ: «إذَا سَمِعْتُمُ الإقامَةَ فامْشُوا إلى الصَّلاةِ، وعَلَيْكُمْ بالسَّكِينَةِ والوَقارِ وَلا تُسْرِعُوا فَما أدْرَكْتُمْ فَصَلُّوا وما فاتَكُمْ فأتِمُّوا».

[انظر: ٩٠٨]

(22) CHAPTER. When should the people get up for the *Ṣalāt* (prayer) if they see the *Imām*

(٢٢) بابٌ: مَتى يَقُومُ الناسُ إذَا

(the person leading *Ṣalāt*) during the *Iqāma*?[1]

رَأَوُا الإمامَ عِنْدَ الإقامَةِ؟

637. Narrated 'Abdullāh bin Abī Qatāda: My father said, "Allāh's Messenger ﷺ said, 'If the *Iqāma* is pronounced then do not stand for *Aṣ-Ṣalāt* (the prayer) till you see me (in front of you)'."

٦٣٧ - حدَّثَنا مُسْلِمُ بنُ إبْرَاهيمَ قالَ: حدَّثَنا هِشامٌ قالَ: كَتَبَ إليَّ يَحْيَى بن أبي كَثير عَنْ عَبدِ اللهِ بنِ أبي قَتادَة، عَنْ أبيهِ قالَ: قالَ رَسُولُ اللهِ ﷺ: «إذَا أُقيمَتِ الصَّلاةُ فَلا تَقُومُوا حتَّى تَرَوْني». [انظر: ٦٣٨، ٩٠٩]

(23) CHAPTER. One should not stand for *Aṣ-Ṣalāt* (the prayer) hurriedly but with calmness and solemnity.

(٢٣) بابٌ: لا يَقُومُ إلى الصَّلاةِ مُسْتَعْجِلاً وَلْيَقُمْ إلَيْها بِالسَّكينَةِ وَالوَقارِ

638. Narrated 'Abdullāh bin Abī Qatāda: My father said, "Allāh's Messenger ﷺ said, 'If the *Iqāma* for *Aṣ-Ṣalāt* (the prayer) is pronounced, then do not stand for the prayer till you see me (in front of you) and do it calmly'."

٦٣٨ - حدَّثَنا أبُو نُعيم قالَ: حدَّثَنا شَيْبانُ عَنْ يَحْيَى، عَنْ عَبْدِ اللهِ بْنِ أبي قَتادَةَ، عَنْ أبيهِ قالَ: قالَ رَسُولُ اللهِ ﷺ: «إذا أُقيمَتِ الصَّلاةُ فَلا تَقُومُوا حتَّى تَرَوْني، وعَلَيْكم بالسَّكينَةِ» تابَعَهُ عليُّ بنُ المبارك. [راجع: ٦٣٧]

(24) CHAPTER. Can one go out of the mosque (after the *Adhān*, or the *Iqāma*) if there is a genuine excuse?

(٢٤) بابٌ: هَلْ يَخْرُجُ مِنَ المَسْجِدِ لِعلَّةٍ؟

639. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ went out (of the mosque) when the *Iqāma* had been pronounced and the rows straightened. The Prophet ﷺ stood at his *Muṣallā* (praying place) and we waited for the Prophet ﷺ to begin (the prayer) with *Takbīr*. He left and

٦٣٩ - حدَّثَنا عَبْدُ العَزيزِ بْنُ عَبْدِ اللهِ قالَ: حدَّثَنا إبراهيمُ بنُ سَعْدٍ، عَنْ صالحِ بنِ كَيْسان، عَنِ ابنِ شِهابٍ، عَنْ أبي سَلَمةَ عَنْ أبي هُرَيْرَةَ: أنَّ رَسُولَ اللهِ ﷺ خَرَجَ وَقَدْ

(1) (Ch.22) The wordings of the *Adhān* is reduced so that the wordings that is said twice in the *Adhān* is said once in *Iqāma* except the last utterance of *Allahu-Akbar,* and the *Ṣalāt* is offered immediately after *Iqāma*.

asked us to remain in our places. We kept on standing till the Prophet ﷺ returned and the water was trickling from his head for he had taken a bath (of *Janāba*).

أُقيمَتِ الصلاةُ وعُدِّلَتِ الصُّفُوفُ حتَّى إذَا قامَ في مُصَلَّاهُ انْتَظَرْنا أنْ يُكَبِّرَ انصَرفَ، قالَ: «عَلى مكانِكُم». فمَكَثْنا عَلى هَيْئَتِنا حتَّى خَرَجَ إلَيْنا يَنْطُفُ رَأسُه ماءً وقَدِ اغْتَسَلَ.

[راجع: ٢٧٥]

(25) CHAPTER. If the *Imām* says, "Remain at your places till I return", then wait for him.

(٢٥) بابٌ: إذَا قالَ الإمامُ: مكانَكُم، حتَّى نَرْجِعَ، انْتَظِرُوهُ

640. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Once *Iqāma* was pronounced and the people had straightened the rows, Allāh's Messenger ﷺ went forward [to lead the *Ṣalāt* (prayer)] but he was *Junub*, so he said, "Remain in your places." And he went out, took a bath and returned with water trickling from his head. Then he led the *Ṣalāt*.

٦٤٠ - **حدَّثَنا** إسحَاقُ قالَ: حدَّثَنا مُحَمَّدُ بنُ يُوسُفَ قالَ: حدَّثَنا الأوْزاعيُّ عَنِ الزُّهْرِيِّ، عَنْ أبي سَلَمَةَ بنِ عَبْدِ الرَّحْمٰنِ، عَن أبي هُرَيْرَةَ قالَ: أُقيمَتِ الصَّلاةُ فَسَوَّى النَّاسُ صُفُوفَهُمْ فَخَرَجَ رَسُولُ اللهِ ﷺ فَتَقَدَّمَ وَهُوَ جُنُبٌ فقالَ: «عَلىٰ مَكانِكُمْ»، فَرَجَعَ فَاغْتَسَلَ ثُمَّ خَرَجَ وَرَأسُهُ يَقْطُرُ ماءً فَصَلَّى بِهِمْ.

[راجع: ٢٧٥]

(26) CHAPTER. The saying of a man to the Prophet ﷺ, "We have not prayed."

(٢٦) بابُ قَوْلِ الرَّجُلِ لِلنَّبِيِّ ﷺ: ما صَلَّيْنا

641. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: On the day of Al-Khandaq (the battle of Trench), 'Umar bin Al-Khaṭṭāb went to the Prophet ﷺ and said, "O Allāh's Messenger! By Allāh, I could not offer the (*'Aṣr*) prayer till the sun had set." 'Umar told this to the Prophet ﷺ at the time when a fasting person had done *Ifṭār* (taken his meals). The Prophet ﷺ said: "By Allah! I, too, have not offered the *Ṣalāt* (prayer)." The Prophet ﷺ then went to Buṭhān and I was with him. He performed ablution and

٦٤١ - **حدَّثَنا** أبو نُعَيم قالَ: حدَّثَنا شَيْبانُ، عَنْ يَحْيَىٰ قالَ: سَمِعْتُ أبا سَلَمَةَ يَقُولُ: أخْبَرَنا جابِرُ بنُ عَبْدِ اللهِ «أنَّ النَّبِيَّ ﷺ جاءَهُ عُمَرُ بنُ الخطَّابِ يَوْمَ الخَنْدَقِ فَقالَ: يا رَسُولَ اللهِ، وَاللهِ ما كِدْتُ أنْ أُصَلِّيَ حتَّى كادَتِ الشَّمْسُ تَغْرُبُ وَذٰلِكَ بَعْدَ ما أفْطَرَ الصَّائمُ. فَقالَ النَّبِيُّ ﷺ:

offered the *'Asr* prayer after the sun had set and then he offered the *Maghrib* prayer. (See *Hadith* No. 596)

«وَاللهِ ما صَلَّيْتُها»، فَنَزَلَ النَّبِيُّ ﷺ إلى بُطْحانَ، وأنا مَعَهُ فَتَوَضَّأَ ثُمَّ صَلَّى العَصْرَ بَعْدَ ما غَرَبَتِ الشَمْسُ، ثُمَّ صَلَّى بَعْدَها المَغْرِبَ. [راجع: ٥٩٦]

(27) CHAPTER. If the *Imām* is confronted with a problem after the *Iqāma*.

(٢٧) بابُ الإمامِ تَعْرِضُ لهُ الحاجَةُ بَعْدَ الإقامَةِ

642. Narrated Anas رَضِيَ اللهُ عَنْهُ: Once the *Iqāma* was pronounced and the Prophet ﷺ was talking to a man (in a low voice) in a corner of the mosque and he did not lead *As-Salāt* (the prayer) till (some of) the people had slept (dozed in a sitting posture).

٦٤٢ - حدَّثَنا أبُو مَعْمَرٍ عَبْدُ اللهِ بنُ عَمْرٍو قال: حدَّثَنا عَبْدُ الوارِثِ قال: حدَّثَنا عَبْدُ العَزِيزِ بنُ صُهَيْبٍ، عَنْ أنَسٍ قالَ: أُقيمَتِ الصَّلاةُ والنَّبِيُّ ﷺ يُناجي رَجُلاً في جانِبِ المَسْجِدِ فَما قامَ إلى الصَّلاةِ حتَّى نامَ القَوْمُ.

[انظر: ٦٤٣، ٦٢٩٢]

(28) CHAPTER. To talk after the *Iqāma*.

(٢٨) بابُ الكَلامِ إذا أُقيمَتِ الصَّلاةُ

643. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Once, after the *Iqāma* for the *Salāt* (prayer) was pronounced a man came to the Prophet ﷺ and detained him (from the *Salāt*).

٦٤٣ - حدَّثَنا عَيَّاشُ بنُ الوَليدِ قالَ: حدَّثَنا عَبْدُ الأعْلى قالَ: حدَّثَنا حُمَيْدٌ قالَ: سألْتُ ثابتاً البُنانِيَّ عَنِ الرَّجُلِ يَتَكَلَّمُ بَعْدَ ما تُقامُ الصَّلاةُ، فَحَدَّثَني عَن أنَسِ بنِ مالِكٍ قالَ: أُقيمَتِ الصَّلاةُ فَعَرَضَ لِلنَّبيِّ ﷺ رَجُلٌ فَحَبَسَهُ بَعْدَ ما أُقيمَتِ الصَّلاةُ.

[راجع: ٦٤٢]

(29) CHAPTER. Congregational *Salāt* (prayer) is obligatory.

(٢٩) بابُ وُجُوبِ صَلاةِ الجَماعَةِ،

Al-Hasan said, "If somebody is forbidden by his mother from going to the congregational *'Ishā'* prayer because of mercy and pity for him, he should not obey her."

وَقالَ الحَسَنُ: إن مَنَعَتْهُ أُمُّهُ عَن العِشاءِ في الجَماعَةِ شَفَقَةً عَلَيْهِ لَمْ يُطِعْها.

644. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "By Him, in

٦٤٤ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ

Whose Hand my soul is, I intended or planned or was about to order for collecting fire-wood (fuel) and then order someone to pronounce the *Adhān* for *As-Ṣalāt* (the prayer) and then order someone to lead the *Ṣalāt* (prayer), then I would go from behind and burn the houses of men who did not present themselves for the (compulsory congregational) *Ṣalāt*. By Him, in Whose Hands my soul is, if anyone of them had known that he would get a bone covered with good meat or two (small) pieces of meat present in between two ribs, he would have turned up for the *'Ishā'* prayer.'

قَالَ: أَخْبَرَنَا مالكٌ عَنْ أَبِي الزِّنَادِ عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قالَ: «وَالَّذِي نَفْسِي بِيَدِهِ، لَقَدْ هَمَمْتُ أَنْ آمُرَ بِحَطَبٍ لِيُحْطَبَ ثُمَّ آمُرَ بِالصَّلاةِ فَيُؤَذَّنَ لَها، ثُمَّ آمُرَ رَجُلاً فَيَؤُمَّ النَّاسَ، ثُمَّ أُخالِفَ إلى رِجالٍ فَأُحَرِّقَ عَلَيْهِمْ بُيُوتَهُمْ. وَالَّذي نَفْسِي بِيَده لَوْ يَعْلَمُ أَحَدُهُم أَنَّهُ يَجِدُ عَرْقاً سَمِيناً أَوْ مِرْماتَيْنِ حَسَنَتَيْنِ لَشَهِدَ العِشاءَ». [انظر: ٦٥٧، ٢٤٢٠، ٧٢٢٤]

(30) CHAPTER. Superiority of the congregational *Ṣalāt* (prayer).

(٣٠) بابُ فَضْلِ صَلاةِ الجَماعَةِ،

Whenever Al-Aswad missed the congregational *Ṣalāt* (prayer) he used to go to another mosque (to offer the *Ṣalāt* in congregation). Once, Anas came to a mosque where the *Ṣalāt* was finished; he pronounced the *Adhān* and then *Iqāma* and offered the *Ṣalāt* in congregation.

وكانَ الأَسْوَدُ إِذَا فاتَتْهُ الجَماعَةُ ذَهَبَ إلى مَسْجِدٍ آخَرَ. وَجاءَ أَنَسٌ إلى مَسْجِدٍ قَدْ صُلِّيَ فِيهِ فأَذَّنَ وَأَقامَ وَصَلَّى جَماعَةً.

645. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "The *Ṣalāt* (prayer) in congregation is twenty-seven times superior in degrees to the *Ṣalāt* offered by a person alone.

٦٤٥ - حَدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أَخْبَرَنا مالِكٌ، عَنْ نافِعٍ، عَن عَبْدِ اللهِ بنِ عُمَرَ أَنَّ رَسُولَ اللهِ ﷺ قالَ: «صَلاةُ الجَماعَةِ تَفْضُلُ صَلاةَ الفَذِّ بِسَبْعٍ وَعِشْرِينَ دَرَجَةً». [انظر: ٦٤٩]

646. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The *Ṣalāt* (prayer) in congregation is twenty-five times superior in degrees to the *Ṣalāt* offered by a person alone."

٦٤٦ - حَدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ قالَ: حَدَّثَني اللَّيْثُ قالَ: حَدَّثَني ابنُ الهادِ عَنْ عَبْدِ اللهِ بنِ خَبَّابٍ، عَنْ أَبي سَعِيدٍ الخُدْرِيِّ أَنَّهُ سمعَ النَّبِيَّ

647. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The reward of the *Ṣalāt* (prayer) offered by a person in congregation is multiplied twenty-five times as much than that of the *Ṣalāt* offered in one's house or in the market (alone). And this is because if he performs ablution and does it perfectly and then proceeds to the mosque with the sole intention of offering *Ṣalāt*, then, for every step he takes towards the mosque, he is upgraded one degree in reward and his one sin is taken off (crossed out) from his accounts (of deeds). When he offers his *Ṣalāt*, the angels keep on asking Allāh's Blessings and Allāh's Forgiveness for him as long as he is (staying) at his *Muṣalla*. They say, 'O Allāh! Bestow Your Blessings upon him, be Merciful and kind to him.' And one is regarded in *Ṣalāt* as long as one is waiting for the *Ṣalāt*."

(31) CHAPTER. Superiority of the *Fajr* (early morning) prayer in congregation.

648. Narrated Abū Salama bin 'Abdur Raḥmān : Abū Hurairah رَضِيَ اللهُ عَنْهُ said, "I heard Allāh's Messenger ﷺ saying, 'The reward of a *Ṣalāt* (prayer) in congregation is twenty-five times superior in degrees than that of a *Ṣalāt* offered by a person alone. The angels of the night and the angels of the day gather at the time of *Fajr* prayer.'"

Abū Hurairah then added, "Recite (the Qur'ān) if you wish, "Verily, the recitation of the Qur'ān in the early dawn (i.e. the morning — *Fajr* prayer) is ever witnessed

ﷺ يَقُولُ: «صَلاةُ الجَماعَةِ تَفْضُلُ صَلاةَ الفَذِّ بِخَمْسٍ وعِشْرِينَ دَرَجَةً».

٦٤٧ - حَدَّثَنَا مُوسَى بنُ إسماعِيلَ قالَ: حدَّثَنا عَبْدُ الوَاحِدِ قالَ: حدَّثَنا الأعمَشُ قالَ: سَمِعْتُ أبا صالِحٍ يَقُولُ: سَمِعْتُ أبا هُرَيْرَةَ يَقُولُ: قالَ رَسُولُ اللهِ ﷺ: «صَلاةُ الرَّجُلِ في الجَماعَةِ تُضَعَّفُ عَلى صَلاتِهِ في بَيْتِهِ وَفي سُوقِهِ خَمْساً وَعِشْرِينَ ضِعْفاً، وَذلِكَ أنَّهُ إذا تَوَضَّأَ فَأحْسَنَ الوُضُوءَ، ثُمَّ خَرَجَ إلى المَسْجِدِ لا يُخْرِجُهُ إلَّا الصَّلاةُ، لم يَخْطُ خَطْوَةً إلَّا رُفِعَتْ لَه بِها دَرَجَةٌ وَحُطَّ عَنْهُ بِها خَطِيئَةٌ. فإذَا صَلَّى لَمْ تَزَلِ المَلائِكَةُ تُصَلِّي عَلَيْهِ ما دَامَ في مُصَلَّاهُ: اللَّهُمَّ صَلِّ عَلَيْهِ، اللَّهُمَّ ارْحَمْهُ. وَلا يَزالُ أحَدُكُمْ في صَلاةٍ ما انْتَظَرَ الصَّلاةَ». [راجع: ١٧٦]

(٣١) بابُ فَضْلِ صَلاةِ الفَجْرِ في جَماعَةٍ

٦٤٨ - حَدَّثَنَا أبُو اليمانِ قالَ: أخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أخْبَرَني سَعِيدُ ابنُ المُسَيَّبِ وأبُو سَلَمَةَ بنُ عَبدِ الرَّحْمٰنِ أنَّ أبا هُرَيْرَةَ قالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «تَفْضُلُ صَلاةُ الجَميعِ صَلاةَ أحَدِكُمْ وَحْدَه بِخَمْسَةٍ وعِشْرِينَ جُزْءاً، وتَجْتَمِعُ مَلائِكَةُ اللَّيْلِ وَمَلائِكَةُ النَّهارِ في صَلاةِ

(attended by the angels in charge of mankind of the day and the night)." (V.17:78).

الفَجْرِ» ثُمَّ يَقُولُ أبو هُرَيْرَةَ: فاقْرَؤوا إنْ شئتم ﴿إِنَّ قُرْءَانَ ٱلْفَجْرِ كَانَ مَشْهُودًا﴾ [الإسراء: ٧٨] [راجع: ١٧٦]

649. Narrated 'Abdullāh bin 'Umar رَضِيَ الله عَنْهُما: The reward of the congregational *Ṣalāt* is twenty-seven times more (than that of the *Ṣalāt* offered by a person alone).

٦٤٩ - قالَ شُعَيْبٌ: وَحدَّثَني نافعٌ عَنْ عَبْدِ اللهِ بنِ عُمَرَ قالَ: تَفْضُلُها بِسَبْعٍ وعِشْرِينَ دَرَجَةً. [راجع: ٦٤٥]

650. Narrated Sālim: I heard Umm Ad-Dardā' saying, "Abū Ad-Dardā' entered the house in an angry mood. I said to him, 'What makes you angry?' He replied, 'By Allāh! I do not find the followers of Muḥammad ﷺ doing those good things (which they used to do before) except the offering of congregational *Ṣalāt* (prayer)." (This happened in the last days of Abū Ad-Dardā' during the rule of 'Uthmān).

٦٥٠ - **حدَّثنا** عُمَرُ بنُ حَفْصٍ قالَ: حدَّثَنا أبي قالَ: حدَّثَنا الأعْمَشُ قالَ: سَمِعْتُ سالماً قالَ: سَمِعْتُ أُمَّ الدَّرْدَاءِ تَقُولُ: دَخَلَ عَلَيَّ أبُو الدَّرْدَاءِ وَهُوَ مُغْضَبٌ فَقُلْتُ: ما أغْضَبَكَ؟ فَقالَ: وَاللهِ ما أعْرِفُ مِنْ أُمَّةِ مُحَمَّدٍ ﷺ شَيْئاً إلَّا أنَّهُمْ يُصَلُّونَ جَميعاً.

651. Narrated Abū Mūsa رَضِيَ الله عَنْهُ: The Prophet ﷺ said, "The people who get tremendous reward for *Aṣ-Ṣalāt* (the prayer) are those who are farthest away (from the mosque) and then those who are next farthest and so on. Similarly one who waits to offer *Aṣ-Ṣalāt* with the *Imām* has greater reward than one who offers it (alone) and goes to bed."

٦٥١ - **حدَّثنا** مُحَمَّدُ بنُ العَلاءِ قالَ: حدَّثَنا أبُو أُسامَةَ عَنْ بُرَيْدِ بْنِ عَبْدِ اللهِ، عَنْ أبي بُرْدَةَ عَنْ أبي مُوسَى قالَ: قالَ النَّبِيُّ ﷺ: «أعْظَمُ النَّاسِ أجْراً في الصَّلاةِ أبْعَدُهُم فأبْعَدُهُمْ مَمْشًى، والَّذِي يَنْتَظِرُ الصَّلاةَ حتَّى يُصَلِّيَها مَعَ الإمامِ أعْظَمُ أجْراً مِنَ الَّذِي يُصَلِّي ثُمَّ يَنامُ».

(32) CHAPTER. The superiority of offering the *Ẓuhr* prayer early.

(٣٢) بابُ فَضْلِ التَّهْجِيرِ إلى الظُّهْرِ

652. Narrated Abū Hurairah رَضِيَ الله عَنْهُ: Allāh's Messenger ﷺ said, "While a man was going on a way, he saw a thorny branch and removed it from the way and Allāh جَلَّ جَلالُه became pleased by his action and forgave him for that."

٦٥٢ - **حدَّثنا** قُتَيْبَةُ عَنْ مالكٍ، عَنْ سُمَيٍّ مَوْلى أبي بَكْرٍ، عَنْ أبي صالحٍ السَّمَّانِ، عَنْ أبي هُرَيْرَةَ أنَّ رَسُولَ اللهِ ﷺ قالَ: «بَيْنما رَجُلٌ يَمْشِي بِطَرِيقٍ وَجَدَ غُصْنَ شَوْكٍ على

الطَّرِيقِ فَأَخَذَهُ فَشَكَرَ اللهُ لَهُ فَغَفَرَ لَهُ.

[انظر: ٢٤٧٢]

653. Then (the Prophet ﷺ) said, "Five are martyrs: One who dies of plague, one who dies of an abdominal disease, one who dies of drowning, one who is buried alive (and) dies and one who is killed in Allāh's Cause."

The Prophet ﷺ further said, "If the people knew (the reward for) pronouncing the *Adhān* and for standing in the first row (in the congregational *Ṣalāt*) and found no other way to get it except by drawing lots they would do so.

٦٥٣ - ثُمَّ قَالَ: الشُّهَدَاءُ خَمْسٌ: الْمَطْعُونُ، وَالْمَبْطُونُ، وَالْغَرِيقُ، وَصَاحِبُ الْهَدْمِ، وَالشَّهِيدُ فِي سَبِيلِ اللهِ. وَقَالَ: لَوْ يَعْلَمُ النَّاسُ مَا فِي النِّدَاءِ وَالصَّفِّ الأَوَّلِ، ثُمَّ لَمْ يَجِدُوا إِلَّا أَنْ يَسْتَهِموا عَلَيْهِ لَاسْتَهَمُوا عَلَيْهِ، [انظر: ٧٢٠، ٢٨٢٩، ٥٧٣٣]

654. [The Prophet ﷺ added:] "And if they knew (the reward of) offering the *Ẓuhr* prayer early (in its stated time), they would race for it and if they knew (the reward for) *'Ishā'* and *Fajr* prayers in congregation, they would attend them even if they were to crawl."

٦٥٤ - وَلَوْ يَعْلَمُونَ مَا فِي التَّهْجِيرِ لَاسْتَبَقُوا إِليه. وَلَوْ يَعْلَمُونَ مَا فِي الْعَتَمَةِ وَالصُّبْحِ لَأَتَوْهُمَا وَلَوْ حَبْواً». [راجع: ٦١٥]

(33) CHAPTER. Every step towards good deeds is rewarded.

(٣٣) بابُ احْتِسابِ الآثارِ

655. (V.36:12) Narrated Ḥumaid: Anas رَضِيَ اللهُ عَنْهُ said, "The Prophet ﷺ said, 'O Banī Salima! Don't you think that for every step of yours (that you take towards the mosque) there is a reward [while coming for the five compulsory *Ṣalāt* (prayers)]?" Mujāhid said: Regarding Allāh's Statement: "...We record that which they send before (them), and their traces..." (V.36:12)

٦٥٥ - حَدَّثَنَا مُحَمَّدُ بنُ عَبْدِ اللهِ بنِ حَوْشَبٍ قالَ: حدَّثَنا عَبْدُ الوَهَّابِ قالَ: حَدَّثَنَا حُمَيدٌ عنْ أنَسٍ قَالَ: قالَ النَّبِيُّ ﷺ: «يا بَنِي سَلِمَةَ، ألا تَحْتَسِبُونَ آثارَكُمْ؟». وَقالَ مُجاهِدٌ في قَوْلِهِ: ﴿وَنَكْتُبُ مَا قَدَّمُوا وَءَاثَٰرَهُمْ﴾ [يس: ١٢] قالَ: خُطاهُمْ. [انظر: ٦٥٦، ٧١٨٧]

656. (V.36:12) 'Their traces' means 'their steps'." And Anas said that the people of Banī Salima wanted to shift to a place near the Prophet ﷺ but Allāh's Messenger ﷺ disliked that Al-Madīna (city) should become

٦٥٦ - وَحدَّثَنا ابْنُ أبي مَرْيَمَ: أَخْبَرَنا يَحْيَى بنُ أَيُّوبَ حَدَّثَني حُمَيدٌ عَنْ أنَسٍ أنَّ بَنِي سَلِمَةَ أَرَادُوا أَنْ

naked [i.e., with empty outskirts – without inhabitants. i.e., the leaving of their houses (empty)] and said, "(O Banī Salima!) Don't you think that you will get the reward for your traces (every step) of yours (that you take towards the Prophet's mosque) there is a reward while coming for the five compulsory *Ṣalāt*." Mujāhid said, "Their traces mean their foot-steps and their going on foot."

يَتَحَوَّلُوا عَنْ مَنَازِلِهِمْ فَيَنزِلُوا قَرِيبًا مِن النَّبِيِّ ﷺ. قالَ: فَكَرِهَ النَّبِيُّ ﷺ أَنْ يُعْرُوا الْمَدِينَةَ فَقالَ: «ألا تَحْتَسِبُونَ آثارَكُمْ؟». قالَ مُجَاهِدٌ: خُطاهُمْ آثارُهُمْ، وَالمَشْيُ في الأَرْضِ بأَرْجُلِهِمْ. [راجع: ٦٥٥]

(34) CHAPTER. The superiority of the *'Ishā'* prayer in congregation.

(٣٤) بابُ فَضْلِ صَلاةِ العِشاءِ في الجَماعَةِ

657. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "No *Ṣalāt* (prayer) is more heavy (harder) for the hypocrites than the *Fajr* and the *'Ishā'* prayers and if they knew the reward for these *Ṣalāt*, at their respective times, they would certainly present themselves (in the mosques) even if they had to crawl." The Prophet ﷺ added, "Certainly I intended or planned or was about to order the *Mu'adh-dhin* (call-maker) to pronounce *Iqāma* and order a man to lead the *Ṣalāt* and then take a fire flame (burning torch) to burn all those men (along with their houses) who had not yet left their houses for the *Ṣalāt* (in the mosques)."

٦٥٧ - حدَّثنا عُمَرُ بنُ حَفْصٍ قالَ: حدَّثنا أبي قالَ: حدَّثنا الأعمَشُ قالَ: حدَّثني أبو صالِحٍ، عَنْ أبي هُرَيْرَةَ قالَ: قالَ النَّبِيُّ ﷺ: «لَيْسَ صَلاةٌ أَثْقَلَ عَلى المُنافِقِينَ مِنَ الفَجْرِ وَالعِشاءِ، ولَوْ يَعْلَمُونَ ما فِيهِما لأتَوْهُما وَلَوْ حَبْواً، وَلَقَدْ هَمَمْتُ أَنْ آمُرَ المُؤَذِّنَ فَيُقِيمَ، ثُمَّ آمُرَ رَجُلاً يَؤُمُّ النَّاسَ، ثُمَّ آخُذَ شُعَلاً مِنْ نارٍ فأُحَرِّقَ عَلى مَنْ لا يَخْرُجُ إلى الصَّلاةِ بَعْدُ». [راجع: ٦٤٤]

(35) CHAPTER. Two or more than two persons are considered as a group (for the congregational prayers).

(٣٥) بابٌ: اثْنانِ فما فَوْقَهُما جَماعَةٌ

658. Narrated Mālik bin Ḥuwairith رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said (to two persons), "Whenever *Aṣ-Ṣalāt* (the prayer) time becomes due, you should pronounce *Adhān* and then *Iqāma* and the older of you should lead the prayer."

٦٥٨ - حدَّثنا مُسَدَّدٌ قالَ: حدَّثنا يَزِيدُ بنُ زُرَيْعٍ قالَ: حدَّثنا خالِدٌ، عَنْ أبي قِلابَةَ، عَنْ مالِكِ بنِ الحُوَيْرِثِ عَنِ النَّبِيِّ ﷺ قالَ: «إذا حَضَرَتِ الصَّلاةُ فأذِّنا وَأَقِيما ثُمَّ لِيَؤُمَّكُما أَكْبَرُكُما». [راجع: ٦٢٨]

(36) CHAPTER. (The reward of a person) who waits for *Aṣ-Ṣalāt* (the prayer) in the mosque and the superiority of mosques.

659. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The angels keep on asking for Allāh's Blessing and Forgiveness for anyone of you as long as he is at his *Muṣallā* (praying place) and does not do *Ḥadath* (passes wind). The angels say, 'O Allāh! Forgive him and be Merciful to him.' Each one of you is in *Ṣalāt* as long as he is waiting for the *Ṣalāt* and nothing but *Ṣalāt* detains him from going to his family."

660. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Allāh will give shade to seven, on the Day when there will be no shade but His. (These seven persons are:) (1) a just ruler, (2) a youth who has been brought up in the worship of Allāh (i.e. worships Allāh جَلَّ جَلالُه Alone sincerely from his childhood), (3) a man whose heart is attached to the mosques [i.e., who offers the five compulsory congregational *Ṣalāt* (prayers) in the mosques], (4) two persons who love each other only for Allāh's sake and they meet and part in Allāh's Cause only, (5) a man who refuses the call of a charming woman of noble birth for illegal sexual intercourse with her and says: I am afraid of Allāh, (6) a man who gives charitable gifts so secretly that his left hand does not know what his right hand has given (i.e. nobody knows how much he has given in charity), and (7) a person who remembers Allāh in seclusion and his eyes become flooded with tears."

661. Narrated Ḥumaid: Anas رَضِيَ اللهُ عَنْهُ was asked, "Did Allāh's Messenger ﷺ wear a

(٣٦) بابٌ: مَنْ جَلَسَ في المَسْجِدِ يَنْتَظِرُ الصَّلاةَ وَفَضْلِ المَساجِدِ

٦٥٩ - حدَّثَنا عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالكٍ، عَنْ أبي الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «إنَّ المَلائِكَةَ تُصَلِّي عَلى أحَدِكُمْ ما دَامَ في مُصَلَّاهُ ما لَمْ يُحدِثْ، اللَّهُمَّ اغْفِرْ لَهُ، اللَّهُمَّ ارْحَمْه، لا يَزالُ أحَدُكُمْ في صَلاةٍ ما دَامَتِ الصَّلاةُ تَحبِسُهُ لا يَمْنَعُه أنْ يَنْقَلِبَ إلى أهْلِهِ إلَّا الصَّلاةُ». [راجع: ١٧٦]

٦٦٠ - حدَّثَنا مُحَمَّدُ بنُ بَشَّارٍ قالَ: حدَّثَنا يَحْيَى عَنْ عُبَيْدِ اللهِ قالَ: حدَّثَني خُبَيْبُ ابنُ عَبْدِ الرَّحْمٰنِ، عَنْ حَفْصِ بْنِ عاصِمٍ، عَنْ أبي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قالَ: «سَبْعَةٌ يُظِلُّهُمُ اللهُ في ظِلِّهِ يومَ لا ظِلَّ إلَّا ظِلُّهُ: الإمامُ العادِلُ؛ وشابٌّ نَشَأ في عِبادَةِ رَبِّهِ؛ ورَجُلٌ قَلْبُهُ مُعَلَّقٌ في المَساجِدِ؛ وَرَجُلانِ تَحابَّا في اللهِ اجْتَمَعا على ذٰلِكَ وَتَفَرَّقا عَلَيْهِ؛ وَرَجُلٌ طَلَبَتْه ذاتُ مَنْصِبٍ وجَمالٍ فَقالَ: إنِّي أخافُ اللهَ؛ وَرَجُلٌ تَصَدَّقَ أخْفَى حتَّى لا تَعْلَمَ شِمالُهُ مَا تُنْفِقُ يَمِينُهُ؛ وَرَجُلٌ ذَكَرَ اللهَ خالِياً فَفاضَتْ عَيْناهُ». [انظر: ١٤٢٣، ٦٤٧٩، ٦٨٠٦]

٦٦١ - حدَّثَنا قُتَيْبَةُ قالَ: حدَّثَنا

ring?" He said, "Yes. Once he delayed the *'Ishā'* prayer till mid-night and after the prayer, he faced us and said, 'The people has offered *Ṣalāt* and have slept and you remained in *Ṣalāt* as long as you waited for it'." Anas added, "As if I were just now observing the glitter of his ring."

إسمَاعِيلُ بنُ جَعْفَرٍ عَنْ حُمَيْدٍ قالَ: سُئِلَ أنَسٌ: هَلِ اتَّخَذَ رَسُولُ اللهِ ﷺ خاتَماً؟ فَقالَ: نَعَمْ، أخَّرَ لَيْلَةً صَلاةَ العِشاءِ إلى شَطْرِ اللَّيْلِ، ثُمَّ أقْبَلَ عَلَيْنا بوجهِهِ بعدَما صَلَّى فَقالَ: «صَلَّى النَّاسُ وَرَقَدُوا وَلَمْ تَزَالُوا في صَلاةٍ مُنْذُ انْتَظَرْتُمُوها». قالَ: فكأنّي أنْظُرُ إلى وبيصِ خاتَمِهِ. [راجع: ٥٧٢]

(37) CHAPTER. The superiority of going to the mosque (every) morning and in the afternoon and evening [for the congregational *Ṣalāt* (prayers)].

(٣٧) بابُ فَضْلِ مَنْ غَدَا إلى المَسْجِدِ وَمَنْ رَاحَ

662. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Allāh will prepare for him who goes to the mosque (every) morning and in the afternoon [for the congregational *Ṣalāt* (prayer)] an honourable place in Paradise with good hospitality for (what he has done) every morning and afternoon goings.

٦٦٢ - حدَّثنا عَلِيُ بنُ عَبْدِ اللهِ قالَ: حدَّثنا يَزِيدُ بنُ هارُونَ قالَ: أخْبَرَنا مُحَمَّدُ بنُ مُطَرِّفٍ عَنْ زَيْدِ بنِ أسْلَمَ، عَنْ عَطاءِ بنِ يَسارٍ، عَنْ أبي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قالَ: «مَنْ غَدَا إلى المَسْجِدِ وَرَاحَ أعَدَّ اللهُ لَهُ نُزُلَهُ مِنَ الجَنَّةِ كُلَّما غَدَا أوْ راحَ».

(38) CHAPTER. No *Ṣalāt* (prayer) (is to be offered) except the compulsory *Ṣalāt* after the *Iqāma* has been pronounced for that compulsory *Ṣalāt*.

(٣٨) بابٌ: إذَا أُقِيمَتِ الصَّلاةُ فَلا صَلاةَ إلَّا المَكْتُوبَةَ

663. Narrated Mālik bin Buḥaina رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ passed by or saw a man offering two *Rak'ā* after the *Iqāma* (had been pronounced). When Allāh's Messenger completed the *Ṣalāt* (prayer), the people gathered around him (the Prophet ﷺ) or that man and Allāh's Messenger ﷺ said to him (protestingly), "Are there four *Rak'ā* in *Fajr* prayer? Are there four *Rak'ā* in *Fajr* prayer?"

٦٦٣ - حدَّثنا عَبْدُ العَزِيزِ بنُ عَبْدِ اللهِ قالَ: حدَّثنا إبْراهِيمُ بنُ سَعْدٍ، عَنْ أبيهِ، عَنْ حَفْصِ بنِ عاصِمٍ، عَنْ عَبْدِ اللهِ بنِ مالِكِ ابنِ بُحَيْنَةَ قالَ: مَرَّ النَّبِيُّ ﷺ بِرَجُلٍ قالَ: وَحدَّثَني عَبْدُ الرَّحْمٰنِ قالَ: حدَّثنا بَهْزُ بنُ أسَدٍ قالَ: حدَّثنا شُعْبَةُ قالَ: أخْبَرَني سَعْدُ ابنُ إبْرَاهِيمَ

قالَ: سَمِعْتُ حَفْصَ بنَ عاصِمٍ قالَ: سَمِعْتُ رَجُلاً مِنَ الأزْدِ يُقالُ لَهُ: مالكُ بنُ بُحَيْنَةَ، أنَّ رَسُولَ اللهِ ﷺ رَأى رَجُلاً وَقَدْ أُقِيمَتِ الصَّلاةُ يُصَلِّي رَكْعَتَينِ، فَلَما انْصَرَفَ رَسُولُ اللهِ ﷺ لاثَ بِهِ النَّاسُ فَقالَ لَهُ رَسُولُ اللهِ ﷺ: «آلصُّبْحَ أرْبَعاً؟ آلصُّبْحَ أرْبَعاً؟»، تابَعَهُ غُنْدَرٌ ومُعاذٌ عَنْ شُعْبَةَ عَنْ مالكٍ. وقالَ: ابنُ إسحَاقَ عَنْ سَعْدٍ، عَنْ حَفْصٍ، عَنْ عَبْدِ اللهِ بنِ بُحَيْنَةَ. وقالَ حَمادٌ: أخْبرَنا سَعْدٌ، عَنْ حَفْصٍ، عَنْ مالكٍ.

(39) CHAPTER. The limit set for a patient to attend the congregational *Ṣalāt* (prayer)?

(٣٩) بابُ حَدِّ المَرِيضِ أنْ يَشْهَدَ الجَماعَةَ

664. Narrated Al-Aswad, "We were with 'Āishah رَضِيَ اللهُ عَنها discussing the regularity of offering *Aṣ-Ṣalāt* (the prayer) and dignifying it. She said, 'When Allāh's Messenger ﷺ fell sick with his fatal illness and when the time of *Aṣ-Ṣalāt* became due and *Adhān* was pronounced, he said, 'Tell Abū Bakr to lead the people in *Ṣalāt* (prayer).' He was told that Abū Bakr was a soft-hearted man and would not be able to lead the *Ṣalāt* in his place. The Prophet ﷺ gave the same order again but, he was given the same reply. He gave the order for the third time and said, 'You (women) are the companions of Yūsuf (Joseph). Tell Abū Bakr to lead the *Ṣalāt*.' So, Abū Bakr came out to lead the *Ṣalāt*. In the meantime the condition of the Prophet ﷺ improved a bit and he came out with the help of two men, one on each side. As if I was observing his legs dragging on the ground owing to the

٦٦٤ - حدَّثَنَا عُمَرُ بنُ حَفْصٍ قالَ: حدَّثَني أبي قالَ: حدَّثَنا الأعْمَشُ عَنْ إبرَاهِيمَ: قالَ الأسْوَدُ: كُنَّا عِنْدَ عائِشَةَ رَضِيَ اللهُ عَنْها فَذَكَرْنا المُواظَبَةَ عَلى الصَّلاةِ والتَّعْظِيمَ لَها، قالَتْ: لَمَّا مَرِضَ رَسُولُ اللهِ ﷺ مَرَضَهُ الَّذِي ماتَ فِيهِ فَحَضَرَتِ الصَّلاةُ فأُذِّنَ. فَقالَ: «مُروا أبا بَكْرٍ فَلْيُصَلِّ بالنَّاسِ»، فَقِيلَ لَهُ: إنَّ أبا بَكْرٍ رَجُلٌ أسِيفٌ إذَا قامَ في مَقامِكَ لَمْ يَسْتَطِعْ أنْ يُصَلِّيَ بالنَّاسِ. وَأعادَ فَأعادُوا لَهُ، فأعادَ الثالِثَةَ فَقالَ: «إنَّكُنَّ صَواحِبُ يُوسُفَ، مُرُوا أبا بَكْرٍ فَلْيُصَلِّ بالنَّاسِ». فَخَرَجَ أبُو بَكْرٍ

discomfort. Abū Bakr wanted to retreat but the Prophet ﷺ beckoned him to remain at his place and the Prophet ﷺ was brought till he sat beside Abū Bakr." Al-A'mash was asked, "Was the Prophet ﷺ offering prayers and Abū Bakr was following him, and were the people following Abū Bakr in that *Ṣalāt*," Al-A'mash replied in the affirmative with a nod of his head.

Abū Mu'āwiyya said, "The Prophet ﷺ was sitting on the left side of Abū Bakr who was offering prayers while standing."

665. Narrated 'Āishah رَضِيَ اللهُ عَنْها: When the Prophet ﷺ became seriously ill and his disease aggravated, he asked for permission from his wives to be nursed in my house and he was allowed. He came out with the help of two men while his legs were dragging on the ground. He was between Al-'Abbās and another man."

'Ubaid-Ullāh said, "I told Ibn 'Abbās what 'Āishah رَضِيَ اللهُ عَنْها had narrated and he said, 'Do you know who was the (second) man whose name 'Āishah رَضِيَ اللهُ عَنْها did not mention?' I said, 'No.' Ibn 'Abbās said, 'He was 'Alī bin Abī Ṭālib'."

يُصلِّي فَوَجَدَ النَّبيُّ ﷺ مِنْ نَفْسِهِ خِفَّةً فَخَرَجَ يُهادَى بَينَ رَجُلَينِ كأنّي أنْظُرُ رِجْلَيْهِ يَخُطّان الأرضَ مِنَ الوَجَعِ، فأرادَ أبُو بَكْرٍ أنْ يَتَأخّرَ فَأوْمَأ إلَيْهِ النَّبيّ ﷺ أنْ مكانَكَ ثُمّ أُتِيَ بِهِ حتَّى جَلَسَ إلى جَنْبِه.

فَقِيلَ للأعمَشِ: وكانَ النَّبيُّ ﷺ يُصَلِّي وأبُو بَكْرٍ يُصَلّي بِصَلاتِهِ والنَّاسُ يُصَلُّونَ بِصَلاةِ أبي بَكْرٍ، فَقالَ بِرَأسِه: نَعَمْ. رَوَاه أبُو دَاوُدَ، عَنْ شُعْبَةَ، عَنِ الأعمَشِ بَعْضَهُ. وَزادَ أبُو مُعاوِيَةَ عَنِ الأعْمَشِ: جَلَسَ عَنْ يسارِ أبي بَكْرٍ فكانَ أبُو بَكْرٍ يُصَلِّي قائِماً. [راجع: ١٩٨]

٦٦٥ - حدَّثنا إبْرَاهِيم بنُ مُوسَى قالَ: أخْبرَنا هِشامُ بنُ يُوسُفَ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، قالَ: أخْبَرَني عُبَيْدُ اللهِ بنُ عَبْدِ اللهِ قالَ: قالَت عائِشَةُ: لَمَّا ثَقُلَ النَّبيُّ ﷺ وَاشْتَدَّ وَجعُهُ اسْتَأذَنَ أزْوَاجَهُ أنْ يُمَرَّضَ في بَيْتي فَأذِنَّ لَهُ، فَخَرَجَ بَينَ رَجُلَينِ تَخُطُّ رِجْلاهُ الأرْضَ. وكانَ بينَ العَبَّاسِ وَرَجُلٍ آخَرَ. قالَ عُبَيْدُ اللهِ بنُ عَبْدِ اللهِ: فَذَكَرْتُ ذلِكَ لابْنِ عَبَّاسٍ ما قالَتْ عائِشَةُ. فَقالَ لِي: وهَلْ تَدْري مَنِ الرَّجُلُ الَّذي لَمْ تُسَمِّ عائِشَةُ؟ قُلْتُ: لا. قالَ: هُوَ عَلِيُّ بنُ أبي طالِبٍ. [راجع: ١٩٨]

(40) CHAPTER. It is permissible to pray at one's dwelling during rain or if there is a genuine excuse.

(٤٠) **بابُ الرُّخْصَةِ في المَطَرِ وَالعِلَّةِ أنْ يُصَلِّيَ في رَحْلِهِ**

666. Narrated Nāfi': Once, on a very cold and stormy night, Ibn 'Umar pronounced the *Adhān* for the *Ṣalāt* (prayer) and then said, "Offer prayers in your homes." He (Ibn 'Umar) added, "On very cold and rainy nights Allāh's Messenger ﷺ used to order the *Mu'adh-dhin* to say, 'Offer prayers in your homes'."

٦٦٦ - **حدَّثَنا** عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أخبرَنا مالكٌ، عَنْ نافعٍ: أنَّ ابنَ عُمَرَ أذَّنَ بالصَّلاةِ في لَيْلَةٍ ذاتِ بَرْدٍ وَريحٍ، ثُمَّ قالَ: ألاَ صَلُّوا في الرِّحالِ. ثُمَّ قالَ: إنَّ رَسُولَ اللهِ ﷺ كانَ يَأمُرُ المُؤَذِّنَ إذا كانَتْ لَيْلَةٌ ذاتُ بَرْدٍ وَمَطَرٍ يَقُولُ: «ألاَ صَلُّوا في الرِّحالِ». [راجع: ٦٣٢]

667. Narrated Maḥmūd bin Rabī' Al-Anṣārī: 'Itbān bin Mālik used to lead his people (tribe) in prayer and he was a blind man, he said to Allāh's Messenger ﷺ, "O Allāh's Messenger! At times it is dark and flood water is flowing (in the valley) and I am blind man, so please offer prayers at a place in my house so that I can take it as a *Muṣallā* (praying place)." So, Allāh's Messenger ﷺ went to his house and said, "Where do you like me to pray?" 'Itbān pointed to a place in his house and Allāh's Messenger ﷺ offered the prayer there.

٦٦٧ - **حدَّثَنا** إسمَاعِيلُ قالَ: حدَّثَني مالكٌ، عَنِ ابنِ شِهابٍ: عَن مَحْمُودِ بنِ الرَّبيعِ الأنْصارِيِّ: أنَّ عِتْبانَ بنَ مالكٍ كانَ يَؤُمُّ قَوْمَهُ وَهُوَ أعْمَى، وَأنَّهُ قالَ لِرَسُولِ اللهِ ﷺ: يا رَسُولَ اللهِ إنها تَكُونُ الظُّلْمَةُ وَالسَّيْلُ وَأنا رَجُلٌ ضَرِيرُ البَصَرِ، فَصَلِّ يا رَسُولَ اللهِ في بَيْتي مَكاناً أتخذُهُ مُصَلًّى، فَجاءَهُ رَسُولُ اللهِ ﷺ فَقالَ: «أيْنَ تُحِبُّ أن أُصَلِّيَ؟» فَأشارَ إلى مَكانٍ مِنَ البَيْتِ فَصَلَّى فيهِ رَسُولُ اللهِ ﷺ. [راجع: ٤٢٤]

(41) CHAPTER. Can the *Imām* offer the *Ṣalāt* (prayer) with only those who are present (for the prayer)? And can he deliver a *Khutba* (religious talk) on Friday if it is raining?

(٤١) **بابٌ**: هَلْ يُصَلِّي الإمامُ بِمَنْ حَضَرَ؟ وَهَلْ يَخْطُبُ يَوْمَ الجُمُعَةِ في المَطَرِ؟

668. Narrated 'Abdullāh bin Al-Ḥārith رَضِيَ اللهُ عَنْهُ: Ibn 'Abbās رَضِيَ اللهُ عَنْهُما addressed us on a (rainy and) muddy day and when the

٦٦٨ - **حدَّثَنا** عَبْدُ اللهِ بنُ عَبْدِ الوَهَّابِ قالَ: حدَّثَنا حَمادُ بنُ زَيْدٍ

Mu'adh-dhin said, "*Haiya 'alaṣ-Ṣalah* [Come for *Aṣ-Ṣalāt* (the prayer)]". Ibn 'Abbās ordered him to say, "Offer prayers in your *Ar-Rahāl* (homes)." The people began to look at one another with surprise as if they did not like it. Ibn 'Abbās said, "It seems that you thought ill of it but no doubt it was done by one who was better than I (i.e., the Prophet ﷺ). It (*Aṣ-Ṣalāt*) is a strict order and I disliked to bring you out."

In another narration Ibn 'Abbās narrated the same as above but he said, "I did not like to make you sinful (in refraining from coming to the mosque) and to come (to the mosque) covered with mud up to the knees."

قالَ: حدَّثَنا عَبْدُ الحَمِيدِ صاحِبُ الزِّيادِيِّ قالَ: سَمِعتُ عَبْدَ اللهِ بنَ الحارِثِ قالَ: خَطَبَنا ابنُ عَبَّاسٍ في يَوْمٍ ذِي رَدْغٍ فأمَرَ المُؤَذِّنَ لما بَلَغَ «حَيَّ عَلى الصَّلاةِ» قالَ: قُلِ: الصَّلاةُ في الرِّحالِ. فَنَظَرَ بَعْضُهُمْ إلى بَعْضٍ كأنهُمْ أنْكَرُوا. فَقالَ: كأنَّكُمْ أنْكَرْتم هذا. إن هذا فَعَلَهُ مَنْ هُوَ خَيْرٌ مِنِّي - يعني النَّبيَّ ﷺ - إنَّها عَزْمَةٌ وَإنِّي كَرِهْتُ أنْ أُحْرِجَكُمْ. وَعَنْ حَمَّادٍ، عَنْ عاصِمٍ، عَنْ عَبْدِ اللهِ بنِ الحَارِثِ، عَنْ ابنِ عَبَّاسٍ نحْوَه غيرَ أنَّهُ قالَ: كَرِهْتُ أنْ أُؤَثِّمَكُمْ فَتَجيئُونَ تَدُوسُونَ الطِّينَ إلى رُكَبِكُمْ. [راجع: ٦١٦]

669. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: A cloud came and it rained till the roof (of the mosque) started leaking, and in those days the roof used to be of the branches of date-palms. *Iqāma* was pronounced and I saw Allāh's Messenger ﷺ prostrating in water and mud and even I saw the mark of mud on his forehead.

٦٦٩ - حدَّثَنا مُسْلِمُ قالَ: حدَّثَنا هِشامٌ، عَنْ يَحْيى، عَنْ أبي سَلَمَةَ، قالَ: سألتُ أبَا سَعيدٍ الخُدْرِيَّ فَقالَ: جاءَتْ سَحابَةٌ فَمَطَرَتْ حتَّى سالَ السَّقْفُ وكانَ مِنْ جَريدِ النَّخْلِ فأُقيمَتِ الصَّلاةُ فَرَأيْتُ رَسُولَ اللهِ ﷺ يَسْجُدُ في المَاءِ وَالطِّينِ حتَّى رَأيْتُ أثَرَ الطِّينِ في جَبْهَتِهِ. [انظر: ٨١٣، ٨٣٦، ٢٠١٦، ٢٠١٨، ٢٠٢٧، ٢٠٣٦، ٢٠٤٠]

670. Narrated Anas bin Sīrīn: I heard Anas رَضِيَ اللهُ عَنْهُ saying, "A man from *Anṣār* said to the Prophet ﷺ, 'I cannot offer *Aṣ-Ṣalāt* (the prayer) with you (in congregation).' He was a very fat man and

٦٧٠ - حدَّثَنا آدَمُ قالَ: حدَّثَنا شُعْبَةُ قالَ: حدَّثَنا أنَسُ بنُ سيرِينَ قال: سَمِعْتُ أنَساً يَقولُ: قالَ رَجُلٌ

he prepared a meal for the Prophet ﷺ and invited him to his house. He spread out a mat for the Prophet ﷺ, and washed one of its sides with water, and the Prophet ﷺ offered two *Rak'ā* prayers on it." A man from the family of Al-Jarūd asked, "Did the Prophet ﷺ used to offer the *Duha* (forenoon) prayer?" Anas said, "I did not see him offering the *Duha* prayer except on that day."

مِنَ الأنْصَارِ: إنّي لا أسْتَطِيعُ الصَّلاةَ مَعَكَ، وكانَ رَجُلاً ضَخْماً، فَصَنَعَ لِلنَّبيِّ ﷺ طَعاماً فَدَعاهُ إلى مَنزِلِهِ فَبَسَطَ لَهُ حَصِيراً، وَنَضَحَ طَرَفَ الحَصِيرِ فَصَلَّى عَلَيْهِ رَكْعَتَيْنِ. فَقالَ رَجُلٌ مِنْ آلِ الجارُودِ لأنَسٍ: أكانَ النَّبِيُّ ﷺ يُصَلِّي الضُّحَى؟ قالَ: ما رَأيْتُهُ صَلّاها إلَّا يَوْمَئِذٍ. [انظر: ١١٧٩، ٦٠٨٠]

(42) CHAPTER. (What should one do) if the meal has been served and *Iqāma* has been pronounced for *As-Salāt* (the prayer).

(٤٢) بابٌ إذَا حَضَرَ الطَّعامُ وَأُقِيمَتِ الصَّلاةُ،

And Ibn 'Umar used to start with the supper first. Abū Ad-Dardā' said, "It is a sign of comprehension (of a person) to fulfil or turn to his needs first so as to offer prayer attentively with a clear mind."

وَكانَ ابنُ عُمرَ يَبْدأُ بالعَشاءِ. وَقالَ أبُو الدَّرْدَاءِ: مِن فِقْهِ المَرْءِ إقْبالُهُ عَلى حاجَتِهِ حَتَّى يُقْبِلَ عَلى صَلاتِهِ وَقَلْبُهُ فارِغٌ.

671. Narrated 'Āishah رَضِيَ الله عَنها: The Prophet ﷺ said, "If supper is served, and *Iqāma* is pronounced one should start with the supper."

٦٧١ - **حدَّثَنا** مُسَدَّدٌ قالَ: حدَّثَنا يَحْيى، عَنْ هِشامٍ، قالَ: حدَّثَني أبي قالَ: سَمِعْتُ عائِشَةَ عَنِ النَّبِيِّ ﷺ أنَّهُ قالَ: «إذَا وُضِعَ العَشاءُ وَأُقِيمَتِ الصَّلاةُ فَابْدَؤُوا بِالعَشاءِ». [انظر: ٥٤٦٥]

672. Narrated Anas bin Mālik رَضِيَ الله عَنهُ: Allāh's Messenger ﷺ said, "If the supper is served, start having it before offering the *Maghrib* prayer and do not be hasty in finishing your supper."

٦٧٢ - **حدَّثَنا** يَحْيَى بنُ بُكَيرٍ قالَ: حدَّثَنا اللَّيْثُ عَن عُقَيلٍ عَنِ ابنِ شِهابٍ، عَنْ أنَسِ بنِ مالِكٍ أنَّ رَسُولَ اللهِ ﷺ قالَ: «إذا قُدِّمَ العَشاءُ فابدؤوا بِهِ قَبْلَ أنْ تُصَلُّوا صَلاةَ المَغْرِبِ وَلا تَعْجَلُوا عَنْ عَشائِكُمْ». [انظر: ٥٤٦٣]

673. Narrated Nāfi': Ibn 'Umar said, "Allāh's Messenger ﷺ said, 'If the supper

٦٧٣ - **حدَّثَنا** عُبَيْدُ بنُ إسماعِيلَ،

is served for anyone of you and the *Iqāma* is pronounced, start with the supper and don't be in haste (and carry on eating) till you finish it.'" If food (supper) was served for Ibn 'Umar and *Iqāma* was pronounced, he never came to the prayer till he finished it (i.e., the food) in spite of the fact that he heard the recitation (of the Qur'ān) by the *Imām* (in the prayer).

عَنْ أبي أُسامَةَ، عَنْ عُبَيْدِ اللهِ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ قالَ: قالَ رَسُولُ اللهِ ﷺ: «إذَا وُضِعَ عَشاءُ أحَدِكُمْ وَأُقِيمَتِ الصَّلاة فابدؤا بالعَشاءِ وَلا يَعْجَلْ حتَّى يَفْرُغَ مِنه». وكانَ ابنُ عُمَرَ يُوضَعُ لَهُ الطَّعامُ وتُقامُ الصَّلاةُ فَلا يَأْتِيها حتَّى يَفْرُغَ وإنَّهُ يَسْمَعُ قِراءَةَ الإمامِ. [انظر: ٦٧٤، ٥٤٦٤]

674. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "If anyone of you is having his meals, he should not hurry up till he is satisfied even if the *Ṣalāt* (prayer) has been started."

٦٧٤ - وقالَ زُهَيْرٌ وَوَهْبُ بنُ عُثمانَ عَنْ مُوسَى بنِ عُقْبَةَ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ قالَ: قالَ النَّبيّ ﷺ: «إذَا كانَ أحَدُكُمْ عَلى الطَّعامِ فَلا يَعْجَلْ حتَّى يَقضِيَ حاجَتَهُ مِنْهُ وَإنْ أُقِيمَتِ الصَّلاةُ». رَوَاهُ إبْراهِيمُ بنُ المُنْذِرِ عَنْ وَهْبِ بنِ عُثمانَ، وَوَهْبٌ مَدِينيّ.

(43) CHAPTER. When the *Imām* is called for *Aṣ-Ṣalāt* (the prayer) while he has in his hands something to eat.

(٤٣) بابٌ إذَا دُعِيَ الإمامُ إلى الصَّلاةِ وَبِيَدِهِ ما يَأْكُلُ

675. Narrated Ja'far bin 'Amr bin Umaiyya: My father said, "I saw Allāh's Messenger ﷺ eating a piece of meat from the shoulder of a sheep and he was called for *Aṣ-Ṣalāt* (the prayer). He stood up, put down the knife and offered *Ṣalāt* (prayers) but did not perform ablution."

٦٧٥ - حدَّثنا عَبْدُ العَزِيزِ بنُ عَبْدِ اللهِ قالَ: حدَّثنا إبْرَاهِيمُ، عَنْ صَالِحٍ، عَنِ ابنِ شِهابٍ قالَ: أخْبَرَني جَعْفَرُ بنُ عَمْرِو بنِ أُمَيَّةَ أنَّ أباهُ قالَ: رَأيْتُ رَسُولَ اللهِ ﷺ يَأْكُلُ ذِرَاعاً يَحْتَزُّ مِنها فَدُعِيَ إلى الصَّلاةِ فَقامَ فَطَرَحَ السِّكِّينَ فَصَلى وَلَمْ يَتَوَضَّأْ. [راجع: ٢٠٨]

(44) CHAPTER. If somebody was busy with his domestic work and *Iqāma* was pronounced and then he came out [for offering the *Ṣalāt* (prayer)].

(٤٤) بابٌ مَنْ كانَ في حاجَةِ أهْلِهِ فَأُقِيمَتِ الصَّلاةُ فَخَرَجَ

676. Narrated Al-Aswad that he asked 'Āishah رَضِيَ اللهُ عَنْها, "What did the Prophet ﷺ use to do in his house?" She replied, "He used to keep himself busy serving his family and when it was the time for *Aṣ-Ṣalāt* (the prayer), he would go for it."

٦٧٦ - **حدَّثَنا** آدَمُ قالَ: حدَّثَنا شُعْبَةُ قالَ: حدَّثَنا الحَكَمُ، عَنْ إبْرَاهِيمَ، عَنِ الأسْوَدِ قالَ: سَأَلْتُ عائِشَةَ رضى اللهُ عنْهَا: ما كانَ النَّبيُّ ﷺ يَصْنَعُ في بَيْتِهِ؟ قالَتْ: كان يَكُون في مِهْنَةِ أهْلِهِ - تَعْنِي: في خِدْمَةِ أهْلِهِ - فإذَا حَضَرَتِ الصَّلاةُ خَرَجَ إلى الصَّلاة. [انظر: ٥٣٦٣، ٦٠٣٩]

(45) CHAPTER. Offering *Ṣalāt* (prayer) in front of the people with the sole intention of teaching them the *Ṣalāt* of the Prophet ﷺ and his *Sunna* (legal ways etc.).

(٤٥) بابُ مَنْ صَلَّى بالنَّاس وَهُوَ لا يُرِيدُ إلَّا أنْ يُعَلِّمَهُمْ صَلاةَ النَّبيِّ ﷺ وَسُنَّتَهُ

677. Narrated Ayyūb: Abū Qilāba said, "Mālik bin Ḥuwairith came to this mosque of ours and said, 'I offer *Aṣ-Ṣalāt* (the prayers) in front of you and my aim is not (to lead) the *Ṣalāt* (prayer) but to show you the way in which the Prophet ﷺ used to offer *Ṣalāt*'." I asked Abū Qilāba, "How did he use to offer *Ṣalāt*?" He replied, "(The Prophet ﷺ used to pray) like this Sheikh of ours, and the Sheikh used to sit for a while after the prostration before getting up after the first *Rak'ā*'

٦٧٧ - **حدَّثَنا** مُوسَى بنُ إسمَاعِيلَ قالَ: حدَّثَنا وُهَيْبٌ قالَ: حدَّثَنا أيُّوبُ عَنْ أبي قِلابَةَ قالَ: جاءَنا مالِكُ بنُ الحُوَيْرِثِ في مَسْجِدِنا هذَا فَقالَ: إنّي لأُصَلّي بِكُمْ وَما أُرِيدُ الصَّلاةَ؛ أُصَلّي كَيْفَ رَأيْتُ النَّبيَّ ﷺ يُصَلّي، فَقُلْتُ لأبي قِلابَةَ: كَيْفَ كانَ يُصَلّي؟ قالَ: مِثْلَ شَيْخِنَا هذَا. قالَ: وكانَ شَيخُنا يَجْلِس إذَا رَفَعَ رَأسَه مِنَ السُّجُودِ قَبْلَ أنْ يَنْهَضَ في الرَّكْعَةِ الأولى. [انظر: ٨٠٢، ٨١٨، ٨٢٤]

(46) CHAPTER. The religious learned men are entitled to precedence in leading the *Ṣalāt* (prayers).

(٤٦) بابٌ: أهْلُ العِلْمِ والفَضْلِ أحَقُّ بالإمامَةِ

678. Narrated Abū Mūsa رَضِيَ اللهُ عَنْهُ, "The Prophet ﷺ became sick and when his disease aggravated, he said, "Tell Abū Bakr to lead the people in the *Ṣalāt* (prayer)." 'Āishah رَضِيَ اللهُ عَنْها said, "He is a soft-hearted man and would not be able to lead the *Ṣalāt* in

٦٧٨ - **حدَّثَنا** إسحَاقُ بنُ نَصْرٍ قالَ: حدَّثَنا حُسَيْنٌ، عَنْ زَائِدَةَ، عَنْ عَبْدِ المَلِكِ بن عُمَيرٍ، قالَ: حدَّثَني أبُو بُرْدَةَ، عَنْ أبي مُوسَى قالَ:

your place." The Prophet ﷺ said again, "Tell Abū Bakr to lead the people in *Ṣalāt*. You are the companions of Yūsuf (Joseph)." So a messenger went to Abū Bakr (with that order) and he led the people in *Ṣalāt* in the lifetime of the Prophet ﷺ.

679. Narrated 'Āishah رَضِيَ اللهُ عَنْها, the Mother of the believers: Allāh's Messenger ﷺ in his illness said, "Tell Abū Bakr to lead the people in *Ṣalāt* (prayer)." I said to him, "If Abū Bakr stands in your place, the people would not hear him owing to his (excessive) weeping. So please order 'Umar to lead the *Salat*." 'Āishah رَضِيَ اللهُ عَنْها added, I said to Ḥafṣa, "Say to him: If Abū Bakr should lead the people in the *Ṣalāt* in your place, the people would not be able to hear him owing to his weeping; so please order 'Umar to lead the *Ṣalāt*." Ḥafṣa did so but Allāh's Messenger ﷺ said, "Keep quiet! Indeed you (women) are the companions of Yūsuf (Joseph). Tell Abū Bakr to lead the people in the *Ṣalāt*."

Ḥafṣa said to 'Āishah رَضِيَ اللهُ عَنْها, "I never got anything good from you."

680. Narrated Az-Zuhrī: Anas bin Mālik Al-Anṣārī رَضِيَ اللهُ عَنْهُ told me, "Abū Bakr used to lead the people in *Ṣalāt* (prayer) during the

مَرِضَ النَّبِيُّ ﷺ فاشْتَدَّ مَرَضُهُ فَقالَ: «مُرُوا أبا بَكْرٍ فَلْيُصَلِّ بالنَّاسِ». قالَتْ عائِشَةُ: إنَّهُ رَجُلٌ رَقِيقٌ، إذا قامَ مَقامَكَ لَمْ يَسْتَطِعْ أنْ يُصَلِّيَ بالنَّاسِ. قالَ: «مُرُوا أبا بَكْرٍ فَلْيُصَلِّ بالنَّاسِ» فَعادَتْ. فَقالَ: مُري أبا بَكْرٍ فلْيُصَلِّ بالناسِ فَإنكُنَّ صواحبُ يُوسُفَ». فَأتاهُ الرَّسُولُ، فَصلّى بالنَّاسِ في حياةِ النَّبِيِّ ﷺ. [انظر: ٣٣٨٥]

٦٧٩ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أخْبَرَنا مالِكٌ، عَنْ هِشامِ بنِ عُرْوَةَ، عَنْ أبِيهِ، عَنْ عائِشَةَ أُمِّ المُؤْمِنِينَ أنَّها قالَتْ: إنَّ رَسُولَ اللهِ ﷺ قالَ في مَرَضِه: «مُرُوا أبا بَكْرٍ يُصَلِّي بالنَّاسِ». قالَتْ عائِشَةُ: قُلْتُ: إنَّ أبا بَكْرٍ إذا قامَ في مَقامِكَ لَمْ يُسْمِعِ الناسَ مِنَ البُكاءِ، فَمُرْ عُمَرَ فَلْيُصَلِّ بِالنَّاسِ. فَقالَتْ عائِشَةُ: فَقُلْتُ لِحفْصَةَ: قُولي لهُ: إنَّ أبا بَكْرٍ إذا قامَ في مَقامِكَ لَمْ يُسْمِعِ الناسَ مِنَ البُكاءِ فَمُرْ عُمَرَ فَلْيُصَلِّ لِلنَّاسِ. فَفَعَلَتْ حَفْصَةُ، فَقالَ رَسُولُ اللهِ ﷺ: «مَهْ إنَّكُنَّ لأنْتُنَّ صَواحِبُ يُوسُفَ، مُرُوا أبا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ». فَقالَتْ حَفْصَةُ لِعائِشَةَ: ما كُنْتُ لأُصِيبَ مِنْكِ خَيْراً. [راجع: ١٩٨]

٦٨٠ - حدَّثَنا أبُو اليمانِ قالَ: أخْبَرَنا شُعَيْبٌ عَنِ الزُّهْرِيِّ قالَ:

fatal illness of the Prophet ﷺ till it was Monday. When the people aligned (in rows) for *Aṣ-Ṣalāt* (the prayer), the Prophet ﷺ lifted the curtain of his house and started looking at us and he was standing at that time. His face was (glittering) like a page of the Qur'ān and he smiled cheerfully. We were about to be put to trial for the pleasure of seeing the Prophet ﷺ. Abū Bakr retreated to join the row as he thought that the Prophet ﷺ would lead *Aṣ-Ṣalāt.* The Prophet ﷺ beckoned us to complete the *Ṣalāt* and he let the curtain fall. On the same day he died."

أخبَرَني أنَسُ بنُ مالكٍ الأنْصاريُّ وكانَ تَبِعَ النَّبيَّ ﷺ وَخَدَمَهُ وَصَحِبَهُ: أنَّ أبا بَكْرٍ كانَ يُصَلِّي بِهِمْ في وَجَعِ النَّبيِّ ﷺ الَّذي تُوُفِّيَ فِيهِ حتَّى إذَا كانَ يَوْمُ الاثْنَينِ وهُمْ صُفُوفٌ في الصَّلاة فَكَشَفَ النَّبيُّ ﷺ سِتْرَ الحُجْرَةِ يَنْظُرُ إلَيْنا وَهُوَ قائِمٌ كأنَّ وَجْهَهُ وَرَقَةُ مُصْحَفٍ، ثُمَّ تَبَسَّمَ يَضْحَكُ فَهَمَمْنا أنْ نَفْتَتِنَ مِنَ الفَرَحِ بِرُؤْيَةِ النَّبيِّ ﷺ فَنَكَصَ أبو بَكْرٍ رضي الله عنه عَلى عَقِبَيْهِ لِيَصِلَ الصَّفَّ، وَظَنَّ أنَّ النَّبيَّ ﷺ خارِجٌ إلى الصَّلاةِ، فأشار إلَيْنا النَّبيُّ ﷺ أن أتِمُّوا صَلاتَكُمْ وَأرْخَى السِّتْرَ، فَتُوُفِّيَ مِنْ يَوْمِهِ. [انظر: ٦٨١، ٧٥٤، ١٢٠٥، ٤٤٤٨]

681. Narrated Anas: The Prophet ﷺ did not come out for three days. The people stood for *Aṣ-Ṣalāt* (the prayer) and Abū Bakr went ahead to lead *Aṣ-Ṣalāt*. (In the meantime) the Prophet ﷺ caught hold of the curtain and lifted it. When the face of the Prophet ﷺ appeared, we had never seen a scene more pleasing than the face of the Prophet ﷺ as it appeared then. The Prophet ﷺ beckoned to Abū Bakr to lead the people in *Aṣ-Ṣalāt* and then let the curtain fall. We did not see him (again) till he died.

٦٨١ - **حدَّثَنا** أبو مَعْمَرٍ قالَ: حدَّثَنا عَبْدُ الوَارِثِ قالَ: حدَّثَنا عَبْدُ العَزِيزِ عَنْ أنَسٍ قالَ: لَمْ يَخْرُجِ النَّبيُّ ﷺ ثلاثاً، فأُقِيمَتِ الصَّلاةُ فَذَهَبَ أبُو بَكْرٍ يَتَقَدَّمُ فَقالَ نَبيُّ الله ﷺ بالحِجابِ، فَرَفَعَهُ، فَلَمَّا وضَحَ وَجْهُ النَّبيِّ ﷺ ما رأيْنا مَنْظَراً كانَ أعْجَبَ إلَيْنا مِنْ وَجْهِ النَّبيِّ ﷺ حِينَ وَضَحَ لَنا، فَأومأ النَّبيُّ ﷺ بِيَدِهِ إلى أبي بَكرٍ أنْ يَتَقَدَّمَ، وَأرْخَى النَّبيُّ ﷺ الحِجابَ فَلَمْ يُقْدَرْ عَلَيْهِ حتَّى مات.

[راجع: ٦٨٠]

682. Narrated Ḥamza bin 'Abdullāh: My father said, "When Allāh's Messenger ﷺ became seriously ill, he was told about *Aṣ-Ṣalāt* (the prayer). He said, 'Tell Abū Bakr to lead the people in *Aṣ-Ṣalāt*.' 'Āishah رَضِيَ اللهُ عَنْها said, 'Abū Bakr is a soft-hearted man and he would be over-powered by his weeping if he recited the Qur'ān.' He ﷺ said to them, 'Tell him (Abū Bakr) to lead *Aṣ-Ṣalāt*. The same reply was given to him. He said again, 'Tell him to lead the prayer. You (women) are the companions of Yūsuf (Joseph)'."

٦٨٢ - حدَّثنا يَحْيَى بنُ سُلَيْمانَ قالَ: حدَّثَنا ابنُ وَهْبٍ قالَ: حدَّثني يُونُسُ، عَنِ ابنِ شِهابٍ عَنْ حَمْزَةَ بنِ عَبْدِ اللهِ أَنَّهُ أَخْبَرَهُ عَنْ أَبِيهِ قالَ: «لَما اشْتَدَّ بِرَسُولِ اللهِ ﷺ وَجَعُه، قِيلَ لَهُ في الصَّلاةِ فقالَ: «مُرُوا أبا بَكْرٍ فَلْيُصَلِّ بالنَّاسِ». قالَتْ عائِشَةُ: إنَّ أبا بَكْرٍ رَجُلٌ رَقِيقٌ إذا قَرَأَ غَلَبَهُ البُكاءُ. قالَ: «مُرُوهُ فَلْيُصَلِّ». فَعاوَدَتْهُ قالَ: «مُرُوهُ فَلْيُصَلِّ، إنَّكُنَّ صَواحِبُ يُوسُفَ». تابَعَهُ الزُّبَيْدِيُّ، وَابنُ أخِي الزُّهْرِيِّ، وَإسْحاقُ بنُ يَحْيَى الكَلْبيِّ عَنِ الزُّهْرِيِّ. وقالَ عُقَيْلٌ وَمَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ حَمْزَةَ عَنِ النَّبيِّ ﷺ.

(47) CHAPTER. Whoever stood by the side of the *Imām* because of a genuine cause [in *Ṣalāt* (prayer)].

(٤٧) **بابٌ** مَنْ قامَ إلى جَنْبِ الإمامِ لِعِلَّةٍ

683. Narrated 'Urwa's father رَضِيَ اللهُ عَنْهُ: 'Āishah رَضِيَ اللهُ عَنْها said, "Allāh's Messenger ﷺ ordered Abū Bakr to lead the people in *Aṣ-Ṣalāt* (the prayer) during his illness and so he led them in prayer."

'Urwa, a subnarrator, added, "Allāh's Messenger ﷺ felt a bit relieved and came out and Abū Bakr was leading the people (in *Ṣalāt*). When Abū Bakr saw the Prophet ﷺ, he retreated but the Prophet ﷺ beckoned him to remain there. Allāh's Messenger ﷺ sat beside Abū Bakr. Abū Bakr was following the *Ṣalāt* of Allāh's Messenger ﷺ and the people were following the *Ṣalāt* (prayer) of Abū Bakr."

٦٨٣ - حدَّثنا زَكَرِيَّا بنُ يَحْيَى قالَ: حدَّثنا ابنُ نُمَيرٍ قالَ: أخْبَرَنا هِشَامُ بنُ عُرْوَةَ عَن أبيهِ عَنْ عائِشَةَ رضى اللهُ عنْهَا قالَتْ: أمَرَ رَسُولُ اللهِ ﷺ أبا بَكْرٍ أنْ يُصَلِّيَ بالنَّاسِ في مَرَضِهِ فَكانَ يُصَلِّي بِهِم. قالَ عُرْوَةُ: فَوَجَدَ رَسُولُ اللهِ ﷺ في نَفْسِهِ خِفَّةً فَخَرَجَ، فإذَا أبو بَكْرٍ يَؤُمُّ النَّاسَ، فَلَمَّا رَآهُ أبُو بَكْرٍ اسْتَأْخَرَ فأشارَ إلَيْهِ أنْ كما أنْتَ، فَجَلَسَ رَسُولُ اللهِ ﷺ حِذَاءَ أبي بَكْرٍ إلى جَنْبِهِ، فَكانَ أبُو

بَكْرٍ يُصَلِّي بِصَلاةِ رَسُولِ اللهِ ﷺ وَالنَّاسُ يُصَلُّونَ بِصَلاةِ أبي بَكْرٍ.

[راجع: ١٩٨]

(48) CHAPTER. If somebody is leading the *Ṣalāt* (prayer) and (in the meanwhile) the first (usual) *Imām* comes, the *Ṣalāt* is valid whether the former retreats or does not retreat.

This was narrated by 'Āishah رَضِيَ اللهُ عَنْها who heard this from the Prophet ﷺ.

(٤٨) بابٌ مَنْ دَخَلَ لِيَؤُمَّ النَّاسَ فَجاءَ الإمامُ الأوَّلُ فَتَأخَّرَ الأوَّلُ أو لَمْ يَتَأخَّرْ جازَتْ صَلاتُهُ،

فِيهِ عائِشَةُ عَنِ النَّبِيِّ ﷺ

684. Narrated Sahl bin Sa'd As-Sā'idī رَضِيَ اللهُ عَنْهُ: Allāh's Messenger went to establish peace among Banī 'Amr bin 'Aūf. In the meantime the time of *Aṣ-Ṣalāt* (the prayer) was due and the *Mu'adh-dhin* went to Abū Bakr and said, "Will you lead the *Ṣalāt* (prayer), so that I may pronounce the *Iqāma*?" Abū Bakr رَضِيَ اللهُ عَنْهُ replied in the affirmative and led the *Ṣalāt*. Allāh's Messenger ﷺ came while the people were still offering *Ṣalāt* and he entered the rows of the praying people till he stood in the (first row). The people clapped their hands. Abū Bakr never glanced sideways in his *Ṣalāt* but when the people continued clapping, Abū Bakr looked and saw Allāh's Messenger ﷺ. Allāh's Messenger ﷺ beckoned him to stay at his place. Abū Bakr رَضِيَ اللهُ عَنْهُ raised his hands and thanked Allāh for that order of Allāh's Messenger ﷺ and then he retreated till he reached the first row. Allāh's Messenger ﷺ went forward and led the *Ṣalāt*. When Allāh's Messenger ﷺ finished the *Ṣalāt*, he said, "O Abū Bakr! What prevented you from staying when I ordered you to do so?" Abū Bakr replied, "How can Ibn Abī Quḥāfa (Abū Bakr) dare to lead the *Ṣalāt* in the presence of Allāh's Messenger ﷺ?" Then Allāh's Messenger ﷺ said, "Why did you clap so much? If something happens

٦٨٤ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أخْبَرَنا مالِكٌ، عَنْ أبي حازِمِ بنِ دِينارٍ، عَنْ سَهْلِ بنِ سَعْدٍ السَّاعِدِيِّ: أنَّ رَسُولَ اللهِ ﷺ ذَهَبَ إلى بَنِي عَمْرِو بنِ عَوْفٍ لِيُصْلِحَ بَيْنَهُمْ، فَحانَتِ الصَّلاةُ فَجاءَ المُؤَذِّنُ إلى أبي بَكْرٍ فَقالَ: أتُصَلِّي لِلنَّاسِ فَأُقِيمَ؟ قالَ: نَعَمْ، فَصَلَّى أبُو بَكْرٍ، فَجاءَ رَسُولُ اللهِ ﷺ والنَّاسُ في الصَّلاةِ فَتَخَلَّصَ حتَّى وَقَفَ في الصَّفِّ فَصَفَّقَ النَّاسُ. وكانَ أبُو بَكْرٍ لا يَلْتَفِتُ في صَلاتِهِ. فَلَمَّا أكْثَرَ النَّاسُ التَّصْفِيقَ التَفَتَ فَرَأى رَسُولَ اللهِ ﷺ فَأشارَ إلَيْهِ رَسُولُ اللهِ ﷺ أنِ امْكُثْ مَكانَكَ، فَرَفَعَ أبُو بَكْرٍ رَضِيَ اللهُ عَنْهُ يَدَيْهِ فَحَمِدَ اللهَ عَلى ما أمَرَهُ بِهِ رَسُولُ اللهِ ﷺ مِنْ ذٰلِكَ ثُمَّ اسْتَأخَرَ أبُو بَكْرٍ حتَّى اسْتَوَى في الصَّفِّ وتَقَدَّمَ رَسُولُ اللهِ ﷺ فَصَلَّى، فَلَمَّا انْصَرَفَ قالَ: «يا أبا بَكْرٍ، ما مَنَعَكَ

أنْ تَثْبُتَ إذْ أمَرْتُكَ؟» فَقالَ أبو بَكْرٍ: ما كانَ لابْنِ أبي قُحافَةَ أنْ يُصَلِّيَ بَيْنَ يَدَيْ رَسُولِ اللهِ ﷺ. فقالَ رَسُولُ اللهِ ﷺ: «ما لي رَأيتُكُمْ أكْثَرْتُمُ التَّصْفِيقَ؟ مَنْ رَابَهُ شَيءٌ في صَلاتِهِ فَلْيُسَبِّحْ، فإنَّهُ إذَا سَبَّحَ التُفِتَ إلَيْهِ، وَإنَّما التَّصْفِيقُ لِلنِّساءِ». [انظر: ١٢٠١، ١٢٠٤، ١٢١٨، ١٢٣٤، ٢٦٩٠، ٢٦٩٣، ٧١٩٠]

to anyone during his *Ṣalāt* he should say *Subḥān Allāh*[1]. If he says so he will be attended to, and clapping is for women."

(٤٩) **بابٌ** إذَا اسْتَوَوْا في القِرَاءَةِ فَلْيَؤُمَّهُمْ أكبرُهُمْ

(49) CHAPTER. If some people are equally proficient in the recitation of the Qur'ān (and religious knowledge), the oldest of them should lead *Aṣ-Ṣalāt* (the prayer).

٦٨٥ - **حدَّثنا** سُلَيمانُ بنُ حَرْبٍ قالَ: حدَّثنا حَمَّادُ بنُ زَيْدٍ، عَنْ أيُّوبَ، عَنْ أبي قِلابَةَ، عَنْ مالكِ بنِ الحُوَيْرِثِ قالَ: قَدِمْنا على النَّبيِّ ﷺ ونحْنُ شَبَبَةٌ، فَلَبِثْنَا عِنْدَهُ نَحْواً مِنْ عِشرِينَ لَيْلَةً؛ وكانَ النَّبيُّ ﷺ رَحِيماً فَقالَ: «لَوْ رَجَعْتُمْ إلى بِلادِكُمْ فَعَلَّمْتُمُوهُمْ، مُرُوهُمْ فَلْيُصَلُّوا صَلاةَ كَذَا في حِينِ كَذَا. وَصَلاةَ كَذا في حِينِ كَذَا. وَإذَا حضَرَتِ الصَّلاةُ فَلْيُؤَذِّنْ لَكُمْ أحَدُكُمْ وَلْيَؤُمَّكُمْ أكبرُكُمْ». [راجع: ٦٢٨]

685. Narrated Mālik bin Ḥuwairith رَضِيَ اللهُ عَنْهُ: We went to the Prophet ﷺ and we were all young men and stayed with him for about twenty nights. The Prophet ﷺ was very merciful. He said, "When you return home, impart religious teachings to your families and tell them to offer perfectly such and such a *Ṣalāt* (prayer) at such and such time and such and such a *Ṣalāt* at such and such a time. And at the time of *Aṣ-Ṣalāt* (the prayer) one of you should pronounce the *Adhān* and the oldest of you should lead the *Ṣalāt*."

(٥٠) **بابٌ** إذَا زَارَ الإمامُ قَوْماً فأمَّهُمْ

(50) CHAPTER. If the *Imām* visited some people and led them in *Ṣalāt* (prayer).

٦٨٦ - **حدَّثنا** مُعاذُ بنُ أسدٍ

686. Narrated Itbān bin Mālik Al-Anṣārī

(1) (H.684) To honour Allāh and make Him free from all that (unsuitable evil things) that are ascribed to Him (or glorified be Allāh).

قَالَ: أَخْبَرَنَا عَبْدُ اللهِ قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي مَحْمُودُ بْنُ الرَّبِيعِ قَالَ: سَمِعْتُ عِتْبَانَ بْنَ مالِكٍ الأَنْصَارِيَّ قَالَ: اسْتَأْذَنَ النَّبِيُّ ﷺ فَأَذِنْتُ لَهُ، فَقَالَ: «أَيْنَ تُحِبُّ أَنْ أُصَلِّيَ مِنْ بَيْتِكَ؟» فَأَشَرْتُ لَهُ إِلَى المَكَانِ الَّذِي أُحِبُّ. فَقَامَ وَصَفَفْنا خَلْفَهُ ثُمَّ سَلَّمَ وَسَلَّمْنا.

[راجع: ٤٢٤]

رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ (came to my house and) asked permission for entering and I allowed him. He asked, "Where do you like me to offer *Ṣalāt* (prayer) in your house?" I pointed to a place which I liked. He (ﷺ) stood up for *Ṣalāt* and we aligned behind him and he finished the *Ṣalāt* with *Taslīm* and we did the same.

(٥١) بابٌ: إِنَّما جُعِلَ الإمامُ لِيُؤتَمَّ بِهِ،

(51) CHAPTER. The *Imām* is appointed to be followed.

وَصَلَّى النَّبِيُّ ﷺ في مَرَضِهِ الَّذِي تُوُفِّيَ فِيهِ بِالنَّاسِ وَهُوَ جالِسٌ. وقالَ ابنُ مَسْعُودٍ: إِذَا رَفَعَ قَبْلَ الإمامِ يَعُودُ فَيَمْكُثُ بِقَدْرِ ما رَفَعَ ثُمَّ يَتْبَعُ الإمامَ. وقالَ الحَسَنُ فِيمَنْ يَرْكَعُ مَعَ الإمامِ رَكْعَتَيْنِ وَلا يَقْدِرُ عَلَى السُّجُودِ: يَسْجُدُ لِلرَّكْعَةِ الأَخِيرَةِ سَجْدَتَيْنِ ثُمَّ يَقْضِي الرَّكْعَةَ الأُولى بِسُجُودِها. وفِيمَنْ نَسِيَ سَجْدَةً حَتَّى قامَ: يَسْجُدُ.

The Prophet ﷺ in his fatal illness led the people in *Ṣalāt* (prayer) while he was sitting (and the people were standing). Ibn Mas'ūd said, "If anyone raises his head (while in prostration) before the *Imām*, he must prostrate again and must remain in prostration for a period equal to that he has lost by lifting his head before the *Imām*, and then he should follow the *Imām*." And Al-Ḥasan said, "A person who is offering a two *Rak'ā Ṣalāt* with the *Imām* but (because of the rush of people) is unable to prostrate, then he should prostrate twice for the last *Rak'ā* and make up for his *Rak'ā* with its prostrations. And if somebody forgets to prostrate and stands up then he should prostrate."

٦٨٧ - **حَدَّثَنا** أَحْمَدُ بْنُ يُونُسَ قالَ: حَدَّثَنا زائِدَةُ، عَنْ مُوسَى بنِ أَبي عائِشَةَ، عَنْ عُبَيْدِ اللهِ بنِ عَبْدِ اللهِ بنِ عُتْبَةَ قالَ: دَخَلْتُ عَلَى عائِشَةَ فَقُلْتُ: أَلا تُحَدِّثِينِي عَنْ مَرَضِ رَسُولِ

687. Narrated 'Ubaid-ullāh bin 'Abdullāh bin 'Utba: I went to 'Āishah رَضِيَ اللهُ عَنْها and asked her to describe to me the illness of Allāh's Messenger ﷺ. 'Āishah رَضِيَ اللهُ عَنْها said, "Yes (I will tell you). The Prophet ﷺ became seriously ill and asked whether the people had offered the *Ṣalāt* (prayer). We replied, 'No, O Allāh's Messenger! They are

waiting for you.' He added, 'Put water for me in a trough'." 'Āishah رضي الله عنها added: "We did so. He took a bath and tried to get up, but fainted. When he recovered, he again asked whether the people had offered the *Ṣalāt*. We said, 'No, they are waiting for you. O Allāh's Messenger.' He again said, 'Put water in a trough for me.' He sat down and took a bath and tried to get up, but fainted again. Then he recovered and said, 'Have the people offered the *Ṣalāt*?' We replied, 'No, they are waiting for you, O Allāh's Messenger.' He said, 'Put water for me in the trough.' Then he sat down and washed himself and tried to get up but he fainted. When he recovered, he asked, 'Have the people offered the *Ṣalāt*?' We said, 'No, they are waiting for you, O Allāh's Messenger!' The people were in the mosque waiting for the Prophet ﷺ for the *'Ishā* prayer. The Prophet ﷺ sent for Abū Bakr to lead the people in the *Ṣalāt*. The messenger went to Abū Bakr and said, 'Allāh's Messenger ﷺ orders you to lead the people in the *Ṣalāt*.' Abū Bakr was a soft-hearted man, so he asked 'Umar to lead the *Ṣalāt* but 'Umar replied, 'You are more rightful.' So Abū Bakr led the *Ṣalāt* in those days. When the Prophet ﷺ felt a bit better, he came out for the *Ẓuhr* prayer with the help of two persons one of whom was Al-'Abbās, while Abū Bakr was leading the people in the *Ṣalāt*. When Abū Bakr saw him (the Prophet ﷺ), he wanted to retreat but the Prophet ﷺ beckoned him not to do so and asked them to make him sit beside Abū Bakr and they did so. Abū Bakr was following the Prophet ﷺ (in the *Ṣalāt*) and the people were following Abū Bakr. The Prophet ﷺ (offered *Ṣalāt*) sitting."

'Ubaid-ullāh added, "I went to 'Abdullāh bin 'Abbās and asked him, 'Shall I tell you

اللهِ ﷺ؟ قالَتْ: بَلى، ثَقُلَ النَّبِيُّ ﷺ فَقالَ: «أَصَلَّى النَّاسُ؟» فَقُلْنا: لا يا رَسُولَ اللهِ وَهُمْ يَنْتَظِرُونَك. قالَ: «ضَعُوا لي ماءً في المِخْضَبِ». قالَتْ: فَفَعَلْنا، فاغْتَسَلَ فَذَهَبَ لِيَنُوءَ فأُغْمِيَ عَلَيْهِ ثُمَّ أفاقَ. فَقالَ ﷺ: «أَصَلَّى النَّاسُ؟» قُلْنا: لا، هُمْ يَنْتَظِرُونَكَ يا رَسُولَ اللهِ. قالَ: «ضَعُوا لي ماءً في المِخْضَبِ». قالَتْ: فَقَعَدَ فاغْتَسَلَ ثُمَّ ذَهَبَ لِيَنُوءَ فأُغْمِيَ عَلَيْهِ ثُمَّ أفاقَ. فَقالَ: «أَصَلَّى النَّاسُ؟» قُلْنا: لا، هُمْ يَنْتَظِرُونَكَ يا رَسُولَ اللهِ. فقالَ: «ضَعُوا لي ماءً في المِخْضَبِ» فَقَعَدَ فاغْتَسَلَ ثُمَّ ذَهَبَ لِيَنُوءَ فأُغْمِيَ عَلَيْهِ. ثُمَّ أفاقَ فَقالَ: «أَصَلَّى النَّاسُ؟» فَقُلْنا: لا، هُمْ يَنْتَظِرُونَكَ يا رَسُولَ اللهِ. - وَالنَّاسُ عُكُوفٌ في المَسْجِدِ يَنْتَظِرُونَ رَسُولَ اللهِ ﷺ لِصَلاةِ العِشاءِ الآخِرَةِ - فَأَرْسَلَ النَّبِيُّ ﷺ، إلى أبي بَكْرٍ بأنْ يُصَلِّيَ بالنَّاسِ فأتاهُ الرَّسُولُ فقالَ: إنَّ رَسُولَ اللهِ ﷺ يَأْمُرُكَ أنْ تُصَلِّيَ بالنَّاسِ. فَقالَ أبُو بَكْرٍ، وكانَ رَجُلاً رَقِيقاً: يا عُمَرُ صَلِّ بالناسِ. فَقالَ لَهُ عُمَرُ: أنْتَ أحَقُّ بِذٰلِكَ. فَصَلَّى أبُو بَكْرٍ تِلْكَ الأيَّامَ. ثُمَّ إنَّ النَّبِيَّ ﷺ وَجَدَ مِنْ نَفْسِهِ خِفَّةً فَخَرَجَ بَيْنَ رَجُلَيْنِ أحَدُهما العَبَّاسُ لِصَلاةِ الظُّهْرِ وأبُو

بَكْرٍ يُصَلِّي بالنَّاسِ، فَلَمَّا رَآهُ أبو بَكْرٍ ذَهبَ لِيَتأخَّرَ فأوْمَأَ إلَيْهِ النَّبِيُّ ﷺ بأنْ لا يَتأخَّرَ. قالَ: «أجْلِسانِي إلى جَنْبِهِ»، فَأجْلَساهُ إلى جَنْبِ أبي بَكْرٍ قالَ: فَجَعَلَ أبو بَكْرٍ يُصَلِّي وَهُوَ قائِمٌ بِصَلاةِ النَّبِيِّ ﷺ وَالنَّاس بِصَلاةِ أبي بَكْرٍ، وَالنَّبِيُّ ﷺ قاعِدٌ. قالَ عُبَيْدُ اللهِ: فَدَخَلْتُ عَلى عَبْدِ اللهِ بنِ عَبَّاسٍ فَقُلْتُ لَهُ: ألا أعْرِضُ عَلَيْكَ ما حدَّثَتْنِي عائِشَةُ عَنْ مَرَضِ النَّبِيِّ ﷺ؟ قالَ: هاتِ. فَعَرَضْتُ عَلَيْهِ حَدِيثَها فما أنْكَرَ مِنْهُ شَيْئاً غيرَ أنَّهُ قالَ: أسَمَّتْ لَكَ الرَّجُلَ الَّذِي كانَ مَعَ العَبَّاسِ؟ قُلْتُ: لا، قالَ: هُوَ عَلِيُّ بنُ أبي طَالِبٍ رَضى اللهُ عنه.
[راجع: ١٩٨]

what 'Āishah رَضِيَ اللهُ عَنْها has told me about the fatal illness of the Prophet?' Ibn 'Abbās said, 'Go ahead.' I told him her narration and he did not deny anything of it but asked whether 'Āishah رَضِيَ اللهُ عَنْها told me the name of the second person (who helped the Prophet ﷺ) along with Al-'Abbās. I said, 'No.' He said, 'He was 'Alī (Ibn Abī Ṭālib)'."

٦٨٨ - **حدَّثَنا** عَبدُ اللهِ بنُ يُوسُفَ قالَ: أخْبَرَنا مالكٌ، عَنْ هِشامِ بنِ عُرْوَةَ، عَنْ أبيهِ، عَنْ عائِشَةَ أمِّ المُؤْمِنِينَ أنَّها قالَتْ: صَلَّى رَسُولُ اللهِ ﷺ في بَيْتِهِ وَهُوَ شاكٍ، فَصَلَّى جالِساً وَصَلَّى وَرَاءَهُ قَوْمٌ قِياماً، فَأشارَ إلَيْهِمْ أنِ اجْلِسُوا، فَلَمَّا انْصَرَفَ قالَ: «إنَّما جُعِلَ الإمامُ لِيُؤْتَمَّ بِهِ، فَإذَا رَكَعَ فَارْكَعُوا، وَإذَا رَفَعَ فارْفَعُوا، وَإذَا قالَ: سَمِعَ اللهُ لِمَنْ حَمِدَه؛ فَقُولُوا: رَبَّنا وَلَكَ الحَمْدُ، وَإذَا صَلَّى جالِساً

688. Narrated 'Āishah رَضِيَ اللهُ عَنْها, the Mother of the believers: Allāh's Messenger ﷺ, during his illness, offered *Ṣalāt* (prayer) at his house while sitting; whereas some people offered *Ṣalāt* behind him standing. The Prophet ﷺ beckoned them to sit down. On completion of the *Ṣalāt*, he said, "The *Imām* is to be followed: bow when he bows, raise up your heads (stand erect) when he raises up his head and when he says, *'Sami' Allāhu liman-ḥamidah* (Allāh heard those who sent praises to Him) say then *'Rabbanā wa lakal-ḥamd'* (O our Lord! All the praises are for You), and if he (*Imām*) is (leading) the *Ṣalāt* in sitting position, you should also offer *Ṣalāt* like that."[1]

(1) (H.688) The provision of this *Ḥadīth* has been abrogated by the last action of the Prophet ﷺ [See *Ḥadīth* No.689 and *Ḥadīth* No.5658 - Vol.7 for taking the verdict].

فَصَلُّوا جُلُوساً». [انظر: ١١١٣، ١٢٣٦، ٥٦٥٨]

689. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Once Allāh's Messenger ﷺ rode a horse and fell down and the right side (of his body) was injured. He offered one of the *Ṣalāt* (prayers) while sitting and we also offered *Ṣalāt* behind him sitting. When he completed the *Ṣalāt*, he said, "The *Imām* is to be followed. Offer *Ṣalāt* standing if he is offering the *Ṣalāt* standing and bow when he bows; raise up when he raises up and if he says, *'Sami' Allāhu liman ḥamidah*, say then, *'Rabbanā wa lakal-ḥamd'* and offer the *Ṣalāt* sitting (all of you) if he is offering the *Ṣalāt* sitting."

Ḥumaidī said: The statement of the Prophet ﷺ "Offer *Ṣalāt* sitting, if he (*Imām*) is offering the *Ṣalāt* sitting" was said in his former illness (during his early life) but later on the Prophet ﷺ offered *Ṣalāt* sitting (in the last illness) and the people offered *Ṣalāt* standing behind him and the Prophet ﷺ did not order them to sit. So one has to follow the last action of the Prophet ﷺ [Please see *Hadīth* No.5658].

٦٨٩ - حدَّثنا عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أخبَرَنا مالكٌ عَنِ ابنِ شِهابٍ عَنْ أنَسِ بنِ مالِكٍ: أنَّ رَسُولَ اللهِ ﷺ رَكِبَ فَرَساً فَصُرِعَ عَنْهُ فَجُحِشَ شِقُّهُ الأيمَنُ، فَصَلَّى صَلاةً مِنَ الصَّلَوَاتِ وَهُوَ قاعِدٌ، فَصَلَّيْنا وَرَاءَهُ قُعُوداً، فَلَمَّا انْصَرَفَ قالَ: «إنَّما جُعِلَ الإمامُ لِيُؤتَمَّ بِهِ، فإذَا صَلَّى قائِماً فَصَلُّوا قِياماً، فإذَا رَكَعَ فارْكَعُوا، وَإِذَا رَفَعَ فارْفَعُوا، وَإِذَا قالَ: سَمِعَ اللهُ لِمَنْ حَمِدَهُ. فَقُولُوا: رَبَّنا وَلَكَ الحَمْدُ. وَإِذَا صَلَّى قائِماً فَصَلُّوا قِياماً وَإِذَا صَلَّى جالِساً فَصَلُّوا جُلُوساً أجْمَعُونَ». قالَ أبُو عَبْدِ اللهِ: قالَ الحُمَيْدِيُّ: قَوْلُه: (إذَا صَلَّى جالِساً فَصَلُّوا جُلُوساً) هُوَ في مَرَضِهِ القَدِيمِ ثُمَّ صَلَّى بَعْدَ ذٰلِكَ النَّبيُّ ﷺ جالِساً. وَالنَّاسُ خَلْفَه قِيَامٌ لَمْ يَأْمُرْهُمْ بِالقُعُودِ وَإِنَّما يُؤخَذُ بالآخِرِ فالآخِرِ مِنْ فِعْلِ النَّبيِّ ﷺ. [راجع: ٣٧٨]

(52) CHAPTER. When should those who are behind the *Imām* prostrate?

(٥٢) بابٌ: مَتى يَسْجُدُ مَنْ خَلْفَ الإمامِ؟

Anas said, "Prostrate when the *Imām* prostrates."

قالَ أنَسٌ: فإذَا سَجَدَ فاسْجُدُوا.

690. Narrated Al-Barā' (and he was not a liar): When Allāh's Messenger ﷺ said, *"Sami' Allāhu liman ḥamidah"* none of us

٦٩٠ - حدَّثنا مُسَدَّدٌ قالَ: حدَّثَنا يَحْيَى بنُ سَعِيدٍ عَنْ سُفْيانَ قالَ:

bent his back (for prostrations) till the Prophet ﷺ prostrated and then we would prostrate after him.

حدَّثني أبو إسحاقَ قالَ: حدَّثني عَبْدُ اللهِ بْنُ يَزيدَ قالَ: حدَّثني البراءُ - وَهُوَ غيرُ كَذُوبٍ - قالَ: كانَ رَسُولُ اللهِ ﷺ إذَا قالَ: (سَمِعَ اللهُ لِمَنْ حَمِدَهُ) لَمْ يَحْنِ أحَدٌ مِنَّا ظَهْرَهُ حتَّى يَقَعَ النَّبِيُّ ﷺ ساجِداً ثُمَّ نَقَعُ سُجُوداً بَعْدَهُ. حدَّثَنا أبُو نُعَيْمٍ، عَنْ سُفْيانَ، عَنْ أبي إسحاقَ نَحْوَهُ بِهٰذَا. [انظر: ٧٤٧، ٨١١]

(53) CHAPTER. The sin of the one who raises his head before the *Imām* (raises his head).

(٥٣) بابُ إثمِ مَنْ رَفَعَ رَأْسَهُ قَبْلَ الإمامِ

691. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Isn't he who raises his head before the *Imām* afraid that Allāh may transform his head into that of a donkey? Or his figure (face) into that of a donkey?" [See *Hadīth* No.717 and its footnote].

٦٩١ - حدَّثَنا حَجَّاجُ بنُ مِنْهالٍ قالَ: حدَّثَنا شُعْبَةُ، عَنْ مُحَمَّدِ بنِ زِيادٍ قالَ: سَمِعْتُ أبا هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قالَ: «أما يَخْشَى أحَدُكُمْ، أو لا يَخْشَى أحَدُكُمْ إذَا رَفَعَ رَأْسَهُ قَبْلَ الإمامِ أنْ يَجْعَلَ اللهُ رَأْسَهُ رَأسَ حِمارٍ؟ أوْ يَجْعَلَ اللهُ صُورَتَهُ صُورَةَ حِمارٍ؟».

(54) CHAPTER. A slave or a manumitted slave can lead the *Ṣalāt* (prayer).

(٥٤) بابُ إمامَةِ العَبْدِ وَالمَوْلَى،

('Āishah رَضِيَ اللهُ عَنْها was led in the *Ṣalāt* (prayer) by her slave Dhakwān who used to recite from the *Muṣhaf* [the written Qur'ān (not from memory)]. Can an illegitimate boy, a bedouin or a boy who has not reached the age of puberty lead the *Ṣalāt*? (It is permissible according to) the statement of the Prophet ﷺ that the *Imām* should be a person who knows the Qur'ān more than the others.

وكَانَتْ عائِشَةُ يَؤُمُّها عَبْدُها ذَكْوانُ مِنَ المُصْحَفِ، وَوَلَدِ البَغِيِّ وَالأعْرَابِيِّ والغُلامِ الَّذي لَمْ يَحْتَلِمْ لِقَوْلِ النَّبِيِّ ﷺ: «يَؤُمُّهُمْ أقْرَؤُهُمْ لِكِتابِ اللهِ»، وَلَا يُمْنَعُ العَبْدُ مِنَ الجَماعَةِ بِغَيْرِ عِلَّةٍ.

692. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: When the earliest emigrants came to Al-

٦٩٢ - حدَّثَنا إبْراهِيمُ بنُ المُنْذِرِ

'Uṣba, a place in Qubā' before the arrival of the Prophet ﷺ, Sālim, the slave of Abū Hudhaifa, who knew the Qur'ān more than the others, used to lead them in *Ṣalāt* (prayer).

693. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Listen and obey (your chief) even if an Ethiopian whose head is like a raisin were made your chief."

(55) CHAPTER. If the *Imām* does not offer the *Ṣalāt* (prayer) perfectly and the followers offer it perfectly.

694. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "If they (*Imām*) lead the *Ṣalāt* (prayer) correctly then they and you will receive the rewards, but if they make a mistake (in the *Ṣalāt*), then you will receive the reward for the *Ṣalāt* and the sin will be theirs."

(56) CHAPTER. Offering prayers behind a man who is a victim of *Al-Fitan* (trials and afflictions) or a heretic.

Al-Ḥasan said, "You can offer prayers behind that *Imām* and the sin of heresy will be against him."

695. Narrated 'Ubaid-Ullāh bin Adī bin Khiyār : I went to 'Uthmān bin 'Affān رَضِيَ الله

قالَ: حدَّثنا أَنَسُ بنُ عِياضٍ، عَنْ عُبَيْدِ اللهِ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ قالَ: لَمَّا قَدِمَ المُهاجِرون الأوَّلُونَ العُصْبَةَ - مَوْضِعٌ بِقُباءٍ - قَبْلَ مَقْدَمِ رَسُولِ اللهِ ﷺ كانَ يَؤُمُّهُمْ سالِمٌ مَوْلى أبي حُذَيْفَةَ. وكانَ أكْثَرَهُمْ قُرْآناً.
[انظر: ٧١٧٥]

٦٩٣ - **حدَّثَنا** مُحَمَّدُ بنُ بَشَّارٍ قَالَ: حدَّثَنا يَحْيى قَالَ: حدَّثَنا شُعْبَةُ: حدَّثَني أبُو التَّيَّاحِ، عَنْ أنَسٍ عَنِ النَّبِيِّ ﷺ قالَ: «اسمَعُوا وَأطِيعُوا وَإنِ اسْتُعْمِلَ حَبَشِيٌّ كأنَّ رَأسَهُ زَبِيبَةٌ». [انظر: ٦٩٦، ٧١٤٢]

(٥٥) بابٌ: إذا لَمْ يُتِمَّ الإمامُ وَأتَمَّ مَنْ خَلْفَهُ

٦٩٤ - **حدَّثَنا** الفَضْلُ بنُ سَهْلٍ قالَ: حدَّثَنا الحَسَنُ بنُ مُوسَى الأشْيَبُ قالَ: حدَّثَنا عَبْدُ الرَّحْمٰنِ بنُ عَبْدِ اللهِ بنِ دِينارٍ، عَنْ زَيْدِ بنِ أسْلَمَ، عَنْ عَطاءِ بنِ يَسارٍ، عَنْ أبي هُرَيْرَةَ أنَّ رَسُولَ اللهِ ﷺ قالَ: «يُصَلُّونَ لَكُم فإنْ أصَابُوا فَلَكُمْ وَلَهُمْ وَإنْ أخْطَؤا فَلَكُمْ وَعَلَيْهِمْ».

(٥٦) بابٌ إمامَةِ المَفْتُونِ وَالمُبْتَدِعِ،

وَقَالَ الْحَسَنُ: صَلِّ وَعَلَيْهِ بِدْعَتُهُ.

٦٩٥ - **قالَ** أبُو عَبْدِ اللهِ: وَقالَ

رَضِيَ اللهُ عَنْهُ while he was besieged, and said to him, "You are the chief of all Muslims in general and you see what has befallen you. We are led in the *Ṣalāt* (prayer) by a leader of *Al-Fitan* (trials and afflictions etc.) and we are afraid of being sinful in following him." 'Uthmān said, "*Aṣ-Ṣalāt* (the prayers) is the best of all deeds so when the people do good deeds do the same with them and when they do bad deeds, avoid those bad deeds." Az-Zuhrī said, "In our opinion one should not offer *Ṣalāt* behind an effeminate person unless there is no alternative."

لَنا مُحَمَّدُ بنُ يُوسُفَ: حدَّثنا الأوْزَاعِيُّ قالَ: حدَّثَنا الزُّهْرِيُّ، عَنْ حُمَيْدِ بنِ عَبْدِ الرَّحْمٰنِ، عَنْ عُبَيْدِ اللهِ بنِ عَدِيِّ بنِ خِيارٍ: أنَّهُ دَخَلَ عَلى عُثمانَ بن عفَّانَ رَضِيَ اللهُ عَنْهُ وَهُوَ مَحْصُورٌ فَقالَ: إنَّكَ إمامُ عامَّةٍ وَنَزَلَ بِكَ ما نرى وَيُصَلِّي لَنا إمامُ فِتْنَةٍ ونَتَحَرَّجُ. فَقالَ: الصَّلاةُ أحْسَنُ ما يَعْمَلُ النَّاسُ فإذَا أحْسَنَ النَّاسُ فأحْسِنْ مَعَهُمْ. وَإِذَا أساؤا فاجْتَنِبْ إساءَتَهُمْ. وقالَ الزُّبَيْدِيُّ: قالَ الزُّهْرِيُّ: لا نَرَى أنْ يُصَلَّى خَلْفَ المخنَّثِ إلَّا مِنْ ضَرُورَةٍ لا بُدَّ مِنْها.

696. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said to Abū-Dhar, "Listen and obey (your chief) even if he is an Ethiopian with a head like a raisin."

٦٩٦ - **حدَّثَنا** مُحَمَّدُ بنُ أبانَ قالَ: حدَّثَنا غُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ أبي التَّيَّاحِ أنَّهُ سَمعَ أنَسَ بنَ مالكٍ: قالَ النَّبِيُّ ﷺ لأبي ذَرٍّ: «اسمَعْ وأطِعْ وَلَوْ لِحَبَشِيٍّ كأنَّ رَأسَهُ زَبِيبَةٌ».

[راجع: ٦٩٣]

(57) CHAPTER. To stand on the right side of the *Imām* on the same line if only two persons (counting the *Imām*) are offering *Ṣalāt* (prayer) in congregation.

(٥٧) باب: يَقُومُ عَنْ يَمِينِ الإمامِ بِحِذَائِهِ سَواءً إذَا كانا اثْنَينِ

697. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Once I passed the night in the house of my aunt Maimūna. Allāh's Messenger ﷺ offered the *'Ishā'* prayer and then came to the house and offered four *Rak'ā* prayers and slept. Later on, he woke up and stood for the *Ṣalāt* (prayer) and I stood on his left side. He drew me to his right and offered five *Rak'ā* and then two *Rak'ā*. He then slept till I heard him

٦٩٧ - **حدَّثَنا** سُلَيمانُ بنُ حَرْبٍ قالَ: حدَّثَنا شُعْبَةُ، عَنِ الحَكَمِ قالَ: سَمِعْتُ سَعِيدَ بنَ جُبَيرٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: بِتُّ في بَيْتِ خالَتِي مَيْمُونَةَ فَصَلَّى رَسُولُ اللهِ ﷺ العِشاءَ، ثُمَّ جاءَ فَصَلَّى أرْبَعَ

snoring (or heard his breath sounds). Afterwards he went out for the (morning) *Ṣalāt* (prayer).

رَكَعاتٍ ثُمَّ نامَ، ثُمَّ قامَ فَجِئْتُ فَقُمْتُ عَنْ يَسارِهِ فَجَعَلَنِي عَنْ يَمِينِهِ فَصَلَّى خَمْسَ رَكَعاتٍ، ثُمَّ صَلَّى رَكْعَتَيْنِ ثُمَّ نامَ حَتَّى سَمِعْتُ غَطِيطَهُ أَوْ قالَ: خَطِيطَهُ، ثُمَّ خَرَجَ إلى الصَّلاةِ.

[راجع: ١١٧]

(58) CHAPTER. If a man stood on the left side of the *Imām* and the *Imām* drew him to his right side, then the *Ṣalāt* of none of them would be invalid.

(٥٨) بابٌ: إذَا قَامَ الرَّجُلُ عَنْ يَسارِ الإمامِ فَحَوَّلَهُ الإمامُ إلى يَمِينِهِ لَمْ تَفْسُدْ صَلاتُهما

698. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: One night I slept at the house of (my aunt) Maimūna and the Prophet ﷺ was there on that night. He performed ablution and stood up for the *Ṣalāt* (prayer). I joined him and stood on his left side but he drew me to his right and offered thirteen *Rak'ā* and then slept till I heard his breath sounds. And whenever he slept, he used to breathe with audible sounds. The *Mu'adh-dhin* came to the Prophet ﷺ and he went out and offered *Ṣalāt* (the morning prayer) without repeating the ablution.

٦٩٨ - **حَدَّثَنا** أَحْمَدُ قالَ: حَدَّثَنا ابنُ وَهْبٍ قالَ: حَدَّثَنا عَمْرٌو عَنْ عَبْدِ رَبِّهِ بْنِ سَعِيدٍ، عَنْ مَخْرَمَةَ بنِ سُلَيمانَ، عَنْ كُرَيْبٍ مولى ابْنِ عَبَّاسٍ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: نِمْتُ عِنْدَ مَيْمُونَةَ وَالنَّبِيُّ ﷺ عِنْدَها تِلْكَ اللَّيْلَةَ فَتَوَضَّأَ ثُمَّ قامَ يُصَلِّي فَقُمْتُ عَنْ يَسارِهِ فَأَخَذَنِي فَجَعَلَنِي عَنْ يَمِينِهِ فَصلَّى ثَلاثَ عَشْرَةَ رَكعةً، ثُمَّ نامَ حَتَّى نَفَخَ وكانَ إذَا نامَ نَفَخَ ثُمَّ أَتاهُ المُؤَذِّنُ فَخَرَجَ فَصلَّى وَلَمْ يَتَوَضَّأْ. قالَ عَمْرٌو: فحدَّثْتُ بِهِ بُكَيراً فَقالَ: حَدَّثَني كُرَيْبٌ بِذلِكَ. [راجع: ١١٧]

(59) CHAPTER. If the *Imām* has not had the intention of leading the prayer and then some persons join him and he leads them.

(٥٩) بابٌ: إذَا لَمْ يَنْوِ الإمامُ أَنْ يَؤُمَّ ثُمَّ جاءَ قَوْمٌ فَأَمَّهُمْ

699. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Once I passed the night in the house of my aunt Maimūna. The Prophet ﷺ stood for the night prayer and I joined him and stood on his left side but he drew me to his right by holding me by the head.

٦٩٩ - **حَدَّثَنا** مُسَدَّدٌ قالَ: حَدَّثَنا إسمَاعِيلُ بنُ إبْرَاهِيمَ عَنْ أَيُّوبَ، عَنْ عَبْدِ اللهِ بنِ سَعِيدِ بْنِ جُبَيرٍ، عَنْ أَبِيهِ، عَنِ ابنِ عَبَّاسٍ قالَ: بِتُّ عِنْدَ خالَتِي

مَيْمُونَةَ فَقامَ النَّبِيُّ ﷺ يُصَلِّي مِنَ اللَّيْلِ فَقُمْتُ أُصَلِّي مَعَهُ، فَقُمْتُ عَنْ يَسارِهِ، فَأَخَذَ بِرَأْسِي فأقامَنِي عَنْ يَمِينِهِ. [راجع: ١١٧]

(60) CHAPTER. If the *Imām* prolongs the *Ṣalāt* (prayer) and somebody has an urgent work or need and so he leaves the congregation and offers *Ṣalāt* alone.

(٦٠) بابٌ إذَا طَوَّلَ الإمامُ وكانَ لِلرَّجُلِ حاجةٌ فَخَرَجَ وَصَلَّى

700. Narrated Mu'ādh bin Jabal رَضِيَ اللهُ عَنْهُ: I used to offer the *'Ishā* prayer with the Prophet ﷺ and then go to lead my people in the prayer.

٧٠٠ - **حدَّثَنا** مُسْلِمٌ قالَ: حدَّثَنا شُعْبَةُ، عَنْ عَمرٍو، عَنْ جابِرِ بنِ عَبْدِ اللهِ: أنَّ مُعاذَ بنَ جَبَلٍ كانَ يُصَلِّي مَعَ النَّبِيِّ ﷺ ثُمَّ يَرْجِعُ فَيَؤُمُّ قَوْمَهُ. [انظر: ٧٠١، ٧٠٥، ٧١١، ٦١٠٦]

701. Narrated 'Amr: Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما said, "Mu'ādh bin Jabal رَضِيَ اللهُ عَنْهُ used to offer *Ṣalāt* (prayer) with the Prophet ﷺ and then go to lead his people in *Ṣalāt*. Once he led the *'Ishā'* prayer and recited *Sūrat Al-Baqarah.* Somebody left the *Ṣalāt* and Mu'ādh criticized him. The news reached the Prophet ﷺ and he said to Mu'ādh, 'You are putting the people to trial,' and repeated it thrice (or said something similar) and ordered him to recite two medium *Sūrah* of *Al-Mufaṣṣal*."[1] ('Amr said that he had forgotten the names of those *Sūrah*).

٧٠١ - قالَ حَدَّثَنِي مُحَمَّدُ بنُ بَشَّارٍ قالَ: حدَّثَنا غُنْدَرٌ قالَ: حدَّثَنا شُعْبَةُ عَنْ عَمْرٍو قالَ: سَمِعْتُ جابِرَ بنَ عَبْدِ اللهِ قالَ: كانَ مُعاذُ بنُ جَبَلٍ يُصَلِّي مَعَ النَّبِيِّ ﷺ ثُمَّ يَرْجِعُ فَيَؤُمُّ قَوْمَهُ، فَصَلَّى العِشاءَ فَقَرَأَ بالبَقَرَةِ، فانْصَرَفَ الرَّجُلُ فَكَانَ مُعاذٌ يَناوَلُ مِنْهُ، فَبَلَغَ النَّبِيَّ ﷺ فَقالَ: «فَتَّانٌ، فَتَّانٌ، فَتَّانٌ» ثَلاثَ مِرارٍ أوْ قالَ: «فاتِناً، فاتِناً، فاتِناً». وَأَمَرَهُ بِسُورَتَينِ مِنْ أوْسَطِ المُفَصَّلِ. قالَ عَمْرٌو: لا أَحْفَظُهُما. [راجع: ٧٠٠]

(61) CHAPTER. The shortening of the *Qiyām* (standing) by the *Imām* [in *Ṣalāt* (prayer)] but performing the bowings and the prostrations perfectly.

(٦١) بابٌ تَخْفِيفِ الإمامِ في القِيامِ وَإِتمامِ الرُّكُوعِ والسُّجُودِ

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(1) (H.701) *Al–Mufaṣṣal* or *Al-Mufassalāt* are the *Sūrah* starting from *Sūrah* No. 50 till the end of the Qur'ān, i.e. *Sūrah* No. 114.

٧٠٢ - حدَّثنا أحْمَدُ بنُ يُونُس قالَ: حدَّثنا زُهَيرٌ قالَ: حدَّثنا إسمَاعِيلُ قالَ: سَمِعْتُ قَيْساً قالَ: أخْبَرَني أبو مَسْعُودٍ: أنَّ رَجُلاً قالَ: وَاللهِ يا رَسُولَ اللهِ إنِّي لأتأخَّرُ عَنْ صَلاةِ الغَدَاةِ مِنْ أجْلِ فُلانٍ ممَّا يُطِيلُ بنا، فما رَأيتُ رَسُولَ اللهِ ﷺ في مَوْعِظَةٍ أشَدَّ غَضباً مِنْهُ يَوْمَئِذٍ ثُمَّ قالَ: «إنَّ مِنْكُمْ مُنَفِّرِينَ، فأيُّكُمْ ما صَلَّى بالنَّاسِ فَلْيُخَفِّفْ فإنَّ فِيهِمُ الضَّعِيفَ وَالكَبِيرَ وَذَا الحَاجَةِ». [راجع: ٩٠]

702. Narrated Abū Mas'ūd رَضِيَ اللهُ عَنْهُ: A man came and said, "O Allāh's Messenger! By Allāh, I keep away from the (early) morning prayer (*Fajr* prayer) only because so-and-so prolongs the *Ṣalāt* (prayer) when he leads us in it." The narrator said, "I never saw Allāh's Messenger ﷺ more furious in giving advice than he was at that time. He ﷺ then said, "Some of you make people dislike good deeds (the *Ṣalāt*). So, whoever among you leads the people in *Ṣalāt* should shorten it because among them are the weak, the old and the one who is in a state that requires urgent relief."

(٦٢) بابٌ: إذَا صَلَّى لِنَفْسِهِ فَلْيُطَوِّلْ ما شاءَ

(62) CHAPTER. When offering *Ṣalāt* (prayer) alone, one can prolong the *Ṣalāt* as much as one wishes.

٧٠٣ - حدَّثنا عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أخْبَرَنا مالكٌ، عَنْ أبي الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ أنَّ رَسُولَ اللهِ ﷺ قالَ: «إذَا صَلَّى أحَدُكُمْ لِلنَّاسِ فَلْيُخَفِّفْ فإنَّ مِنْهُمُ الضَّعِيفَ وَالسَّقِيمَ وَالكَبِيرَ. وَإذَا صَلَّى أحَدُكُمْ لِنَفْسِهِ فَلْيُطَوِّلْ ما شاءَ».

703. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "If anyone of you leads the people in the *Ṣalāt* (prayer), he should shorten it, for amongst them are the weak, the sick and the old; and if anyone among you offer prayers alone then he may prolong (the prayer) as much as he wishes."

(٦٣) بابُ مَنْ شَكا إمامَهُ إذَا طَوَّلَ،

وقالَ أبُو أُسَيْدٍ: طَوَّلْتَ بِنا يا بُنيَّ.

(63) CHAPTER. Complaining against one's *Imām* if he prolongs the prayer.

Abū Usaid said, "O my son! You have prolonged the prayer."

٧٠٤ - حدَّثنا مُحَمَّدُ بنُ يُوسُفَ قالَ: حدَّثنا سُفْيانُ عَنْ إسمَاعِيلَ بنِ أبي خالِدٍ، عَنْ قَيْسِ بنِ أبي حازِمٍ، عَنْ أبي مَسْعُودٍ قالَ: قالَ رَجُلٌ: يا رَسُولَ اللهِ إنِّي لأتأخرُ عَنِ الصَّلاةِ في

704. Narrated Abū Mas'ūd رَضِيَ اللهُ عَنْهُ: A man came and said, "O Allāh's Messenger! I keep away from the early morning prayer (*Fajr* prayer) because so-and-so (*Imām*) prolongs it too much." Allāh's Messenger ﷺ became furious and I had never seen him more furious than he was on that day. The Prophet ﷺ said, "O people! Some of you

make others hate or dislike the good deeds [e.g., the *Salāt* (prayers etc.)] so whoever becomes an *Imām* he should shorten (the prayer), as behind him are the weak, the old and the one who is in a state that requires urgent relief.

الفَجْرِ مِمَّا يُطِيلُ بِنا فُلانٌ فِيْهَا، فَغَضِبَ رَسُولُ اللهِ ﷺ، ما رَأَيْتُهُ غَضِبَ في مَوْضِعٍ كانَ أَشَدَّ غَضَباً مِنْهُ يَوْمَئِذٍ. ثُمَّ قالَ: «يا أَيُّها النَّاسُ، إنَّ مِنْكُمْ مُنَفِّرِينَ. فمَنْ أَمَّ النَّاسَ فَلْيَتَجَوَّزْ، فإنَّ خَلْفَهُ الضَّعِيفَ وَالكَبِيرَ وَذَا الحَاجَةِ». [راجع: ٩٠]

705. Narrated Jābir bin 'Abdullāh Al-Anṣārī رَضِيَ اللهُ عَنْهُما: Once a man was driving two *Nādiḥa* (camels used for agricultural purposes) and night had fallen. He found Mu'ādh offering *Ṣalāt* (prayers) so he made his camel kneel and joined Mu'ādh in *Ṣalāt*. The latter recited *Sūrat Al-Baqarah* or *Sūrat An-Nisā*, (so) the man left the *Ṣalāt* and went away. When he came to know that Mu'ādh had criticised him, he went to the Prophet ﷺ and complained against Mu'ādh. The Prophet ﷺ said thrice, "O Mu'ādh! Are you putting the people to trial? It would have been better if you had recited *Sabbiḥ Isma Rabbikal-a'lā* (*Sūrah* 87), *Wash-Shamsi waḍu-ḥāhā* (*Sūrah* 91), or *Wal-laili Idhā yaghshā* (*Sūrah* 92)", for the old, the weak and the one who is in a state that requires urgent relief offers *Ṣalāt* behind you."

Jābir said that Mu'ādh recited *Sūrat Al-Baqarah* in the *'Ishā'* prayer.

٧٠٥ - حدَّثَنَا آدَمُ بنُ أبي إياسٍ قالَ: حدَّثَنا شُعْبَةُ قالَ: حدَّثَنا مُحَارِبُ ابنُ دِثارٍ قالَ: سَمِعْتُ جابِرَ بنَ عَبْدِ اللهِ الأَنْصارِيَّ قالَ: أَقْبَلَ رَجُلٌ بِناضِحَينِ وَقَدْ جَنَحَ اللَّيْلُ فَوافَقَ مُعاذاً يُصَلِّي، فَبَرَّكَ ناضِحَهُ وَأَقْبَلَ إلى مُعاذٍ فَقَرَأَ بِسُورَةِ البَقَرَةِ أوِ النِّساءِ فانْطَلَقَ الرَّجُلُ، وَبَلَغَهُ أنَّ مُعاذاً نالَ مِنْهُ، فَأَتى النَّبيَّ ﷺ فَشَكا إلَيْهِ مُعاذاً فَقالَ النَّبيُّ ﷺ: «يا مُعاذُ، أَفَتَّانٌ أنْتَ؟ أوْ أَفاتِنٌ أنت؟» ثَلاثَ مَرَّاتٍ. «فَلَوْلا صَلَّيْتَ بِـ: سَبِّحِ اسْمَ رَبِّكَ الأعلى، وَالشَّمْسِ وَضُحاها، وَاللَّيْلِ إذَا يَغْشَى، فإنَّهُ يُصَلِّي وَراءَكَ الكَبِيرُ وَالضَّعِيفُ وَذُو الحَاجَةِ»، أَحْسِبُ هَذَا الحَدِيثِ. تابَعَهُ سَعِيدُ بنُ مَسْرُوقٍ ومِسْعَرٌ وَالشَّيبانيُّ. قالَ عَمْرٌو، وَعُبَيْدُ اللهِ بنُ مِقْسَمٍ، وَأَبُو الزُّبَيْرِ عَنْ جابِرٍ: قَرَأَ مُعاذٌ في العِشاءِ بالبَقَرَةِ، وَتابَعَهُ الأعْمَشُ عَنْ مُحارِبٍ. [راجع: ٧٠٠]

(64) CHAPTER. The shortening and perfection of the prayer (by the *Imām*).

706. Narrated Anas رضي الله عنه: The Prophet ﷺ used to offer a short *Ṣalāt* (prayer) (in congregation) but used to offer it in a perfect manner.

(65) CHAPTER. Whoever cuts short *Aṣ-Ṣalāt* (the prayer) on hearing the cries of a child.

707. Narrated 'Abdullāh bin 'Abī Qatāda: My father said, "The Prophet ﷺ said, 'When I stand for *Aṣ-Ṣalāt* (the prayer), I intend to prolong it but on hearing the cries of a child, I cut it short, as I dislike to trouble the child's mother'."

708. Narrated Anas bin Mālik رضي الله عنه: I never offered prayers behind any *Imām* a *Ṣalāt* (prayer) lighter and more perfect than that behind the Prophet ﷺ; and he used to cut it short whenever he heard the cries of a child lest he should put the child's mother to trial.

709. Narrated Anas bin Mālik رضي الله عنه: The Prophet ﷺ said, "When I start *Aṣ-Ṣalāt* (the prayer) I intend to prolong it, but on

(٦٤) بابُ الإِيْجَازِ في الصَّلَاةِ وَإِكمالِهَا

٧٠٦ - **حدَّثَنَا** أَبُو مَعْمَرٍ قالَ: حدَّثَنا عَبْدُ الوَارِثِ قالَ: حدَّثَنا عَبْدُ العَزِيزِ عَنْ أَنَسٍ قالَ: كانَ النَّبِيُّ ﷺ يُوجِزُ الصَّلاةَ ويُكْمِلُها.

(٦٥) بابُ مَنْ أَخفَّ الصَّلاةَ عِندَ بُكاءِ الصَّبِيِّ

٧٠٧ - **حدَّثَنَا** إِبْرَاهِيمُ بنُ مُوسَى قالَ: أخْبَرَنا الوَلِيدُ قال: حدَّثَنا الأَوْزَاعِيُّ، عَنْ يَحْيَى بنِ أبي كَثِيرٍ، عَنْ عَبْدِ اللهِ بنِ أبي قَتَادَةَ عَنْ أبيهِ أبي قَتادَةَ عَنِ النَّبِيِّ ﷺ قالَ: «إِنِّي لأَقُومُ في الصَّلاةِ أُرِيدُ أنْ أُطَوِّلَ فِيها فأسمَعُ بُكاءَ الصَّبِيِّ فأتَجَوَّزُ في صَلاتي كَرَاهِيَةَ أنْ أشُقَّ على أُمِّهِ». تابَعَهُ بِشْرُ بنُ بَكْرٍ، وَابْنُ المُبارَكِ وَبَقِيَّةُ عَنِ الأَوْزاعِيِّ. [انظر: ٨٦٨]

٧٠٨ - **حدَّثَنَا** خالِدُ بنُ مَخْلَدٍ قالَ: حدَّثَنا سُلَيْمانُ بنُ بلالٍ قالَ: حدَّثَني شَرِيكُ بنُ عَبْدِ اللهِ قالَ: سَمِعْتُ أنَسَ بنَ مالكٍ يَقُولُ: ما صَلَّيْتُ وَرَاءَ إمامٍ قَطُّ أخفَّ صَلاةً وَلا أتَمَّ مِنَ النَّبِيِّ ﷺ وَإنْ كانَ لَيَسْمَعُ بُكاءَ الصَّبِيِّ فَيُخَفِّفُ مَخافَةَ أن تُفْتَنَ أُمُّهُ.

٧٠٩ - **حدَّثَنَا** عَلِيُّ بنُ عَبْدِ اللهِ قالَ: حدَّثَنا يَزِيدُ بنُ زُرَيْعٍ قالَ:

حدَّثَنا سَعِيدٌ قالَ: حدَّثَنا قَتادَةُ أنَّ أنَسَ بنَ مالكٍ حدَّثَهُ: أنَّ نَبيَّ اللهِ ﷺ قالَ: «إنِّي لأدْخُلُ في الصَّلاةِ وَأنا أُرِيدُ إطالَتَها فَأسْمَعُ بُكاءَ الصَّبيِّ فَأتَجَوَّزُ في صَلاتِي مِمَّا أعْلَمُ مِنْ شِدَّةِ وَجْدِ أُمِّهِ مِنْ بُكائِهِ». [انظر: ٧١٠]

hearing the cries of a child, I cut short the *Salāt* (prayer) because I know that the cries of the child will incite its mother's passions."

٧١٠ - حدَّثَنا مُحَمَّدُ بنُ بَشَّارٍ قالَ: حدَّثَنا ابنُ أبي عَدِيٍّ عَن سَعِيدٍ، عَنْ قَتادَةَ، عَنْ أنَسِ بنِ مالكٍ عَنِ النَّبيِّ ﷺ قالَ: «إنِّي لأدْخُلُ في الصَّلاةِ فأُرِيدُ إطالَتَها فَأسْمَعُ بُكاءَ الصَّبيِّ فَأتَجَوَّزُ مِمَّا أعْلَمُ مِنْ شِدَّةِ وَجْدِ أُمِّهِ مِنْ بُكائِهِ». وقالَ مُوسَى: حدَّثَنا أبانُ قالَ: حدَّثَنا قَتادَةُ قالَ: حدَّثَنا أنَسٌ عَنِ النَّبيِّ ﷺ مِثْلَهُ. [راجع: ٧٠٩]

710. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Whenever I start *Aṣ-Ṣalāt* (the prayer) I intend to prolong it, but on hearing the cries of a child, I cut it short because I know that the cries of the child will incite its mother's passions."

(٦٦) **بابٌ**: إذا صَلَّى ثُمَّ أمَّ قَوْماً

(66) CHAPTER. If one offers *Ṣalāt* (prayer) and then leads the people in *Ṣalāt*.

٧١١ - حدَّثَنا سُلَيْمانُ بنُ حَرْبٍ وَأبُو النُّعْمانِ قالا: حدَّثَنا حَمَّادُ بنُ زَيْدٍ، عَنْ أيُّوبَ، عَنْ عَمْرِو بنِ دِينارٍ، عَنْ جابِرٍ قالَ: كانَ مُعاذٌ يُصَلِّي مَعَ النَّبيِّ ﷺ ثُمَّ يَأتي قَوْمَهُ فَيُصَلِّي بِهِمْ. [راجع: ٧٠٠]

711. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: Mu'ādh used to offer *Ṣalāt* (prayer) with the Prophet ﷺ and then go and lead his people (tribe) in the *Ṣalāt*.

(٦٧) **بابُ** مَنْ أسْمَعَ النَّاسَ تَكْبِيرَ الإمامِ

(67) CHAPTER. One who repeats the *Takbīr (Allāhu Akbar)* of the *Imām* so that the people may hear it.

٧١٢ - حدَّثَنا مُسَدَّدٌ قالَ: حدَّثَنا

712. Narrated 'Āishah رَضِيَ اللهُ عَنْها: When the Prophet ﷺ became ill in his fatal illness,

someone came to inform him about *Aṣ-Ṣalāt* (the prayer), and the Prophet ﷺ told him to tell Abū Bakr to lead the people in the *Ṣalāt* (prayer). I said, "Abū Bakr is a soft-hearted man and if he stands for the *Ṣalāt* in your place, he would weep and would not be able to recite (the Qur'ān)." The Prophet ﷺ said, "Tell Abū Bakr to lead the *Ṣalāt*." I said the same as before. He ﷺ (repeated the same order and) on the third or the fourth time he said, "You (women) are the companions of Yusūf (Joseph). Tell Abū Bakr to lead the *Ṣalāt*." So Abū Bakr led the *Ṣalāt* and meanwhile the Prophet ﷺ felt better and came out with the help of two men; as if I see him just now dragging his feet on the ground. When Abū Bakr saw him, he tried to retreat but the Prophet ﷺ beckoned him to carry on. Abū Bakr رَضِيَ اللهُ عَنْهُ retreated a bit and the Prophet ﷺ sat on his (left) side. Abū Bakr was repeating the *Takbīr (Allāhu Akbar)* of Allāh's Messenger for the people to hear.

عَبْدُ اللهِ بنُ دَاوُدَ قالَ: حدَّثنا الأعمَشُ، عَنْ إبْرَاهِيمَ، عَنِ الأسْوَدِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: لَمَّا مَرِضَ النَّبيُّ ﷺ مَرَضَهُ الَّذي ماتَ فِيهِ أتاهُ يُؤذِنُهُ بالصَّلاةِ، فَقالَ: «مُرُوا أبا بَكْرٍ فَلْيُصَلِّ بالنَّاسِ». قُلْتُ: إنَّ أبا بَكْرٍ رَجُلٌ أسِيفٌ، إنْ يَقُمْ مَقامَكَ يَبْكِ فَلا يَقْدِرُ عَلى القِراءَةِ. قالَ: «مُرُوا أبا بَكْرٍ فَلْيُصَلِّ»، فَقُلْتُ مِثْلَهُ، فقالَ في الثَّالِثَةِ أوِ الرَّابِعَةِ: «إنَّكُنَّ صَواحِبُ يُوسُفَ، مُرُوا أبا بَكْرٍ فَلْيُصَلِّ». فَصَلَّى وَخَرَجَ النَّبيُّ ﷺ يُهادَى بَيْنَ رَجُلَيْنِ كأنِّي أنْظُرُ إلَيْهِ يَخُطُّ بِرِجْلَيْهِ الأرْضَ، فَلَمَّا رَآهُ أبُو بَكْرٍ ذَهَبَ يَتَأخَّرُ فَأشارَ إلَيْهِ أنْ صَلِّ، فَتَأخَّرَ أبُو بَكْرٍ رَضِيَ اللهُ عَنْهُ وَقَعَدَ النَّبيُّ ﷺ إلى جَنْبِهِ وَأبُو بَكْرٍ يُسْمِعُ النَّاسَ التَّكْبِيرَ. تابَعَهُ مُحاضِرٌ عَنِ الأعْمَشِ. [راجع: ١٩٨]

(68) CHAPTER. If a person follows the *Imām* and the others follow that person (then it is all right).

(٦٨) بابُ الرَّجُلِ يَأتَمُّ بالإمامِ. وَيَأتَمُّ النَّاسُ بالمَأمُومِ،

The Prophet ﷺ said, "You should follow me and the people behind you should follow you (in the prayers)."

وَيُذْكَرُ عَنِ النَّبيِّ ﷺ: «ائْتَمُّوا بي وَلْيَأتَمَّ بِكُمْ مَنْ بَعْدَكُمْ».

713. Narrated 'Āishah رَضِيَ اللهُ عَنْها: When Allāh's Messenger ﷺ became seriously ill, Bilāl came to inform him about *Ṣalāt* (prayer). He ﷺ said, "Tell Abū Bakr to lead the people in the *Ṣalāt*." I said, "O Allāh's Messenger! Abū Bakr is a soft-hearted man and if he stands in your place, he would not be able to make the people hear

٧١٣ - حدَّثني قُتَيْبَةُ قالَ: حدَّثنا أبُو مُعاوِيَةَ، عَنِ الأعْمَشِ، عَنْ إبْرَاهِيمَ، عَنِ الأسْوَدِ، عَنْ عائِشَةَ قالَتْ: لَمَّا ثَقُلَ رَسُولُ اللهِ ﷺ جاءَ بِلالٌ يُؤذِنُهُ بالصَّلاةِ. فقالَ: «مُرُوا أبا

him. Will you order 'Umar (to lead the *Ṣalāt*)?" The Prophet ﷺ said, "Tell Abū Bakr to lead the people in the *Ṣalāt*." Then I said to Ḥafṣa, "Tell him, Abū Bakr is a soft-hearted man and if he stands in his place, he would not be able to make the people hear him. Would you order 'Umar to lead the *Ṣalāt* (prayer)?" Ḥafṣa did so. The Prophet ﷺ said, "Indeed you (women) are the companions of Yūsuf (Joseph). Tell Abū Bakr to lead the people in the *Ṣalāt* (prayer)." So Abū Bakr stood for the *Ṣalāt* (prayer). In the meantime Allāh's Messenger ﷺ felt better and came out with the help of two persons; and both of his legs were dragging on the ground till he entered the mosque. When Abū Bakr heard him coming, he tried to retreat but Allāh's Messenger ﷺ beckoned him (to carry on). So, the Prophet ﷺ came and sat by the left side of Abu Bakr. Abū Bakr was offering *Ṣalāt* (prayer) while standing and Allāh's Messenger was leading the *Ṣalāt* (prayer) while sitting. Abū Bakr was following the Prophet ﷺ and the people were following Abū Bakr [in the *Ṣalāt* (prayer)].

بَكْرٍ يُصَلِّي بِالنَّاسِ». فَقُلْتُ: يا رَسُولَ اللهِ إنَّ أَبَا بَكْرٍ رَجلٌ أسِيفٌ، وَإنَّهُ مَتى ما يَقُمْ مَقامَكَ لا يُسْمِعِ النَّاسَ، فَلَوْ أمَرْتَ عُمَرَ. فَقالَ: «مُرُوا أبَا بَكْرٍ أَنْ يُصَلِّي بالنَّاسِ»، فَقُلْتُ لِحَفْصَةَ: قُولي لَهُ: إنَّ أبا بَكْرٍ رَجُلٌ أسِيفٌ. وإنَّهُ مَتى يَقُمْ مَقامَكَ لَمْ يُسْمِعِ النَّاسَ فَلَوْ أمَرْتَ عُمَرَ. فـقـالَ: «إنَّـكُـنَّ لأنْـتُـنَّ صَـوَاحِـبُ يُوسُفَ، مُرُوا أبا بَكْرٍ أنْ يُصَلِّيَ بالنَّاسِ». فلَمَّا دَخَلَ في الصَّلاةِ وَجَدَ رَسُولُ اللهِ ﷺ في نَفْسِهِ خِفَّةً فَقام يُهادَى بَينَ رَجُلَينِ ورِجْلاهُ تَخُطَّانِ في الأرْضِ حتَّى دَخَلَ المَسْجِدَ، فَلَمَّا سَمِعَ أبُو بَكْرٍ حِسَّهُ ذَهَبَ أبُو بَكْرٍ يَتَأخَّرُ فَأوْمأ إلَيْهِ رَسُولُ اللهِ ﷺ فَجاء رَسُولُ اللهِ ﷺ حتَّى جَلَسَ عَنْ يَسارِ أبي بَكْرٍ، فَكانَ أبُو بَكْرٍ يُصلِّي قائِماً. وكانَ رَسُولُ اللهِ ﷺ يُصَلِّي قاعِداً، يَقْتَدِي أبُو بَكْرٍ بِصَلاةِ رَسُولِ اللهِ ﷺ. وَالنَّاسُ يَقْتَدُونَ بِصَلاةِ أبي بَكْرٍ رَضِيَ اللهُ عَنْهُ. [راجع: ١٩٨]

(69) CHAPTER. Can the *Imām* depend on the people's saying if he is in doubt (about a certain matter)?

(٦٩) بابٌ: هَلْ يَأخُذُ الإمامُ - إذَا شَكَّ - بِقَوْلِ النَّاسِ؟

714. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Once Allāh's Messenger ﷺ offered two *Rak'ā* (instead of four) and finished his prayer. *Dhul-Yadain* asked him whether the (number of *Rak'ā* in the) *Ṣalāt* has been reduced or he had forgotten? Allāh's Messenger ﷺ asked

٧١٤ - حَدَّثَنا عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالكِ بنِ أنسٍ، عَنْ أيُّوبَ بنِ أبي تَمِيمَةَ السَّخْتِيانيِّ، عَنْ مُحَمَّدِ بنِ سِيرِينَ، عَنْ أبي هُرَيْرَةَ:

the people whether *Dhul-Yadain* was telling the truth. The people replied in the affirmative. Then Allāh's Messenger ﷺ stood up, offered the remaining two *Rak'ā* and then finished his *Ṣalāt* with *Taslīm* and then said *'Allāhu Akbar'* and performed two prostrations (of *Sahw*) like ordinary prostrations or a bit longer.

أَنَّ رَسُولَ اللهِ ﷺ انْصَرَفَ مِن اثْنَتَيْنِ، فَقَالَ لَهُ ذُو الْيَدَيْنِ: أَقَصُرَتِ الصَّلاةُ أَمْ نَسِيتَ يا رَسُولَ اللهِ؟ فَقالَ رَسُولُ اللهِ ﷺ: «أَصَدَقَ ذُو الْيَدَيْنِ؟» فَقالَ النَّاسُ: نَعَمْ، فَقامَ رَسُولُ اللهِ ﷺ فَصَلَّى اثْنَتَيْنِ أُخْرَيَيْنِ ثُمَّ سَلَّمَ ثُمَّ كَبَّرَ فَسَجَدَ مِثْلَ سُجُودِهِ أَوْ أَطْوَلَ.

[راجع: ٤٨٢]

715. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ offered two *Rak'ā* of *Ẓuhr* prayer (instead of four) and he was told that he had offered two *Rak'ā* only. Then he offered two more *Rak'ā* and finished them with the *Taslīm* followed by two prostrations (of *Sahw*).

٧١٥ - **حَدَّثَنَا** أَبُو الْوَلِيدِ قالَ: حدَّثَنا شُعْبَةُ، عَنْ سَعْدِ بنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قالَ: صَلَّى النَّبِيُّ ﷺ الظُّهْرَ رَكْعَتَيْنِ. فَقِيلَ: صَلَّيْتَ رَكْعَتَيْنِ، فَصَلَّى رَكْعَتَيْنِ ثُمَّ سَلَّمَ ثُمَّ سَجَدَ سَجْدَتَيْنِ.

[راجع: ٤٨٢]

(70) CHAPTER. If the *Imām* weeps in *Aṣ-Ṣalāt* (the prayers) (will his *Ṣalāt* be valid)?

(٧٠) بابٌ: إِذَا بَكَى الإِمامُ فِي الصَّلاةِ،

'Abdullāh bin Shaddād said, "I heard 'Umar weeping while I was in the last row and 'Umar was reciting: '...I only complain of my grief and sorrow to Allāh...'" (V.12:86)

وَقالَ عَبْدُ اللهِ بنُ شَدَّادٍ: سَمِعْتُ نَشِيجَ عُمَرَ وَأَنا فِي آخِرِ الصُّفُوفِ فَقَرَأَ ﴿إِنَّمَآ أَشْكُواْ بَثِّى وَحُزْنِىٓ إِلَى ٱللَّهِ﴾ [يوسف: ٨٦].

716. Narrated 'Āishah رَضِيَ اللهُ عَنْها, the Mother of the faithful believers: Allāh's Messenger ﷺ in his last illness said, "Tell Abū Bakr to lead the people in the *Ṣalāt* (prayer)." I said, "If Abū Bakr stood in your place, he would not be able to make the people hear him because of (his) weeping. So please order 'Umar to lead the people in the *Ṣalāt*." He said, "Tell Abū Bakr to lead the people in *Aṣ-Ṣalāt* (the prayer)." I said to Ḥafṣa, "Say to him, 'Abū Bakr is a soft-

٧١٦ - **حَدَّثَنَا** إِسْمَاعِيلُ قالَ: حَدَّثَنا مالِكُ بنُ أَنَسٍ، عَنْ هِشامِ بنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عائِشَةَ أُمِّ الْمُؤْمِنِينَ: أَنَّ رَسُولَ اللهِ ﷺ قالَ فِي مَرَضِهِ: «مُرُوا أَبَا بَكْرٍ يُصَلِّي بِالنَّاسِ». قالَتْ عائِشَةُ: قُلْتُ: إِنَّ أَبا بَكْرٍ إِذَا قامَ فِي مَقامِكَ لَمْ يُسْمِعِ

hearted man and if he stood in your place he would not be able to make the people hear him because of (his) weeping. So, order 'Umar to lead the people in the *Salāt*." Hafsa did so but Allāh's Messenger ﷺ said, "*Māh* (stop or keep quiet). Indeed you (women) are the companions of (Prophet) Yusūf (Joseph). Tell Abū Bakr to lead the people in the prayer." Hafsa said to me, "I never got any good from you."

النَّاسَ مِنَ البُكاءِ فمُرْ عُمَرَ يُصَلِّي بِالنَّاسِ فَقالَ: «مُرُوا أبا بَكْرٍ فَلْيُصَلِّ لِلنَّاسِ» فَقَالَتْ عَائِشَةُ فَقُلْتُ لِحَفْصَةَ: قُولِي لَهُ: إنَّ أبا بَكْرٍ رَجُلٌ أَسِيفٌ إذَا قامَ مَقامَكَ لَمْ يُسْمِعِ النَّاسَ مِنَ البُكاءِ فمُرْ عُمَرَ فَلْيُصَلِّ لِلنَّاسِ، فَفَعَلَتْ حَفْصَةُ. فَقالَ رَسُولُ اللهِ ﷺ: «مَهْ، إنَّكُنَّ لأنْتُنَّ صَوَاحِبُ يُوسُفَ، مُرُوا أبا بَكْرٍ فَلْيُصَلِّ لِلنَّاسِ». قالَتْ حَفْصَةُ لِعائِشَةَ: ما كُنْتُ لأُصِيبَ مِنْكِ خيراً. [راجع: ١٩٨]

(71) CHAPTER. Straightening the rows at the time of *Iqāma* and after it (immediately).

(٧١) بابُ تَسْوِيَةِ الصُّفُوفِ عِنْدَ الإقامَةِ وَبَعْدَها

717. Narrated An-Nu'mān bin 'Bashīr رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Straighten your rows or Allāh will alter your faces."(1) (See *Hadith* No. 691)

٧١٧ - **حدَّثَنَا** أبو الوَلِيدِ هِشامُ بنُ عَبْدِ المَلِكِ قالَ: حدَّثَني شُعْبَةُ قالَ: حَدَّثَني عَمْرُو بنُ مُرَّةَ قالَ: سَمِعْتُ سالِمَ ابنَ أبي الجَعْدِ قالَ: سَمِعْتُ النُّعْمانَ بنَ بَشِيرٍ يَقُولُ: قالَ النَّبِيُّ ﷺ: «لَتُسَوُّنَّ صُفُوفَكُمْ أوْ لَيُخالِفَنَّ اللهُ بَيْنَ وُجُوهِكُمْ».

718. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Straighten your rows, for I see you from behind my back."

٧١٨ - **حدَّثَنَا** أبو مَعْمَرٍ قالَ: حدَّثَنا عَبْدُ الوَارِثِ، عَنْ عَبْدِ العَزِيزِ بنِ صُهيبٍ عَنْ أنَسٍ أنَّ النَّبِيَّ ﷺ قالَ: «أقِيمُوا الصُّفُوفَ فإنِّي أراكُمْ خَلْفَ ظَهْرِي». [انظر: ٧١٩، ٧٢٥]

(72) CHAPTER. Facing of the *Imām* towards

(٧٢) بابُ إقْبالِ الإمامِ عَلى النَّاسِ

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(1) (H.717) This is a severe warning, that if you do not straighten your rows [in *Salāt* (prayers)], Allāh may change your faces to that of an animal, e.g., donkey etc., or make them like the backs of necks etc. [See *Fath Al-Bārī*, Vol.2, P.349].

his followers while straightening the rows.

719. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Once the *Iqāma* was pronounced and Allāh's Messenger ﷺ faced us and said, "Straighten your rows and stand closer together, for I see you from behind my back."

(73) CHAPTER. The first row.

720. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Martyrs are those who die because of drowning, plague, an abdominal disease, or of being buried alive by a falling building."

721. And then he added, "If the people knew (the reward for) the *Ẓuhr* prayer in its early time, they would race for it. If they knew (the reward for) the *'Ishā'* and the *Fajr* prayers in congregation, they would join them even if they had to crawl. If they knew (the reward for) the first row, they would draw lots for it."

(74) CHAPTER. The straightening of the rows is amongst those obligatory and good things which make your *As-Ṣalāt* (the prayer) a correct and perfect one.

722. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The *Imām* is (appointed) to be followed. So do not differ from him, bow when he bows, and say *'Rabbanā lakal ḥamd'* if he says *'Sami'*

عِنْدَ تَسْوِيَةِ الصُّفُوفِ

٧١٩ - **حَدَّثَنَا** أَحْمَدُ بْنُ أَبِي رَجاءٍ قالَ: حَدَّثَنا مُعاوِيَةُ بْنُ عَمْرٍو قالَ: حَدَّثَنا زَائِدَةُ ابنُ قُدَامَةَ قالَ: حَدَّثَنا حُمَيْدٌ الطَّوِيلُ: قَالَ حَدَّثَنَا أَنَسُ بنُ مَالِكٍ رضى اللهُ عنه قالَ: أُقِيمَتِ الصَّلاةُ فأَقْبَلَ عَلَيْنا رَسُولُ اللهِ ﷺ بِوَجْهِهِ فَقالَ: «أَقِيمُوا صُفُوفَكُمْ وَتَراصُّوا، فإِنِّي أَراكُمْ مِنْ وَراءِ ظَهْرِي». [راجع: ٧١٨]

(٧٣) بابُ الصَّفِّ الأَوَّلِ

٧٢٠ - **حَدَّثَنَا** أبو عاصِمٍ، عَنْ مالِكٍ، عَنْ سُمَيٍّ، عَنْ أبي صالِحٍ، عَنْ أبي هُرَيْرَةَ قالَ: قالَ النَّبِيُّ ﷺ: «الشُّهَدَاءُ: الغَرِقُ، وَالمَبْطُونُ، وَالمَطْعُونُ، وَالهَدِمُ. [راجع: ٦٥٣]

٧٢١ - قالَ: وَلَوْ يَعْلَمُونَ ما في التَّهْجِيرِ لاسْتَبَقُوا. وَلَوْ يَعْلَمُونَ ما في العَتَمَةِ والصُّبحِ، لأَتَوْهُما وَلَوْ حَبْواً، وَلَوْ يَعْلَمُونَ ما في الصَّفِّ المُقَدَّمِ لاستَهَمُوا». [راجع: ٦١٥]

(٧٤) بابٌ: إِقَامَةُ الصَّفِّ مِنْ تَمامِ الصَّلاةِ

٧٢٢ - **حَدَّثَنَا** عَبْدُ اللهِ بنُ مُحَمَّدٍ قالَ: حَدَّثَنا عَبْدُ الرَّزَّاقِ قالَ: أَخْبرَنا مَعْمَرٌ، عَنْ هَمَّامٍ، عَنْ أبي هُرَيْرَةَ عَنِ

Allāhu liman ḥamida'; and if he prostrates, prostrate (after him), and if he offers *Ṣalāt* (prayer) sitting, offer *Ṣalāt* sitting all together, and straighten the rows for *Ṣalāt*, as the straightening of the rows is amongst those things which make your *Ṣalāt* a correct and perfect one." (See *Ḥadīth* No.717).

النَّبِيِّ ﷺ أَنَّهُ قالَ: «إنَّما جُعِلَ الإمامُ لِيُؤتَمَّ بِهِ، فَلا تَخْتَلِفُوا عَلَيْهِ، فَإِذَا رَكَعَ فارْكَعُوا، وَإِذَا قالَ: سَمِعَ اللهُ لِمَنْ حَمِدَهُ، فَقُولُوا: رَبَّنا لَكَ الحَمْدُ؛ وَإِذَا سَجَدَ فاسْجُدُوا؛ وَإِذَا صَلَّى جالساً فَصَلُّوا جُلُوساً أَجْمَعِينَ. وأقِيمُوا الصَّفَّ في الصَّلاةِ فإنَّ إقامَةَ الصَّفِّ مِنْ حُسْنِ الصَّلاةِ». [انظر: ٧٣٤]

723. Narrated Anas bin Mālik رَضِيَ اللهُ عَنهُ: The Prophet ﷺ said, "Straighten your rows as the straightening of rows is essential for *Iqāmat-aṣ-Ṣalāt* (a perfect and correct prayer)."

٧٢٣ - **حدَّثنا** أبو الوليد قال: حدَّثَنا شُعْبَةُ، عَنْ قَتادَةَ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ «سَوُّوا صُفُوفَكُمْ فإنَّ تَسْوِيَةَ الصُّفُوفِ مِنْ إقامَةِ الصَّلاةِ».

(75) CHAPTER. The sin of a person who does not complete the rows (who is out of alignment) for the prayer.

(٧٥) **بابُ إثمِ مَنْ لَمْ يُتِمَّ الصُّفُوفَ**

724. Narrated Anas bin Mālik رَضِيَ اللهُ عَنهُ: I arrived at Al-Madīna and was asked whether I found any change since the days of Allāh's Messenger ﷺ I said, "I have not found any change except that you do not straighten the rows for the *Ṣalāt* (prayer) (i.e., you do not stand in alignment in your *Ṣalāt*)."

٧٢٤ - **حدَّثنا** مُعاذُ بنُ أسَدٍ قالَ: أخْبَرَنا الفَضْلُ بنُ مُوسَى قالَ: أخْبَرَنا سَعِيدُ بنُ عُبَيْدٍ الطَّائي عَنْ بُشَيرِ بنِ يَسارٍ الأنصارِيِّ، عَنْ أنسِ بن مالكٍ: أَنَّهُ قَدِمَ المَدِينَةَ فَقِيلَ له: ما أنْكَرْتَ مُنْذُ يَوْمِ عَهِدْتَ رَسُولَ اللهِ ﷺ؟ قالَ: ما أنْكَرْتُ شَيْئاً إلَّا أنَّكُمْ لا تُقِيمُونَ الصُّفُوفَ. وَقال عُقْبَةُ بنُ عُبَيدٍ عَنْ بُشَيرِ بنِ يَسارٍ: قَدِمَ عَلَيْنا أَنَسٌ المَدِينَةَ؛ بِهذا.

(76) CHAPTER. To stand shoulder to shoulder and foot to foot in the row.

(٧٦) **بابُ إلْزاقِ المَنْكِبِ بالمَنْكِبِ، وَالقَدَمِ بالقَدَمِ في الصَّفِّ،**

And An-Nu'mān bin Bashīr said, "I saw that every one of us used to put his heel with the heel of his companion."

وقالَ النُّعْمانُ بنُ بَشِيرٍ: رَأيْتُ الرَّجُلَ مِنَّا يُلْزِقُ كَعْبَهُ بِكَعْبِ صاحِبِهِ.

725. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Straighten your rows for I see you from behind my back." Anas added, "Everyone of us used to put his shoulder with the shoulder of his companion and his foot with the foot of his companion."

٧٢٥ - **حدَّثنا** عَمْرُو بنُ خالِدٍ قالَ: حدَّثنا زُهَيرٌ، عَنْ حُمَيْدٍ، عَنْ أنسٍ عَنِ النَّبيِّ ﷺ قالَ: «أقيمُوا صُفُوفَكُمْ فإني أراكُم مِنْ وَرَاءِ ظَهْري» وكانَ أحَدُنا يُلْزِقُ مَنْكِبَه بِمَنْكِبِ صَاحِبِهِ وَقَدَمَهُ بِقَدَمِهِ. [راجع: ٧١٨]

(77) CHAPTER. If a person stands by the left side of the *Imām*, and the *Imām* draws him to the right from behind, his *Ṣalāt* (prayer) is correct.

(٧٧) بابٌ: إذَا قامَ الرَّجُلُ عَنْ يَسارِ الإمامِ، وحَوَّلَهُ الإمامُ خَلْفَهُ إلى يَمِينِهِ تَمَّتْ صَلاتُهُ

726. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: I offered *Ṣalāt* (prayer) with the Prophet ﷺ one night and stood on his left side. Allāh's Messenger ﷺ caught hold of my head from behind and drew me to his right and then offered the *Ṣalāt* and slept. Later the *Mu'adh-dhin* came and the Prophet ﷺ stood up for *Ṣalāt* without performing ablution.

٧٢٦ - **حدَّثنا** قُتَيْبَةُ قالَ: حدَّثنا دَاوُدُ، عَنْ عَمْرِو بنِ دِينارٍ، عَنْ كُرَيْبٍ مَوْلى ابنِ عَبَّاسٍ عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: صَلَّيْتُ مَعَ النبيِّ ﷺ ذَاتَ لَيْلَةٍ فَقُمْتُ عَنْ يَسارِهِ فَأخَذَ رَسُولُ اللهِ ﷺ بِرَأْسِي مِنْ وَرَائي فَجَعَلَني عَنْ يَمِينِهِ فَصلَّى وَرَقَدَ، فَجاءَهُ المُؤذِّنُ فَقامَ يُصَلِّي وَلَمْ يَتَوَضَّأْ. [راجع: ١١٧]

(78) CHAPTER. One woman can form a row.

(٧٨) بابٌ: المَرْأةُ وَحْدَها تَكُونُ صَفّاً

727. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: One night an orphan and I offered the prayers behind the Prophet ﷺ in my house and my mother (Umm Sulaim) was standing behind us (by herself forming a row).

٧٢٧ - **حدَّثنا** عَبْدُ اللهِ بنُ مُحَمَّدٍ قالَ: حدَّثنا سُفْيانُ، عَنْ إسحاقَ، عَنْ أنَسِ بنِ مالكٍ قالَ: صَلَّيْتُ أنا وَيَتِيمٌ في بَيْتِنا خَلْفَ النَّبيِّ ﷺ وأُمِّي أُمُّ سُلَيْمٍ خَلْفَنا. [راجع: ٣٨٠]

(79) CHAPTER. The right side of the mosque and the place to the right of the *Imām*.

(٧٩) بابُ مَيْمَنَةِ المَسْجِدِ وَالإمامِ

728. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: One night I stood to the left of the Prophet ﷺ

٧٢٨ - **حدَّثنا** مُوسَى: حدَّثنا

ثابتُ ابنُ يَزيدَ قَالَ: حدَّثَنا عَاصِمٌ، عَنِ الشَّعْبِيِّ، عَنِ ابنِ عَبَّاسٍ قالَ: قُمتُ لَيْلَةً أُصَلِّي عَنْ يَسارِ النَّبيِّ ﷺ، فأخَذَ بِيَدِي أوْ بِعَضُدِي حتَّى أقامَني عَنْ يَمينِهِ؛ وَقالَ بِيَدِهِ مِنْ وَرَائي. [راجع: ١١٧]

in the *Ṣalāt* (prayer) but he caught hold of me by the hand or by the shoulder (arm) till he made me stand on his right and beckoned with his hand (for me) to go from behind (him). *(Al-Kashmahinī-Fatḥ Al-Bārī).*

(٨٠) بابٌ: إذَا كانَ بَينَ الإمامِ وَبَينَ القَوْمِ حائِطٌ أوْ سُترَةٌ،

(80) CHAPTER. If there is a wall or a *Sutra* between the *Imām* and followers.

وقالَ الحَسنُ: لا بَأسَ أنْ تُصَلِّيَ وَبَيْنَكَ وَبَيْنَهُ نَهْرٌ. وقالَ أبو مِجْلَزٍ: يَأتَمُّ بالإمامِ وَإنْ كانَ بَيْنَهُما طَرِيقٌ أوْ جِدَارٌ إذَا سَمِعَ تَكْبِيرَ الإمامِ.

Al-Ḥasan said, "There is no harm in offering *Ṣalāt* (prayer) if there is a river between you and the *Imām*." Abū Mijlaz said, "One can follow the *Imām* even if there is a road or a wall between the *Imām* and followers provided the *Takbīr (Allāhu Akbar)* is audible."

٧٢٩ - حدَّثَني مُحَمَّدٌ قالَ: أخْبَرَنا عَبْدَةُ عَنْ يَحْيَى بْنِ سَعيدٍ الأنْصارِيِّ، عَنْ عَمْرَةَ، عَنْ عائِشَةَ قالَتْ: كانَ رَسُولُ اللهِ ﷺ يُصَلِّي مِنَ اللَّيْلِ في حُجْرَتِهِ وَجِدارُ الحُجْرَةِ قَصِيرٌ، فَرَأى النَّاسُ شَخْصَ النَّبيِّ ﷺ فَقامَ نَاسٌ يُصَلُّونَ بِصلاتِهِ، فَأصْبَحُوا فَتَحَدَّثُوا بِذٰلِكَ، فَقامَ لَيْلَةَ الثَّانِيَةِ فَقامَ مَعَهُ نَاسٌ يُصلُّونَ بِصَلاتِهِ، صَنَعُوا ذلكَ لَيْلَتَينِ أوْ ثَلاثاً حتَّى إذَا كانَ بَعْدَ ذلكَ جَلَسَ رَسُولُ اللهِ ﷺ فَلَمْ يَخْرُجْ، فَلَمَّا أصْبَحَ ذَكَرَ ذلكَ النَّاسُ فَقالَ: «إنِّي خَشِيتُ أنْ تُكْتَبَ عَلَيْكُمْ صَلاةُ اللَّيْلِ». [انظر: ٧٣٠، ٩٢٤، ١١٢٩، ٢٠١١، ٢٠١٢، ٥٨٦١]

729. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Allāh's Messenger ﷺ used to offer *Ṣalāt* (prayer) in his room at night. As the wall of the room was short (low), the people saw him and some of them stood up to follow him in the *Ṣalāt* (prayer). In the morning they spread the news. The following night the Prophet ﷺ stood for the *Ṣalāt* (prayer) and the people followed him. This went on for two or three nights. Thereupon Allāh's Messenger ﷺ did not stand for the *Ṣalāt* (prayer) the following night, and did not come out. In the morning, the people asked him about it. He ﷺ replied, that he was afraid that the night prayer might become compulsory.

(81) CHAPTER. The night prayer.

730. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The Prophet ﷺ had a mat which he used to spread during the day and use as a curtain at night. So a number of people gathered at night facing it and offered *Ṣalāt* (prayer) behind him.

731. Narrated Zaid bin Thābit رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ made a small room in the month of Ramaḍān (Sa'īd said, "I think that Zaid bin Thābit said that it was made of a mat,") and he offered *Ṣalāt* (prayer) there for a few nights, and so some of his Companions offered prayers behind him. When he came to know about it, he kept on sitting. In the morning, he went out to them and said, "I have seen and understood what you did. O people, you should offer *Ṣalāt* (prayer) in your houses, for the best *Ṣalāt* (prayer) of a person is that which he offers in his house except the compulsory congregational *Ṣalāt* (prayer)."

[Chapters about the characteristics of the *Ṣalat* (prayer)].

(٨١) بابُ صَلاةِ اللَّيْلِ

٧٣٠ - **حدَّثَنا** إبراهيمُ بنُ المُنْذِرِ قالَ: حدَّثَنا ابنُ أبي الْفُدَيْكِ قالَ: حدَّثَنا ابنُ أبي ذِئْبٍ، عَنِ المَقْبُرِيِّ، عَنْ أبي سَلَمَةَ بنِ عَبْدِ الرَّحْمٰنِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها: أنَّ النَّبِيَّ ﷺ كانَ لهُ حَصِيرٌ يَبْسُطُهُ بالنَّهارِ ويحْتَجِرُهُ باللَّيْلِ، فَثابَ إلَيْهِ ناسٌ فَصَلَّوْا وَرَاءَهُ. [راجع: ٧٢٩]

٧٣١ - **حدَّثَنا** عَبْدُ الأعْلَى بنُ حَمَّادٍ قالَ: حدَّثَنا وُهَيْبٌ قالَ: حدَّثَنا مُوسَى ابنُ عُقْبَةَ عَنْ سالِمٍ أبي النَّضْرِ، عَنْ بُسْرِ ابنِ سعيدٍ، عَنْ زيدِ بنِ ثابتٍ: أنَّ رَسُولَ اللهِ ﷺ اتَّخَذَ حُجْرَةً - قالَ: حَسِبْتُ أنَّهُ قالَ: مِنْ حَصِيرٍ - في رَمَضانَ فَصَلَّى فِيها لَيالِيَ، فَصَلَّى بِصَلاتِهِ ناسٌ مِنْ أصْحابِهِ، فَلَمَّا عَلِمَ بِهِمْ جَعَلَ يَقْعُدُ، فَخَرَجَ إلَيْهِمْ فَقالَ: «قَدْ عَرَفْتُ الَّذِي رَأيتُ مِنْ صَنِيعِكُمْ، فَصَلُّوا أيُّها النَّاسُ في بُيُوتِكُمْ، فإنَّ أفْضَلَ الصَّلاةِ صلاةُ المَرْءِ في بَيْتِهِ، إلَّا المَكْتُوبَةَ». قالَ عَفَّانُ: حدَّثَنا وُهَيْبٌ: حدَّثَنا مُوسَى: سَمِعْتُ أبا النَّضْرِ، عَنْ بُسْرٍ، عَنْ زَيْدٍ، عَنِ النَّبِيِّ ﷺ. [انظر: ٦١١٣، ٧٢٩٠]

[أبواب صفة الصلاة]

(82) CHAPTER. The necessity of saying the *Takbīr*, i.e., *Allahū Akbar* (Allāh is the Most Great) and the commencement of *Aṣ-Ṣalat* (the prayer).

(٨٢) **بابُ** إيجابِ التَّكْبِيرِ وَافْتِتاحِ الصَّلاةِ

732. Narrated Anas bin Mālik Al-Anṣārī رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ rode a horse and fell down and the right side of his body was injured. On that day he offered one of the *Ṣalāt* (prayers) sitting and we also offered *Ṣalāt* behind him sitting. When the Prophet ﷺ finished the *Ṣalāt* with *Taslīm*, he said, "The *Imām* is to be followed[1] and if he offers *Ṣalāt* standing then pray standing, and bow when he bows, and raise your heads when he raises his head; prostrate when he prostrates; and if he says *'Sami' Allāhu liman ḥamida'*, you should say *'Rabbanā wa lakal ḥamd.'* "

٧٣٢ - **حدَّثَنا** أبُو اليَمانِ قالَ: أخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قالَ: أخْبَرَني أنَسُ ابنُ مالِكٍ الأنْصارِيُّ: أنَّ رَسُولَ اللهِ ﷺ رَكِبَ فَرَساً فَجُحِشَ شِقُّهُ الأيمَنُ. قالَ أنَسٌ رَضِيَ اللهُ عَنْهُ: فَصَلَّى لنا يَوْمَئِذٍ صَلاةً مِنَ الصَّلَواتِ وَهُوَ قاعِدٌ، فَصَلَّيْنا وَرَاءَهُ قُعُوداً. ثُمَّ قالَ لَمَّا سَلَّمَ: «إنَّما جُعِلَ الإمامُ لِيُؤْتَمَّ بِهِ فإذَا صَلَّى قائِماً فَصَلُّوا قِياماً وَإذَا رَكَعَ فارْكَعُوا، وَإذَا رَفَعَ فارْفَعُوا، وَإذَا سَجَدَ فاسْجُدُوا. وَإذَا قالَ: سَمِعَ اللهُ لِمَنْ حَمِدَهُ، فَقُولُوا: رَبَّنا وَلَكَ الحَمْدُ». [راجع: ٣٧٨]

733. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ fell from a horse and got injured, so he led the *Ṣalāt* (prayer) sitting and we also offered *Ṣalāt* sitting. When he completed the *Ṣalāt* he said, "The *Imām* is to be followed; if he says *Takbīr* then say *Takbīr*, bow if he bows; raise your heads when he raises his head, when he says, *'Sami' Allāhu liman ḥamida'*, say *'Rabbanā lakal ḥamd'*, and prostrate when he prostrates."[2]

٧٣٣ - **حدَّثَنا** قُتَيْبَةُ قالَ: حدَّثَنا لَيْثٌ، عَنِ ابنِ شِهابٍ، عَنْ أنَسِ بنِ مالِكٍ أنَّهُ قالَ: خَرَّ رَسُولُ اللهِ ﷺ عَنْ فَرَسٍ فَجُحِشَ فَصَلَّى لنا قاعِداً فصَلَّيْنا مَعَهُ قُعُوداً فَلَمَّا انْصَرَفَ فَقالَ: «إنَّما الإمامُ - أوْ إنَّما جُعِلَ الإمامُ - لِيُؤْتَمَّ بِهِ. فَإذَا كَبَّرَ فَكَبِّرُوا، وإذَا رَكَعَ فارْكَعُوا، وإذَا رَفَعَ فارْفَعُوا، وَإذَا قالَ: سَمِعَ اللهُ لِمَن حَمِدَهُ، فَقُولُوا:

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(1) (H.732) See *Aḥadīth* Nos.689 and 5658 for taking the verdict as being the last action of the Prophet. (The Prophet ﷺ, led the *Ṣalāt* (prayer) while sitting and the Muslims followed him while they were standing.

(2) (H.733) See the F.N. No.1.

رَبَّنا وَلَكَ الحَمْدُ، وَإِذَا سَجَدَ فاسْجُدُوا». [راجع: ٣٧٨]

٧٣٤ - حدَّثَنَا أَبُو اليَمانِ قالَ: أخْبَرَنا شُعَيْبٌ قالَ: حدَّثَني أبُو الزِّنادِ، عَنِ الأعرَجِ، عَنْ أبي هُرَيْرَةَ قالَ: قالَ النَّبيُّ ﷺ: «إنَّما جُعِلَ الإمامُ لِيُؤْتَمَّ بِهِ، فإذَا كَبَّرَ فَكَبِّرُوا، وَإِذَا رَكَعَ فارْكَعُوا، وَإِذَا قالَ: سَمِعَ اللهُ لِمَنْ حَمِدَهُ فَقُولُوا: رَبَّنا وَلَكَ الحَمْدُ، وَإِذَا سَجَدَ فاسْجُدُوا، وَإِذَا صَلَّى جالساً فَصَلُّوا جلوساً أجمَعُونَ». [راجع: ٧٢٢]

734. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The *Imām* is to be followed. Say the *Takbīr* when he says it; bow if he bows; if he says *'Sami' Allāhu liman ḥamida'*, say *'Rabbanā wa lakal-ḥamd'*, prostrate if he prostrates and pray sitting altogether if he offers the *Ṣalāt* sitting." (See the footnote of *Ḥadīth* No. 732)

(٨٣) بابُ رَفْعِ اليَدَيْنِ في التَّكْبِيرَةِ الأُولى مَعَ الافْتِتاحِ سَوَاءً

(83) CHAPTER. To raise both hands on saying the first *Takbīr* simultaneously with opening the *Ṣalāt* (prayer).

٧٣٥ - حدَّثَنَا عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالكٍ، عَنِ ابنِ شِهابٍ، عَنْ سالِمِ ابنِ عَبْدِ اللهِ، عَنْ أبِيهِ: أنَّ رَسُولَ اللهِ ﷺ كانَ يَرْفَعُ يَدَيْهِ حَذْوَ مَنْكِبَيْهِ إذَا افْتَتَحَ الصَّلاةَ، وَإِذَا كَبَّرَ لِلرُّكُوعِ، وإذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ رَفَعَهُما كَذلكَ أيْضاً، وقالَ: «سَمِعَ اللهُ لِمَنْ حَمِدَهُ، رَبَّنا ولَكَ الحمْدُ»، وكانَ لا يَفْعَلُ ذٰلِكَ في السُّجُودِ. [انظر: ٧٣٦، ٧٣٨، ٧٣٩]

735. Narrated Sālim bin 'Abdullāh: My father said, "Allāh's Messenger ﷺ used to raise both his hands up to the level of his shoulders when opening *Aṣ-Ṣalāt* (the prayer); and on saying the *Takbīr* for bowing. And on raising up his head from bowing he used to do the same and then say *'Sami' Allāhu liman ḥamida, Rabbanā wa lakal-ḥamd.'* And he did not do that (i.e., raising his hands) in prostrations."

(٨٤) بابُ رَفْعِ اليَدَيْنِ إذَا كَبَّرَ وإذَا رَكَعَ وَإِذَا رَفَعَ

(84) CHAPTER. To raise both hands while saying *Takbīr* [on opening *Aṣ-Ṣalāt* (the prayer)], and while bowing and on raising up the head (after bowing).

٧٣٦ - حدَّثَنَا مُحَمَّدُ بنُ مُقاتِلٍ

736. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: I saw that whenever Allāh's

Messenger ﷺ stood for the *Salāt* (prayer), he used to raise both his hands up to the shoulders, and used to do the same on saying the *Takbīr* for bowing and on raising up his head from it and used to say '*Sami' Allāhu liman hamida*.' But he did not do that (i.e., raising his hands) in prostrations.

قَالَ: أَخْبَرَنَا عَبْدُ اللهِ قَالَ: أَخْبَرَنَا يُونُسُ عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللهِ، عَنْ أَبِيهِ أَنَّهُ قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ إِذَا قَامَ فِي الصَّلاةِ رَفَعَ يَدَيْهِ حَتَّى تَكُونَا حَذْوَ مَنْكِبَيْهِ، وَكَانَ يَفْعَلُ ذٰلِكَ حِينَ يُكَبِّرُ لِلرُّكُوعِ، وَيَفْعَلُ ذٰلِكَ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ، وَيَقُولُ: «سَمِعَ اللهُ لِمَنْ حَمِدَهُ». وَلَا يَفْعَلُ ذٰلِكَ فِي السُّجُودِ.

[راجع: ٧٣٥]

737. Narrated Abū Qilāba: I saw Mālik bin Huwairith رضي الله عنه saying *Takbīr* and raising both his hands [on starting *Aṣ-Ṣalāt* (the prayer)] and raising his hands on bowing and also on raising up his head after bowing. Mālik bin Huwairith said, "Allāh's Messenger ﷺ did the same."

٧٣٧ - **حَدَّثَنَا** إِسْحَاقُ الْوَاسِطِيُّ قَالَ: حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللهِ، عَنْ خَالِدٍ، عَنْ أَبِي قِلَابَةَ: أَنَّهُ رَأَى مَالِكَ بْنَ الْحُوَيْرِثِ إِذَا صَلَّى كَبَّرَ وَرَفَعَ يَدَيْهِ، وَإِذَا أَرَادَ أَنْ يَرْكَعَ رَفَعَ يَدَيْهِ وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ رَفَعَ يَدَيْهِ، وَحَدَّثَ أَنَّ رَسُولَ اللهِ ﷺ صَنَعَ هٰكَذَا.

(85) CHAPTER. To what level should one raise one's hands?

(٨٥) **بَابٌ: إِلَى أَيْنَ يَرْفَعُ يَدَيْهِ؟**

In the presence of his companions Abū Humaid said: "The Prophet ﷺ raised his hands up to his shoulders."

وَقَالَ أَبُو حُمَيْدٍ فِي أَصْحَابِهِ: رَفَعَ النَّبِيُّ ﷺ حَذْوَ مَنْكِبَيْهِ».

738. Narrated 'Abdullāh bin 'Umar رضي الله عنهما: I saw Allāh's Messenger ﷺ opening *Aṣ-Ṣalāt* (the prayer) with the *Takbīr* and raising his hands to the level of his shoulders at the time of saying the *Takbīr*, and on saying the *Takbīr* for bowing he did the same; and when he said '*Sami' Allāhu liman hamida*', he did the same and then said, *Rabbanā wa lakal-hamd.* But he did not do

٧٣٨ - **حَدَّثَنَا** أَبُو الْيَمَانِ قَالَ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ: أَخْبَرَنَا سَالِمُ ابْنُ عَبْدِ اللهِ أَنَّ عَبْدَ اللهِ بْنَ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: رَأَيْتُ النَّبِيَّ ﷺ افْتَتَحَ التَّكْبِيرَ فِي الصَّلَاةِ فَرَفَعَ يَدَيْهِ حِينَ يُكَبِّرُ حَتَّى يَجْعَلَهُمَا

حَذْوَ مَنْكِبَيْهِ، وَإِذَا كَبَّرَ لِلرُّكُوعِ فَعَلَ مِثْلَهُ، وَإِذَا قالَ: «سَمِعَ اللهُ لِمَنْ حَمِدَهُ»، فَعَلَ مِثْلَه، وقالَ: «رَبَّنا ولكَ الحَمْدُ»، وَلا يَفْعَلُ ذٰلكَ حِينَ يَسْجُدُ وَلا حِينَ يَرْفَعُ رَأسَهُ مِنَ السُّجُودِ. [راجع: ٧٣٥]

the same on prostrating and on raising up the head from it.

(٨٦) بابُ رَفعِ اليَدَيْنِ إذَا قامَ مِنَ الرَّكْعَتَين

(86) CHAPTER. To raise one's hands after finishing the second *Rak'ā* (on standing for the third *Rak'ā*).

٧٣٩ - حدَّثَنا عَيَّاشٌ قالَ: حدَّثَنا عَبْدُ الأعْلى قالَ: حدَّثَنا عُبَيْدُ اللهِ، عَنْ نافعٍ، أنَّ ابنَ عُمَرَ رضي الله عنهما كانَ إذَا دَخَلَ في الصَّلاةِ كَبَّرَ وَرَفَعَ يَدَيْهِ، وَإِذَا رَكَعَ رَفَعَ يَدَيْهِ، وَإِذَا قالَ: سَمِعَ اللهُ لِمَنْ حَمِدَهُ، رَفَعَ يَدَيْهِ، وَإِذَا قامَ مِنَ الرَّكْعَتَينِ رَفَعَ يَدَيْهِ، وَرَفَعَ ذٰلِكَ ابنُ عُمَرَ إلى النَّبيِّ ﷺ. وَرَوَاهُ حَمَّادُ بنُ سَلَمَةَ، عَنْ أيُّوبَ، عَنْ نافعٍ، عَنِ ابنِ عُمَرَ عَنِ النَّبيِّ ﷺ. وَرَوَاهُ ابنُ طَهْمانَ، عَنْ أيُّوبَ وَمُوسَى بنِ عُقْبَةَ مُخْتَصَراً. [راجع: ٧٣٥]

739. Narrated Nāfi': Whenever Ibn 'Umar رَضِيَ اللهُ عَنْهُما started *Aṣ-Ṣalāt* (the prayer) with *Takbīr*, he used to raise his hands, whenever he bowed, he used to raise his hands (before bowing) and also used to raise his hands on saying '*Sami' Allāhu liman ḥamida*', and he used to do the same on rising from the second *Rak'ā* (for the third *Rak'ā*). Ibn 'Umar said: "The Prophet ﷺ used to do the same."

(٨٧) بابُ وَضْعِ اليُمنى عَلى اليُسْرَى في الصَّلاةِ

(87) CHAPTER. To place the right hand on the left [in *Aṣ-Ṣalāt* (the prayers)].

٧٤٠ - حدَّثَنا عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنْ أبي حازِمٍ، عَنْ سَهْلِ بنِ سَعْدٍ قالَ: كانَ النَّاسُ يُؤْمَرُونَ أنْ يَضَعَ الرَّجُلُ يَدَهُ اليُمْنى عَلى ذِراعِهِ اليُسْرَى في الصَّلاةِ، قالَ

740. Narrated Sahl bin Sa'd رَضِيَ اللهُ عَنْهُ: The people were ordered to place the right hand on the left forearm in *Aṣ-Ṣalāt* (the prayer). Abū Ḥāzim said, "I knew that the order was from the Prophet ﷺ."

أَبُو حازِمٍ: لا أعْلَمُهُ إلَّا يَنْمِي ذلكَ إلَى النَّبِيِّ ﷺ. وقالَ إسمَاعِيلُ: يُنْمَى ذلكَ، وَلَمْ يَقُلْ: يَنْمِي.

(٨٨) بابُ الخُشُوعِ في الصَّلاةِ

(88) CHAPTER. Submissiveness in *Aṣ-Ṣalāt* (the prayer).

٧٤١ - حدَّثَنا إسمَاعِيلُ قالَ: حدَّثَني مالكٌ، عَنْ أبي الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ أنَّ رَسُولَ اللهِ ﷺ قالَ: «هَلْ تَرَوْنَ قِبْلَتِي هاهُنا؟ وَاللهِ لا يَخْفى عَلَيَّ رُكُوعُكُمْ وَلا خُشُوعُكُمْ، وإنِّي لأرَاكُمْ مِنْ وَرَاءِ ظَهْرِي». [راجع: ٤١٨]

741. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "You see me facing the *Qiblah*; but, by Allāh, nothing is hidden from me regarding your bowings and submissiveness; and I see you from behind my back".

٧٤٢ - حَدَّثَنا مُحَمَّد بنُ بَشَّارٍ قالَ: حَدَّثَنا غُنْدَرٌ قالَ: حَدَّثَنا شُعْبَةُ قَالَ: سَمِعْتُ قَتادَةَ، عَنْ أَنَسِ بنِ مَالكٍ عَنِ النَّبِيِّ ﷺ قَالَ: «أَقِيمُوا الرُّكُوعَ وَالسُّجُودَ، فَواللهِ إنِّي لأرَاكُمْ مِنْ بَعْدِي - وَرُبَّما قَالَ: مِنْ بَعْدَ ظَهْرِي - إذَا رَكَعْتُمْ وَإذا سَجَدْتُمْ». [راجع: ٤١٩]

742. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Perform the bowing and the prostrations properly in a correct and perfect way. By Allāh, I see you from behind me (or from behind my back) when you bow or prostrate."

(٨٩) بابُ ما يَقُولُ بَعْدَ التَّكْبِيرِ

(89) CHAPTER. What to say after the *Takbīr*.

٧٤٣ - حدَّثَنا حَفْصُ بنُ عُمَرَ قالَ: حدَّثَنا شُعْبَةُ، عَنْ قَتادَةَ، عَنْ أنَسٍ: أنَّ النَّبِيَّ ﷺ وأبا بَكْرٍ وَعُمَرَ كانُوا يَفْتَتِحُونَ الصَّلاةَ بـ: ﴿ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ﴾.

743. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ, Abū Bakr and 'Umar رَضِيَ اللهُ عَنْهُما used to start *Aṣ-Ṣalāt* (the prayer) with "*Al-ḥamdu lillāhi Rabbil-'ālamīn* (All praises and thanks be to Allāh the Lord of the *'Ālamīn* (mankind, jinn and all that exists)."

٧٤٤ - حدَّثَنا مُوسَى بنُ

744. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ used to keep silent

between the *Takbīr* and the recitation of the Qur'ān (*Surat Al-Fātiha*) and that interval of silence used to be a short one. I said to the Prophet ﷺ, "May my parents be sacrificed for you! What do you say in the pause between *Takbīr* and recitation?" The Prophet ﷺ said, "I say, *'Allāhumma, bā'id baini wa baina khaṭāyāya kamā bā'adta bainal-mashriqi wal-maghrib. Allāhumma, naqqinī min khaṭāyāya kamā yunaqqa-athth-thawbul-abyaḍu minad-danas. Allāhumma, aghsil khaṭāyāya bil mā'i wa th-thalji wal barad* [O Allāh! Set me apart from my sins (faults) as the east and west are set apart from each other and clean me from sins as a white garment is cleaned of dirt (after thorough washing). O Allāh! Wash off my sins with water, snow and hail.]"

إسمَاعِيلَ قالَ: حدَّثَنا عَبْدُ الوَاحِدِ بنُ زِيادٍ قالَ: حدَّثَنا عُمَارَةُ بنُ القَعْقاعِ قالَ: حَدَّثَنا أَبُو زُرْعَةَ قال: حدَّثَنا أَبُو هُرَيْرَةَ قالَ: كانَ رَسُولُ اللهِ ﷺ يَسْكُتُ بَينَ التَّكْبِيرِ وَبَينَ القِرَاءَةِ إسْكاتَةً، قالَ: أحْسِبُهُ قالَ: هُنَيَّةً. فقُلْتُ: بِأبي وَأُمّي يا رَسُولَ اللهِ، إسْكاتُكَ بَينَ التَّكْبِيرِ وَبَيْنَ القِرَاءَةِ ما تَقُولُ؟ قالَ: «أقُولُ: اللَّهُمَّ باعِدْ بَيني وَبَيْنَ خَطايَايَ كَما باعَدْتَ بَينَ المَشْرِقِ وَالمَغْرِبِ، اللَّهُمَّ نَقِّني مِنَ الخَطايا كما يُنَقَّى الثَّوْبُ الأَبْيَضُ مِنَ الدَّنَسِ، اللَّهُمَّ اغْسِلْ خَطايايَ بالماءِ والثَّلْجِ وَالبَرَدِ».

(90) CHAPTER.

(٩٠) بابٌ:

745. Narrated Asmā' bint Abī Bakr رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ once offered the eclipse *Ṣalāt* (prayer). He stood for a long time and then did a prolonged bowing. He stood up straight again and kept on standing for a long time, then bowed a long bowing and then stood up straight, and then prostrated a prolonged prostration and then lifted his head and prostrated a prolonged prostration. And then he stood up for a long time, and then did a prolonged bowing and then stood up straight again, and kept on standing for a long time. Then he bowed a long bowing and then stood up straight and then prostrated a prolonged prostration and then lifted his head and went for a prolonged prostration. On completion of the *Ṣalāt*, he said, "Paradise became so near to me that if I had dared, I would have plucked one of its bunches for you, and Hell became so near to

٧٤٥ - **حدَّثَنا** ابنُ أَبي مَرْيَمَ قالَ: أخبرَنا نافِعُ بنُ عُمَرَ قالَ: حدَّثَني ابنُ أبي مُلَيْكَةَ، عَنْ أسماءَ بِنْتِ أبي بَكْرٍ: أنَّ النَّبِيَّ ﷺ صَلَّى صَلاةَ الكُسُوفِ فقامَ فَأطالَ القِيامَ، ثُمَّ رَكَعَ فَأطالَ الرُّكُوعَ، ثُمَّ قامَ فأطالَ القِيامَ، ثُمَّ رَكَعَ فَأطالَ الرُّكُوعَ، ثُمَّ رَفَعَ ثُمَّ سَجَدَ فَأطالَ السُّجودَ، ثُمَّ رَفَعَ ثُمَّ سَجَدَ فَأطالَ السُّجُودَ، ثُمَّ قامَ فَأطالَ القِيامَ ثُمَّ رَكَعَ فَأطالَ الرُّكُوعَ، ثُمَّ رَفَعَ فأطالَ القِيامَ، ثُمَّ رَكَعَ فَأطالَ الرُّكُوعَ، ثُمَّ رَفَعَ فَسَجَدَ فَأطالَ السُّجُودَ، ثُمَّ رَفَعَ،

me that I said, 'O my Lord, will I be among those people?' Then suddenly I saw a woman; and a cat was lacerating her with its claws. On enquiring, it was said that the woman had imprisoned the cat till it died of starvation, and she neither fed it nor freed it so that it could feed itself from the insects, vermin and creatures of earth." [See *Hadīth* No.3318, Vol.4]

ثُمَّ سَجَدَ فَأطَالَ السُّجُودَ ثُمَّ انْصَرَفَ فَقالَ: «قَدْ دَنَتْ مِنِّي الجَنَّةُ حتَّى لَوِ اجْتَرأْتُ عَلَيْها لجِئْتُكُمْ بِقِطافٍ مِنْ قِطافِها، وَدَنَتْ مِنِّي النَّارُ حتَّى قُلْتُ: أيْ رَبِّ أو أنا مَعَهُمْ؟ فإذَا امْرَأةٌ - حَسِبْتُ أنَّهُ قالَ: تَخْدِشُها هِرَّةٌ - قُلْتُ: ما شأنُ هذِهِ؟ قالُوا: حَبَسَتْها حتَّى ماتَتْ جُوعاً، لا هِيَ أطْعَمَتْها ولا أرسَلَتْها تَأكُلُ». قالَ نافِعٌ: حَسِبْتُ أنَّهُ قالَ: «تَأكُلُ مِنْ خَشِيشِ أوْ خَشاشِ الأرْضِ». [انظر: ٢٣٦٤، ٣٣١٨]

(91) CHAPTER. To cast a look at the *Imām* during *Aṣ-Ṣalāt* (the prayer).

(٩١) بابُ رَفْعِ البَصَرِ إلى الإمامِ في الصَّلاةِ،

'Āishah رَضِيَ اللهُ عَنْها said: The Prophet ﷺ was narrating about the *Salāt* (prayer) of eclipse and said, "I saw Hell, and one of its sides was destroying the other. (And that was) when you saw me retreating (during the *Ṣalāt*)."

وقَالَتْ عائِشَةُ: قالَ النَّبِيُّ ﷺ في صَلاةِ الكُسُوفِ: «رَأيْتُ جَهَنَّمَ يَحْطِمُ بَعْضُها بَعْضاً حِينَ رَأيْتُمُونِي تَأخَّرْتُ».

746. Narrated Abū Ma'mar: We asked Khabbāb رَضِيَ اللهُ عَنْهُ whether Allāh's Messenger ﷺ used to recite (the Qur'ān) in the *Ẓuhr* and the *'Aṣr* prayers. He replied in the affirmative. We said, "How did you come to know about it?" He said, "By the movement of his beard."

٧٤٦ - **حدَّثَنا** مُوسَى قالَ: حدَّثَنا عَبْدُ الوَاحِدِ قالَ: حدَّثَنا الأعْمَشُ، عَنْ عُمَارَةَ ابنِ عُمَيرٍ، عَنْ أبي مَعْمَرٍ قالَ: قُلْنا لِخَبَّابٍ: أكانَ رَسُولُ اللهِ ﷺ يَقْرَأُ في الظُّهْرِ وَالعَصْرِ؟ قالَ: نَعَمْ. فَقُلْنا: بِمَ كُنْتُم تَعْرِفُونَ ذَاكَ؟ قالَ: باضْطِرَابِ لِحْيَتِهِ. [انظر: ٧٦٠، ٧٦١، ٧٧٧]

747. Narated Al-Barā' (And Al-Barā' رَضِيَ اللهُ عَنْهُ was not a liar): Whenever we offered *Salāt* (prayer) with the Prophet ﷺ and he

٧٤٧ - **حدَّثَنا** حَجَّاجٌ قَالَ: حدَّثَنا شُعْبَةُ قالَ: أنْبأنا أبُو إسْحاقَ

raised up his head from the bowing, we used to remain standing till we saw him prostrating.

قالَ: سَمِعْتُ عَبْدَ اللهِ ابنَ يَزِيدَ يَخْطُبُ قالَ: حدَّثَنا البَراءُ، وهُوَ غَيرُ كَذُوبٍ، أنَّهُمْ كانُوا إذا صَلَّوْا مَعَ النَّبيِّ ﷺ فَرَفَعَ رَأسَهُ مِنَ الرُّكُوعِ قامُوا قِياماً حتَّى يَرَوْهُ قَدْ سَجَدَ.

[راجع: ٦٩٠]

748. Narrated 'Abdullāh bin 'Abbās رَضِيَ اللهُ عَنْهُما: Once solar eclipse occurred during the lifetime of Allāh's Messenger ﷺ. He offered the eclipse *Salāt* (prayer). His Companions asked, "O Allāh's Messenger! We saw you trying to take something while standing at your place and then we saw you retreating." The Prophet ﷺ said, "I was shown Paradise and wanted to have a bunch of fruit from it. Had I taken it, you would have eaten from it as long as the world remains."

٧٤٨ - **حدَّثَنا** إسمَاعِيلُ قالَ: حدَّثَني مالكٌ، عَنْ زَيْدِ بنِ أسْلَمَ، عَنْ عَطاءِ بنِ يَسارٍ، عَنْ عَبْدِ اللهِ بنِ عَبَّاسٍ قالَ: خَسَفَتِ الشَّمْسُ عَلى عَهْدِ النَّبيِّ فَصَلَّى فَقالُوا: يا رَسُولَ اللهِ، رَأيْناكَ تَناوَلُ شَيْئاً في مَقامِكَ ثُمَّ رَأيْناكَ تَكَعْكَعْتَ. فَقالَ: «إنِّي أُرِيتُ الجَنَّةَ فَتَناوَلْتُ مِنْها عُنْقُوداً وَلَوْ أخَذْتُهُ لأَكَلْتُمْ مِنْهُ ما بَقِيَتِ الدُّنْيا».

749. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ led us and offered *Salāt* (prayer). Then he ﷺ went up the pulpit and beckoned with both hands towards the *Qiblah* of the mosque and said, "When I started leading you in *Salāt*, I saw Paradise and Hell displayed on the wall of the mosque (facing the *Qiblah*.) I never saw such a good and bad thing as I saw today." He repeated the last statement thrice.

٧٤٩ - **حدَّثَنا** مُحَمَّدُ بنُ سِنانٍ قالَ: حدَّثَنا فُلَيْحٌ قالَ: حدَّثَنا هِلالُ بنُ عَلِيٍّ، عَنْ أنَسِ بنِ مالكٍ قالَ: صَلَّى لَنا النَّبيُّ ﷺ ثُمَّ رَقِيَ المِنْبَرَ فَأشارَ بِيَدَيْهِ قِبَلَ قِبْلَةِ المَسْجِدِ. ثُمَّ قالَ: «لَقَدْ رَأيْتُ الآنَ مُنْذُ صَلَّيْتُ لَكُمُ الجَنَّةَ وَالنَّارَ مُمَثَّلَتَينِ في قِبْلَةِ هذَا الجِدَارِ، فَلَمْ أرَ كاليَوْمِ في الخَيرِ وَالشَّرِّ»، ثَلاثاً. [راجع: ٩٣]

(92) CHAPTER. Looking towards the sky during *Aṣ-Ṣalāt* (the prayer).

(٩٢) **بابُ** رَفْعِ البَصَرِ إلى السَّماءِ في الصَّلاةِ

750. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "What is wrong with those people who look towards the sky during

٧٥٠ - **حدَّثَنا** عَلِيُّ بنُ عَبْدِ اللهِ قالَ: أخْبَرَنا يَحْيَى بنُ سَعِيدٍ قالَ:

Ṣalāt (prayer)?" His tone grew stern while delivering this speech and he said, "They should stop (looking towards the sky during the *Ṣalāt*); otherwise their eyes (or eyesight) would be snatched away."

حدَّثنا ابنُ أبي عَرُوبَةَ قالَ: حدَّثنا قَتادَةُ أنَّ أنَسَ بنَ مالكٍ حدَّثَه قالَ: قالَ رَسُولُ اللهِ ﷺ: «ما بالُ أقْوامٍ يَرْفَعُونَ أبْصارَهُمْ إلى السَّماءِ في صَلاتِهِمْ؟» فاشْتَدَّ قَوْلُهُ في ذلكَ حتَّى قالَ: «لَيَنْتَهِنَّ عَنْ ذلكَ أوْ لَتُخْطَفَنَّ أبْصارُهُمْ».

(93) CHAPTER. To look hither and thither in *Aṣ-Ṣalāt* (the prayer).

(٩٣) بابُ الالْتِفاتِ في الصَّلاةِ

751. Narrated 'Āishah رَضِيَ اللهُ عَنْها: I asked Allāh's Messenger ﷺ about looking hither and thither in *Aṣ-Ṣalāt* (the prayer). He replied, "It is a way of stealing by which Satan takes away (a portion) from the *Ṣalāt* (prayer) of a person."

٧٥١ - **حدَّثنا** مُسَدَّدٌ قالَ: حدَّثنا أبُو الأحْوَصِ قالَ: حدَّثنا أشْعَثُ بنُ سُلَيْمٍ، عَنْ أبيهِ، عَنْ مَسْرُوقٍ، عَنْ عائِشَةَ قالَتْ: سَألْتُ رَسُولَ اللهِ ﷺ عَنِ الالْتِفاتِ في الصَّلاةِ. فَقالَ: «هُوَ اخْتِلاسٌ يَخْتَلِسُ الشَّيْطانُ مِنْ صَلاةِ العَبْدِ». [انظر: ٣٢٩١]

752. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Once the Prophet ﷺ offered *Ṣalāt* (prayer) while wearing a *Khamīṣa* (a woollen square blanket) with marks on it. Then he ﷺ said, "The marks on this (*Khamīṣa*) have diverted my attention, take it to Abū Jahm and bring an *Inbijāniya* (a plain sheet) (from him.)"

(See *Hadīth* No.5817. Vol.7).

٧٥٢ - **حدَّثنا** قُتَيْبَةُ قالَ: حدَّثنا سُفْيانُ، عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ، عَنْ عائِشَةَ: أنَّ النَّبيَّ ﷺ صَلَّى في خَمِيصَةٍ لَها أعْلامٌ فَقالَ: «شَغَلَتْني أعْلامُ هذِهِ، اذْهَبُوا بِها إلى أبي جَهْمٍ وأْتُوني بأنْبِجانِيَّةٍ». [راجع: ٣٧٣]

(94) CHAPTER. Is it permissible for one to look around in *Salāt* (prayer) if something happens to one? Or can one look at something like expectoration in the direction of the *Qiblah*?

(٩٤) بابٌ: هَلْ يَلْتَفِتُ لأمْرٍ يَنْزِلُ بِهِ؟ أوْ يَرَى شَيْئاً أوْ بُصاقاً في القِبْلَةِ؟

Sahl said: "Abū Bakr رَضِيَ اللهُ عَنْهُ turned and saw the Prophet ﷺ [during the *Salāt* (prayer)]."

وقالَ سَهْلٌ: التَفَتَ أبُو بَكْرٍ رَضِيَ اللهُ عَنْهُ فَرَأى النَّبيَّ ﷺ.

753. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ saw expectoration in the

٧٥٣ - **حدَّثنا** قُتَيْبَةُ بنُ سَعِيدٍ

direction of the *Qiblah* of the mosque while he was leading *Aṣ-Ṣalāt* (the prayer), and scratched it off. After finishing the *Ṣalāt* (prayer), he said, "Whenever any of you is in *Ṣalāt* (prayer) he should know that Allāh is in front of him. So none should spit in front of him during the *Ṣalāt* (prayer)."

قالَ: حدَّثَنا لَيْثٌ، عَنْ نافعٍ، عَنِ ابنِ عُمَرَ أَنَّهُ قَالَ: «رَأى النَّبِيُّ ﷺ نُخامَةً في قِبْلَةِ المَسْجِدِ وهُوَ يُصَلِّي بَيْنَ يَدَيِ النَّاسِ فَحَتَّها. ثُمَّ قالَ حِينَ انْصَرَفَ: «إنَّ أَحَدَكُمْ إذَا كانَ في الصَّلاةِ فإنَّ اللهَ قِبَلَ وَجْهِهِ فَلا يَتَنَخَّمَنَّ أحَدٌ قِبَلَ وَجْهِهِ في الصَّلاةِ». رَوَاهُ مُوسَى بنُ عُقْبَةَ وَابنُ أبي رَوَّادٍ عَنْ نافعٍ.

[راجع: ٤٠٦]

754. Narrated Anas رَضِيَ اللهُ عَنْهُ: While the Muslims were offering the *Fajr* prayer, Allāh's Messenger ﷺ suddenly appeared before them by lifting the curtain of the dwelling place of 'Āi<u>sh</u>ah, and looked towards the Muslims who were standing in rows. He smiled with pleasure. Abū Bakr رَضِيَ اللهُ عَنْهُ started retreating to join the row on the assumption that the Prophet ﷺ wanted to come out for *Aṣ-Ṣalat* (the prayer). The Muslims intended to leave *Aṣ-Ṣalat* (and were on the verge of being put to trial), but the Prophet ﷺ beckoned them to complete their *Ṣalāt* (prayers) and then he let the curtain fall. He died in the last hours of that day.

٧٥٤ - حدَّثنا يَحْيى بنُ بُكَيرٍ: حدَّثَنا اللَّيْثُ بنُ سَعْدٍ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ قالَ: أخْبرَني أنَسُ بنُ مَالِكٍ قالَ: بَينما المُسْلِمُونَ في صَلاةِ الفَجْرِ لَمْ يَفْجَأْهُمْ إلَّا رَسُولُ اللهِ ﷺ قَدْ كَشَفَ سِتْرَ حُجْرَةِ عائِشَةَ، فَنَظَرَ إلَيْهِمْ وَهُمْ صُفُوفٌ فَتَبَسَّمَ يَضْحَكُ، وَنَكَصَ أبُو بَكْرٍ رَضِيَ اللهُ عَنْهُ عَلى عَقِبَيْهِ لِيَصِلَ لَهُ الصَّفَّ، فَظَنَّ أنَّهُ يُرِيدُ الخُرُوجَ وَهَمَّ المُسْلِمُونَ أنْ يَفْتَتِنُوا في صَلاتِهِمْ، فأشارَ إلَيْهِمْ: أنْ أتِمُّوا صَلاتَكُمْ، وَأرْخَى السِّتْرَ وَتُوُفِّيَ مِنْ آخِرِ ذلكَ اليَوْمِ.

[راجع: ٦٨٠]

(95) CHAPTER. Recitation of the Qur'ān (*Sūrat Al-Fātiḥa*) is compulsory for the *Imām* and the followers, at home and on journey, in all *Aṣ-Ṣalāt* (the prayers) whether the recitation is done silently or aloud.

(٩٥) بابُ وُجُوبِ القِرَاءَةِ لِلإمامِ وَالمَأمُومِ في الصَّلَوَاتِ كُلِّها، في الحَضَرِ وَالسَّفَرِ، وما يُجْهَرُ فِيها وما يُخافَتُ

755. Narrated Jābir bin Samura: The people of Kūfa complained against Sa'd to

٧٥٥ - حدَّثنا مُوسَى قالَ: حدَّثَنا

أبُو عَوَانَةَ قالَ: حدَّثَنا عَبْدُ المَلِكِ بنُ عُمَيرٍ عَنْ جابِرِ بنِ سَمُرَةَ قالَ: شَكا أهلُ الكُوفَةِ سَعْداً إلى عُمَرَ رَضِيَ اللهُ عَنْهُ، فَعَزَلَهُ وَاسْتَعْمَلَ، عَلَيْهِم عَمَّاراً، فَشَكَوْا حتَّى ذَكَرُوا أنَّهُ لا يُحْسِنُ يُصَلِّي، فأرْسَلَ إلَيْهِ فَقالَ: يا أبا إسحاقَ، إنَّ هؤُلاءِ يَزْعُمُونَ أنَّكَ لا تُحْسِنُ تُصَلِّي. قالَ: أمَّا أنا وَاللهِ فإنِّي كُنْتُ أُصَلِّي بِهِمْ صَلاةَ رَسُولِ اللهِ ﷺ، ما أخْرِمُ عَنْها، أُصَلِّي صَلاةَ العِشاءِ فأرْكُدُ في الأُولَيَيْنِ، وأخِفُّ في الأُخْرَيَيْنِ. قالَ: ذاكَ الظَّنُّ بِكَ يا أبا إسحاقَ. فأرْسَلَ مَعَهُ رَجُلاً أوْ رِجالاً إلى الكُوفَةِ، فَسَأَلَ عَنْهُ أهْلَ الكُوفَةِ، وَلَمْ يَدَعْ مَسْجِداً إلَّا سَألَ عَنْهُ وَيُثْنُونَ عَلَيهِ مَعْرُوفاً حتَّى دَخَلَ مَسْجِداً لِبَني عَبْسٍ، فَقامَ رَجُلٌ مِنْهُمْ يُقالُ لَهُ: أُسامَةُ بنُ قَتادَةَ - يُكْنَى أبا سَعْدَةَ - قالَ: أمَّا إذْ نَشَدْتَنا فإنَّ سَعْداً كانَ لا يَسِيرُ بالسَّرِيَّةِ، ولا يَقْسِمُ بالسَّوِيَّةِ، ولا يَعْدِلُ في القَضِيَّةِ: قالَ سَعْدٌ: أما واللهِ لأدْعُوَنَّ بِثَلاثٍ: اللَّهُمَّ إنْ كانَ عَبْدُكَ هذا كاذِباً، قامَ رِياءً وسُمْعَةً، فأطِلْ عُمْرَهُ، وأطِلْ فَقْرَهُ، وعَرِّضْهُ بالفِتَنِ قالَ: فكانَ بَعْدُ إذا سُئِلَ يَقُولُ: شَيْخٌ كَبِيرٌ مَفْتُونٌ أصابَتْني دَعْوَةُ سَعْدٍ. قالَ عَبْدُ المَلِكِ: فَأنا

'Umar رَضِيَ اللهُ عَنْهُ and the latter dismissed him and appointed 'Ammār as their chief. They lodged many complaints against Sa'd and even they alleged that he did not offer *Ṣalāt* (prayer) properly. 'Umar sent for him and said, "O Abā Isḥāq! These people claim that you do not offer *Ṣalāt* properly." Abū Isḥāq said, "By Allāh, I used to offer with them a *Ṣalāt* similar to that of Allāh's Messenger ﷺ and I never reduced anything of it. I used to prolong the first two *Rak'ā* of *'Isha* prayer and shorten the last two *Rak'ā*." 'Umar said, "O Abā Isḥāq, this was what I thought about you." And then he sent one or more persons with him to Kūfa so as to ask the people about him. So, they went there and did not leave any mosque without asking about him. All the people praised him till they came to the mosque of the tribe of Banī 'Abs; one of the men called Usāma bin Qatāda with surname of Abā Sa'da stood up and said, "As you have put us under an oath; I am bound to tell you that Sa'd never went himself with the army and never distributed (the war booty) equally and never did justice in legal verdicts." (On hearing it) Sa'd said, "I invoke Allāh for three things: O Allāh! If this slave of Yours is a liar and got up for showing off, give him a long life, increase his poverty and put him to trials." (And so it happened). Later on when that person was asked how he was, he used to reply that he was an old man in trial as the result of Sa'd's curse.

'Abdul Mālik, the subnarrator, said that he had seen him afterwards and his eyebrows were overhanging his eyes owing to old age and he used to tease and assault the small girls on the roads.

رَأَيْتُهُ بَعْدُ قَدْ سَقَطَ حاجِباهُ عَلى عَيْنَيْهِ مِنَ الكِبَرِ، وَإِنَّهُ لَيَتَعَرَّضُ لِلْجَوَارِي في الطُّرُقِ يَغْمِزُهُنَّ. [انظر: ٧٥٨، ٧٧٠]

756. Narrated 'Ubāda bin Aṣ-Ṣāmit رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Whoever does not recite *Sūrat Al-Fātiḥa* (the first *Surah* of the Qur'ān) in his *Ṣalāt* (prayer), his *Ṣalāt* is invalid."

٧٥٦ - **حَدَّثَنَا** عَلِيُّ بنُ عَبْدِاللهِ قالَ: حدَّثنا سُفْيانُ قالَ: حدَّثنا الزُّهْرِيُّ عَنْ مَحْمُودِ ابنِ الرَّبِيعِ، عَنْ عُبادَةَ بنِ الصَّامِتِ أنَّ رَسُولَ اللهِ ﷺ قالَ: «لا صَلاةَ لِمَنْ لَمْ يَقْرَأْ بِفاتِحَةِ الكِتابِ».

757. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ entered the mosque and a person followed him. The man offered *Ṣalāt* (prayer) and went to the Prophet ﷺ and greeted him. The Prophet ﷺ returned the greeting and said to him, "Go back and offer the *Ṣalāt* (prayer), for you have not offered *Ṣalāt* (prayer)." The man went back, offered *Ṣalāt* (prayer) in the same way as before, returned and greeted the Prophet ﷺ who said, "Go back and offer *Ṣalāt* (prayer), for you have not offered *Ṣalāt* (prayer)." This happened thrice. The man said, "By Him, Who sent you with the Truth, I cannot offer the *Ṣalāt* (prayer) in a better way than this. Please teach me how to offer *Ṣalāt* (prayer)." The Prophet ﷺ said, "When you stand for *Ṣalāt* (prayer) say *Takbīr* and then recite from the Qur'ān (of what you know by heart) and then bow till you feel at ease. Then raise your head and stand up straight, then prostrate till you feel at ease during your prostration, then sit with calmness till you feel at ease (do not hurry) and do the same in all your *Ṣalāt* (prayer)."

٧٥٧ - **حَدَّثَنَا** مُحَمَّدُ بنُ بَشَّارٍ قالَ: حدَّثنا يَحْيى عَنْ عُبَيْدِ اللهِ قالَ: حدَّثني سَعِيدُ ابنُ أبي سَعِيدٍ عَنْ أبيهِ عَنْ أبي هُرَيْرَةَ: أنَّ رَسُولَ اللهِ ﷺ دَخَلَ المَسْجِدَ فَدَخَلَ رَجُلٌ فَصَلَّى فَسَلَّمَ عَلى النَّبِيِّ ﷺ فَرَدَّ، فقالَ: «ارْجِعْ فَصَلِّ فإنَّكَ لَمْ تُصَلِّ»، فَرَجَعَ فَصَلَّى كما صَلَّى، ثُمَّ جاءَ فَسَلَّمَ عَلى النَّبِيِّ ﷺ فَقالَ: «ارْجِعْ فَصَلِّ فإنَّكَ لَمْ تُصَلِّ»، ثَلاثاً. فَقالَ: وَالَّذي بَعَثَكَ بالحقِّ ما أُحْسِنُ غَيْرَهُ، فَعَلِّمْني. فَقالَ: «إذا قُمْتَ إلى الصَّلاةِ فَكَبِّرْ، ثُمَّ اقْرَأْ ما تَيَسَّرَ مَعَكَ مِنَ القُرآنِ، ثُمَّ ارْكَعْ حتَّى تَطْمَئِنَّ رَاكِعاً، ثُمَّ ارْفَعْ حَتَّى تَعْتَدِلَ قائِماً، ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ ساجِداً، ثُمَّ ارْفَعْ حتَّى تَطْمَئِنَّ جالِساً، وَافْعَلْ ذلكَ في صَلاتِكَ كُلِّها». [انظر: ٧٩٣، ٦٢٥١، ٦٢٥٢، ٦٦٦٧]

(96) CHAPTER. The recitation of the Qur'ān in the *Ẓuhr* prayer.

(٩٦) بابُ القِرَاءَةِ في الظُّهْرِ

758. Narrated Jābir bin Samura : Sa'd رَضِيَ اللهُ عَنْهُ said, "I used to offer *Salat* (prayer) with them one similar to that of Allāh's Messenger ﷺ (the prayer of *Ẓuhr* and *'Aṣr*) reducing nothing from them. I used to prolong the first two *Rak'ā* and shorten the last two *Rak'ā*." 'Umar said to Sa'd "This was what I thought about you."

٧٥٨ - حدَّثَنَا أبو النُّعْمانِ قال: حدَّثَنا أبو عَوَانَةَ عَنْ عَبْدِ المَلِكِ بنِ عُمَيرٍ، عَنْ جابِرِ بنِ سَمُرَةَ قالَ: قالَ سَعْدٌ كُنْتُ أُصَلِّي بِهِمْ صَلاةَ رَسُولِ اللهِ ﷺ صَلاتَي العَشِيِّ لا أَخْرِمُ عَنها. كُنْتُ أَرْكُدُ في الأُولَيَينِ وأَحْذِفُ في الأُخْرَيَينِ. فقالَ عُمَرُ ذاكَ الظَّنُّ بِكَ. [راجع: ٧٥٥]

759. Narrated Abī Qatāda: The Prophet ﷺ in *Ẓuhr* prayers used to recite *Sūrat Al-Fātiḥa* along with two other *Sūrah* in the first two *Rak'ā* : a long one in the first *Rak'ā* and a shorter (*Sūrah*) in the second, and at times the Verses were audible. In the *'Aṣr* prayer the Prophet ﷺ used to recite *Sūrat Al-Fātiḥa* and two more *Sūrah* in the first two *Rak'ā* and used to prolong the first *Rak'ā*. And he used to prolong the first *Rak'ā* of the *Fajr* (early morning) prayer and shorten the second.

٧٥٩ - حدَّثَنَا أبو نُعَيم قال: حدَّثَنا شَيْبانُ، عَنْ يَحْيى، عَنْ عَبْدِ اللهِ بنِ أبي قَتادَةَ، عَن أبيهِ، قالَ: كانَ رَسُولُ اللهِ ﷺ يَقْرَأُ في الرَّكْعَتَينِ الأُولَيَينِ مِن صَلاةِ الظُّهْرِ بِفاتِحَةِ الكِتابِ وسُورَتَينِ يُطَوِّلُ في الأُولى ويُقَصِّرُ في الثَّانِيَةِ، ويُسْمِعُ الآيَةَ أَحْياناً، وكانَ يَقْرَأُ في العَصْرِ بفاتحةِ الكتابِ وسُورَتينِ، وكانَ يطوِّلُ في الأُولَى وكانَ يُطَوِّلُ في الأُولى مِنْ صَلاةِ الصُّبْحِ، ويُقَصِّرُ في الثَّانِيَةِ. [انظر: ٧٦٢، ٧٧٦، ٧٧٨، ٧٧٩]

760. Narrated Abū Ma'mar: I asked Khabbāb رَضِيَ اللهُ عَنْهُ whether the Prophet ﷺ used to recite the Qur'ān in the *Ẓuhr* and the *'Aṣr* prayers. He replied in the affirmative. We said, "How did you come to know that?" He said, "From the movement of his beard."

٧٦٠ - حدَّثَنَا عُمَرُ قالَ: حدَّثَنا أبي قالَ: حدَّثَنا الأَعْمَشُ قَالَ: حدَّثَني عُمَارَةُ، عَنْ أبي مَعْمَرٍ قالَ: سَأَلْنا خَبَّاباً، أكانَ النَّبِيُّ ﷺ يَقْرَأُ في الظُّهْرِ وَالعَصْرِ؟ قالَ: نَعَمْ قُلْنا: بأَيِّ

شَيءٍ كُنْتُمْ تَعْرِفُونَ ذلكَ؟ قالَ: باضْطِرَابِ لِحْيَتِهِ.

(97) CHAPTER. The recitation of the Qur'ān in the *'Asr* prayer.

(٩٧) بابُ القِرَاءَةِ في العَصْرِ

761. Narrated Abū Ma'mar: I asked Khabbāb bin Al-Aratt رَضِيَ اللهُ عَنْهُ whether the Prophet ﷺ used to recite the Qur'ān in the *Zuhr* and the *'Asr* prayers. He replied in the affirmative. I asked, "How did you come to know that?" He replied, "From the movement of his beard."

٧٦١ - حدَّثنا مُحَمَّدُ بنُ يُوسُفَ قَالَ: حدَّثنا سُفْيانُ، عَنِ الأعمَشِ، عَنْ عُمارَةَ بنِ عُمَيرٍ، عَنْ أبي مَعْمَرٍ قالَ: قُلْنَا لِخَبَّابِ بنِ الأَرَتِّ: أكانَ النَّبِيُّ ﷺ يَقْرَأُ في الظُّهْرِ وَالعَصْرِ؟ قالَ: نَعَمْ. قالَ: قُلْتُ: بأيِّ شَيْءٍ كُنْتُمْ تَعْلَمُونَ قِرَاءَتَهُ؟ قالَ: باضْطِرَابِ لِحْيَتِهِ.

762. Narrated 'Abdullāh bin Abī Qatāda: My father said, "The Prophet ﷺ used to recite *Sūrat Al-Fātiḥa* along with another *Sūrah* in the first two *Rak'ā* of the *Zuhr* and the *'Asr* prayers and at times a Verse or so was audible to us."

٧٦٢ - حدَّثنا المَكِّيُّ بنُ إبرَاهِيمَ، عَنْ هِشامٍ، عَنْ يَحْيَى بنِ أبي كَثِيرٍ، عَنْ عَبْدِ اللهِ بنِ أبي قَتادَةَ عَنْ أبِيهِ قالَ: كانَ النَّبِيُّ ﷺ يَقْرَأُ في الرَّكْعَتَينِ مِنَ الظُّهْرِ وَالعَصْرِ بِفاتِحَةِ الكِتابِ، وسُورَةٍ سُورَةٍ، ويُسْمِعُنا الآيَةَ أحْياناً. [راجع: ٧٥٩]

(98) CHAPTER. The recitation of the Qur'ān in the *Maghrib* prayer.

(٩٨) بابُ القِرَاءَةِ في المَغْرِبِ

763. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: (My mother) Umm Al-Faḍl heard me reciting *Wal Mursalāti 'Urfan* (*Sūrah* No. 77) and said, "O my son! By Allāh, your recitation made me remember, that, it was the last *Sūrah* I heard from Allāh's Messenger ﷺ. He recited it in the *Maghrib* prayer."

٧٦٣ - حدَّثنا عَبْدُ اللهِ بنُ يُوسُفَ قَالَ: أخْبَرَنا مالِكٌ، عَنِ ابنِ شِهابٍ، عَنْ عُبَيْدِ اللهِ بنِ عَبْدِ اللهِ بنِ عُتْبَةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما أنَّهُ قالَ: إنَّ أُمَّ الفَضْلِ سَمِعَتْهُ وهُوَ يَقْرَأُ ﴿وَٱلْمُرْسَلَٰتِ عُرْفًا﴾ فَقالَتْ: وَاللهِ يا بُنَيَّ لَقَدْ ذَكَّرْتَني بِقِرَاءَتِكَ هذِهِ السُّورَةَ، إنَّها

لآخِرُ ما سَمِعْتُ مِنْ رَسُولِ اللهِ ﷺ، يَقْرَأُ بِها في المَغْرِبِ. [انظر: ٤٤٢٩]

764. Narrated Marwān bin Al-Ḥakam: Zaid bin Thābit رَضِيَ اللهُ عَنْهُ said to me, "Why do you recite very short *Sūrah* in the *Maghrib* prayer while I heard the Prophet ﷺ reciting the longer of the two long *Sūrah*?" [*Al-A'rāf* and *Al-Mā'idah* (No.7 & No.5) or *Al-A'rāf* and *Al-An'ām* (No.7 & No.6)]. (See *Fath Al-Bārī*, Vol.2, pages 389, 390 for details)

٧٦٤ - حَدَّثَنِي أَبُو عاصِمٍ عَنِ ابْنِ جُرَيْجٍ، عَنِ ابنِ أبي مُلَيْكَةَ، عَنْ عُرْوَةَ بنِ الزُّبَيْرِ، عَنْ مَرْوانَ بنِ الحَكَمِ قالَ: قالَ لي زَيْدُ بنُ ثابِتٍ: ما لَكَ تَقْرَأُ في المَغْرِبِ بِقِصارٍ، وقَدْ سَمِعْتُ النَّبِيَّ ﷺ يَقْرَأُ بِطُولَى الطُّولَيَيْنِ؟.

(99) CHAPTER. To recite aloud in the *Maghrib* prayer.

(٩٩) بابُ الجَهْرِ في المَغْرِبِ

765. Narrated Jubair bin Muṭ'im: I heard Allāh's Messenger ﷺ reciting *Aṭ-Ṭūr* (*Sūrah* No. 52) in the *Maghrib* prayer.

٧٦٥ - حَدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أَخْبَرَنا مالِكٌ، عَنِ ابنِ شِهابٍ، عَنْ مُحَمَّدِ ابنِ جُبَيرِ بنِ مُطْعِمٍ، عَنْ أبيهِ قالَ: سَمِعْتُ النَّبِيَّ ﷺ قَرَأَ في المَغْرِبِ بالطُّورِ. [انظر: ٣٠٥٠، ٤٠٢٣، ٤٨٥٤]

(100) CHAPTER. To recite aloud in the *'Ishā'* prayer.

(١٠٠) بابُ الجَهْرِ في العِشاءِ

766. Narrated Abū Rāfi': I offered the *'Ishā'* prayer behind Abū Hurairah رَضِيَ اللهُ عَنْهُ and he recited *Idhas-Samā'un-Shaqqat* (*Sūrah* No. 84) and prostrated. On my enquiring, he said, "I prostrated behind Abul-Qāsim (the Prophet ﷺ when he recited that *Sūrah*) and I will keep on with this prostration while reciting it till I meet him."

٧٦٦ - حَدَّثَنا أَبُو النُّعْمانِ قالَ: حَدَّثَنا مُعْتَمِرٌ، عَنْ أَبِيهِ، عَنْ بَكْرٍ، عَنْ أبي رافِعٍ قالَ: صَلَّيْتُ مَعَ أبي هُرَيْرَةَ العَتَمَةَ فَقَرَأَ ﴿إِذَا ٱلسَّمَآءُ ٱنشَقَّتْ﴾ فَسَجَدَ. فَقُلْتُ لَهُ، قالَ: سَجَدْتُ خَلْفَ أبي القاسِمِ ﷺ فَلا أَزالُ أَسْجُدُ بِها حَتَّى أَلْقاهُ. [انظر: ٧٦٨، ١٠٧٤، ١٠٧٨]

767. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ was on a journey and recited in

٧٦٧ - حَدَّثَنا أَبُو الوَلِيدِ قالَ:

one of the first two *Rak'ā* of the *'Ishā'* prayer *Wat-tīni waz-zaitūni.* (*Sūrah* No. 95)

حدَّثَنا شُعْبَةُ، عَنْ عَدِيّ قالَ: سَمِعْتُ البَراءَ: أنَّ النَّبيَّ ﷺ كانَ في سَفَرٍ فَقَرَأَ في العِشاءِ في إحْدَى الرَّكْعَتَيْنِ بـ: ﴿وَالتِّينِ وَالزَّيْتُونِ﴾ [انظر: ٧٦٩، ٤٩٥٢، ٧٥٤٦]

(101) CHAPTER. To recite in the *'Ishā'* prayer, with *As-Sajda* (prostration).

(١٠١) بابُ القِرَاءَةِ في العِشاءِ بالسَّجْدَةِ

768. Narrated Abū Rāfi': Once I offered the *'Ishā'* prayer with Abū Hurairah رَضِيَ اللهُ عَنْهُ and he recited *Idhas-Samā' un-Shaqqat* (*Sūrah* No. 84) and prostrated. I said, "What is that?" He said, "I prostrated behind Abul-Qāsim, (the Prophet ﷺ) (when he recited that *Sūrah*) and I will keep on with this prostration while reciting it till I meet him."

٧٦٨ - حدَّثني مُسَدَّدٌ قالَ: حَدَّثَنا يَزِيدُ بنُ زُرَيْعٍ قالَ: حدَّثَنا التَّيْمِيُّ، عَنْ بَكْرٍ، عَنْ أبي رَافِعٍ قالَ: صَلَّيْتُ مَعَ أبي هُرَيْرَةَ العَتَمَةَ، فَقَرَأَ: ﴿إِذَا ٱلسَّمَآءُ ٱنشَقَّتْ﴾ فَسَجَدَ فَقُلْتُ: ما هٰذِهِ؟ قالَ: سَجَدْتُ فيها خَلْفَ أبي القاسِمِ ﷺ فَلا أزالُ أسْجُدُ فيها حتَّى ألْقاهُ. [راجع: ٧٦٦]

(102) CHAPTER. Recitation in the *'Ishā'* prayer.

(١٠٢) بابُ القِرَاءَةِ في العِشاءِ

769. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: I heard the Prophet ﷺ reciting *Wat-tīni waz-zaitūni* (*Sūrah* No. 95) in the *'Ishā'* prayer, and I never heard a sweeter voice or a better way of recitation than that of the Prophet ﷺ.

٧٦٩ - حدَّثَنا خَلَّادُ بنُ يَحْيى قالَ: حدَّثَنا مِسْعَرٌ قالَ: حدَّثَنا عَدِيُّ بنُ ثابِتٍ أنَّهُ سَمِعَ البَراءَ رَضِيَ اللهُ عَنْهُ قالَ: سَمِعْتُ النَّبيَّ ﷺ يَقْرَأُ ﴿وَالتِّينِ وَالزَّيْتُونِ﴾ في العِشاءِ. وما سَمِعْتُ أحَداً أحسَنَ صَوْتاً مِنْهُ أوْ قِرَاءَةً. [راجع: ٧٦٧]

(103) CHAPTER. Prolonging the first two *Rak'ā* and shortening the last two.

(١٠٣) بابٌ: يُطَوِّلُ في الأُولَيَيْنِ وَيَحْذِفُ في الأُخْرَيَيْنِ

770. Narrated Jābir bin Samura: 'Umar رَضِيَ اللهُ عَنْهُ said to Sa'd, "The people complained against you in everything, even in *Ṣalāt* (prayer)." Sa'd replied, "Really, I used to prolong the first two *Rak'ā* and

٧٧٠ - حدَّثَنا سُليمانُ بنُ حَرْبٍ قالَ: حدَّثَنا شُعْبَةُ، عَنْ أبي عَوْنٍ قالَ: سَمِعْتُ جابِرَ بنَ سَمُرَةَ قالَ:

shorten the last two and I will never shorten the *Ṣalāt* in which I follow Allāh's Messenger ﷺ." 'Umar said, "You are telling the truth and that is what I think about you."

قالَ عُمَرُ لِسَعْدٍ: لَقَدْ شَكَوْكَ في كُلِّ شَيْءٍ حتَّى الصَّلاةِ. قالَ: أَمَّا أنا فأَمُدُّ في الأُولَيَيْنِ وأَحْذِفُ في الأُخْرَيَيْنِ وَلا آلُو ما اقْتَدَيْتُ بِهِ مِنْ صَلاةِ رَسُولِ اللهِ ﷺ. قالَ: صَدَقْتَ، ذَاكَ الظَّنُّ بِكَ، أوْ ظَنِّي بِكَ. [راجع: ٧٥٥]

(104) CHAPTER. The recitation of the Qur'ān in the *Fajr* prayer.

(١٠٤) بابُ القِرَاءَةِ في الفَجْرِ،

And Umm Salama said: "The Prophet ﷺ recited *Sūrat Aṭ-Ṭūr*. (*Sūrah* No. 52)

وقالَتْ أُمُّ سَلَمَةَ: قَرَأَ النَّبِيُّ ﷺ بالطُّورِ.

771. Narrated Saiyyār bin Salama: My father and I went to Abū Barza Al-Aslamī رَضِيَ اللهُ عَنْهُ to ask him about the stated times for the *Ṣalāt* (prayers). He replied, "The Prophet ﷺ used to offer the *Ẓuhr* prayer when the sun just declined from its highest position at noon; the *'Aṣr* prayer at a time when if a man went to the farthest place in Al-Madīna (after offering *Ṣalāt*) he would find the sun still hot (bright). (The subnarrator said: I have forgotten what Abū Barza said about the *Maghrib* prayer). The Prophet ﷺ never found any harm in delaying the *'Ishā'* prayer to the first third of the night and he never liked to sleep before it and to talk after it. He used to offer the *Fajr* (early morning) prayer at a time when after finishing it one could recognize the person sitting beside him and used to recite between 60 to 100 Verses in one or both the *Rak'ā*."

٧٧١ - حدَّثَنا آدَمُ قالَ: حدَّثَنا شُعْبَةُ قالَ: حدَّثَنا سَيَّارُ بنُ سَلامَةَ قالَ: دَخَلْتُ أنا وأبي عَلى أبي بَرْزَةَ الأَسْلَمِيِّ فسأَلْناهُ عَنْ وَقْتِ الصَّلَاةِ فَقالَ: كانَ النَّبِيُّ ﷺ يُصَلِّي الظُّهْرَ حِينَ تَزُولُ الشَّمْسُ، وَالعَصْرَ ويَرْجِعُ الرَّجُلُ إلى أقْصَى المَدِينَةِ وَالشَّمْسُ حَيَّةٌ. ونَسِيتُ ما قالَ في المَغْرِبِ، وَلا يُبالي بتَأخِيرِ العِشاءِ إلى ثُلُثِ اللَّيْلِ، وَلاَ يُحِبُّ النَّوْمَ قَبْلَها وَلا الحَدِيثَ بَعْدَها ويُصَلِّي الصُّبْحَ وَيَنْصَرِفُ الرَّجُلُ فَيَعْرِفُ جَلِيسَهُ. وكانَ يَقْرَأُ في الرَّكْعَتَيْنِ أوْ إحْدَاهُمَا ما بَيْنَ السِّتِّينَ إلى المِائَةِ. [راجع: ٥٤١]

772. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Qur'ān is recited in every *Ṣalāt* (prayer) and in those *Ṣalāt* in which Allāh's Messenger ﷺ recited aloud for us, we recite aloud in the same *Ṣalāt* for you; and the *Ṣalāt* in which the

٧٧٢ - حدَّثَنا مُسَدَّدٌ: حدَّثَنا إسماعِيلُ بنُ إبراهِيمَ قالَ: أخْبَرَنا ابنُ جُرَيْجٍ قالَ: أخْبَرَني عَطاءٌ أنَّهُ سَمِعَ

Prophet ﷺ recited quietly, we recite quietly. If you recite *Sūrat Al-Fātiha* only, it is sufficient, but if you recite something else in addition, that would be better.

(105) CHAPTER. To recite aloud in the *Fajr* (early morning) prayer.

And Umm Salama said, "I was performing *Ṭawāf* behind the people while the Prophet ﷺ was offering *Ṣalāt* (praying) and reciting *Sūrat Aṭ-Ṭūr.* (*Sūrah* No. 52)

773. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ set out with the intention of going to *Sūq 'Ukāẓ* (market of *'Ukāẓ*) along with some of his Companions. At that time, a barrier was put between the devils and the news of heaven. Burning fires were shot at them. The devils went to their people, who asked them, "What is wrong with you?" They said, "A barrier has been put between us and the news of heaven. Burning fires are shot at us." They said, "The thing which has put a barrier between you and the news of heaven must be something which has happened recently. Go eastward and westward and see what has put a barrier between you and the news of heaven." Those who went towards Tihāma came across the Prophet ﷺ at a place called Nakhla and it was on the way to *Sūq 'Ukāẓ* and the Prophet ﷺ was offering the *Fajr* (early morning) prayer with his Companions. When they heard the Qur'ān they listened to it and said, "By Allāh, this is the thing which has put a barrier between us and the news of heaven." They went to their people and said, "O our people; verily we have heard a wonderful recital (the Qur'ān). It guides to the Right Way and we have

أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ يَقُولُ: في كُلِّ صَلاةٍ يُقْرَأُ، فَما أسمَعَنا رَسُولُ اللهِ ﷺ أسمَعْناكُمْ، وما أخْفىٰ عَنَّا أخْفَيْنا عَنْكُمْ، وَإنْ لَمْ تَزِدْ عَلى أُمِّ القُرآنِ أجْزَأتْ وإنْ زِدْتَ فَهُوَ خَيرٌ.

(١٠٥) بابُ الجَهْرِ بِقِراءَةِ صَلاةِ الصُّبْحِ،

وقالَتْ أُمُّ سَلَمَةَ: طُفْتُ وَرَاءَ النَّاسِ وَالنَّبِيُّ ﷺ يُصَلِّي وَيَقْرَأُ بالطُّورِ.

٧٧٣ - **حدَّثَنا** مُسَدَّدٌ قالَ: حدَّثَنا أبُو عَوانَةَ، عَنْ أبي بِشْرٍ - هُوَ جَعْفَرُ بنُ أبي وَحْشِيَّةَ، عَنْ سَعِيدِ بنِ جُبَيرٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: انْطَلَقَ النَّبِيُّ ﷺ في طائِفَةٍ مِنْ أصحَابِهِ عامِدِينَ إلى سُوقِ عُكاظٍ، وقَدْ حِيلَ بَيْنَ الشَّياطِينِ وبَينَ خَبَرِ السَّماءِ، وأُرْسِلَتْ عَلَيْهِمُ الشُّهُبُ فَرَجَعَتِ الشَّياطِينُ إلى قَوْمِهِمْ فَقالُوا: ما لَكُمْ؟ فَقالُوا: حِيلَ بَيْنَنا وبَينَ خَبَرِ السَّماءِ، وأُرْسِلَتْ عَلَيْنا الشُّهُبُ. قالُوا: ما حالَ بَيْنَكُمْ وَبَينَ خَبَرِ السَّماءِ إلَّا شَيءٌ حَدَثَ، فاضْرِبُوا مَشارِقَ الأرْضِ وَمَغارِبَها فانْظُرُوا ما هٰذا الَّذِي حالَ بَيْنَكُمْ وبَينَ خَبَرِ السَّماءِ. فانْصَرَفَ أُولئِكَ الَّذِينَ تَوَجَّهُوا نَحْوَ تِهامَةَ إلى النَّبِيِّ ﷺ وهُوَ بِنَخْلَةَ عامِدِينَ إلى سُوقِ عُكاظٍ وهُوَ

يُصَلِّي بأصحابِهِ صَلاةَ الفَجْرِ، فَلَمَّا سَمِعُوا القُرْآنَ اسْتَمَعُوا لَهُ، فَقالُوا: هذَا وَاللهِ الَّذِي حالَ بَيْنَكُمْ وَبَيْنَ خَبَرِ السَّماءِ. فَهُنالِكَ حِينَ رَجَعُوا إلى قَوْمِهِمْ فَقَالُوْا: يا قَوْمَنا ﴿إِنَّا سَمِعْنَا قُرْءَانًا عَجَبًا يَهْدِىٓ إِلَى ٱلرُّشْدِ فَـَٔامَنَّا بِهِۦ وَلَن نُّشْرِكَ بِرَبِّنَآ أَحَدًا﴾ [الجن: ١-٢] فَأَنْزَلَ اللهُ عَلى نَبِيِّهِ ﷺ ﴿قُلْ أُوحِىَ إِلَىَّ﴾ وَإِنَّما أوحِيَ إِلَيْهِ قَوْلُ الجِنِّ.

[انظر: ٤٩٢١]

believed therein and we shall never join (in worship) anything with our Lord (Allah)." Allāh revealed the following verses to his Prophet ﷺ (*Sūrat Al-Jinn*) (No. 72): "Say (O Muḥammad ﷺ): It has been revealed to me... (V.72:1)" And what was revealed to him was the conversation of the jinn.

٧٧٤ - حدَّثَنا مُسَدَّدٌ قالَ: حدَّثَنا إسماعِيلُ قالَ: حدَّثَنا أيُّوبُ، عَنْ عِكْرِمَةَ عَنِ ابنِ عَبَّاسٍ قالَ: قَرَأَ النَّبِيُّ ﷺ فِيما أُمِرَ وَسَكَتَ فِيما أُمِرَ ﴿وَمَا كَانَ رَبُّكَ نَسِيًّا﴾ [مريم: ٦٤] وَ ﴿لَّقَدْ كَانَ لَكُمْ فِى رَسُولِ ٱللَّهِ أُسْوَةٌ حَسَنَةٌ﴾ [الأحزاب: ٢١].

774 (A). Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ recited aloud in the *Ṣalāt* (prayers) in which he was ordered to do so and quietly in the *Ṣalāt* in which he was ordered to do so. "...And your Lord is never forgetful." (V.19:64). "Indeed in the Messenger of Allāh (Muḥammad ﷺ) you have a good example to follow..." (V.33:21).

(١٠٦) **بابُ الجَمْعِ بَيْنَ السُّورَتينِ في رَكْعَةٍ، وَالقِراءَةِ بالخَوَاتِمِ، وبِسُورَةٍ قَبْلَ سُورَةٍ، وبأوَّلِ سُورَةٍ،**

(106) CHAPTER. To recite two *Sūrah* in one *Rak'ā* and to recite the last Verses of some *Sūrah*, or to recite the *Sūrah* in their reverse order, or to recite the beginning of a *Sūrah*.

ويُذْكَرُ عَنْ عَبْدِ اللهِ بنِ السَّائِبِ: قَرَأَ النَّبِيُّ ﷺ المُؤْمِنُونَ في الصُّبْحِ حتَّى إذَا جاءَ ذِكْرُ مُوسَى وهارُونَ أوْ ذِكْرُ عِيسَى أخَذَتْهُ سَعْلَةٌ فَرَكَعَ. وَقَرَأَ عُمَرُ في الرَّكْعَةِ الأُولى بِمِائَةٍ وعِشْرِينَ آيَةً مِنَ البَقَرَةِ، وفي الثَّانِيَةِ بِسُورَةٍ مِنَ المَثاني، وقَرَأَ الأحْنَفُ بالكَهْفِ في الأولى، وفي الثَّانِيَة بِيُوسُفَ، أوْ

Narrated 'Abdullāh bin As-Sā'ib: The Prophet ﷺ recited *Sūrat Al-Mu'minūn* (No. 23) in the *Fajr* prayer and when he reached the story of Mūsa (Moses) and Hārūn (Aaron) or 'Iesa (Jesus) he got cough and bowed. 'Umar recited 120 Verses from *Sūrat Al Baqarah* (No. 2) in the first *Rak'ā* and in the second *Rak'a* he recited a *Sūrah* from the *Mathānī* (*Sūrah* of less than 100 Verses). Aḥnaf recited in the first *Rak'a Sūrat Al-Kahf* (No. 18) and in the second *Rak'a Sūrat Yūsuf* (Joseph) (No.12) or *Sūrat Yunus* (Jonah)

(No.10) and said that he had offered the *Fajr* prayer with 'Umar reciting the same *Sūrah*. Ibn Mas'ūd recited 40 Verses from *Sūrat Al-Anfāl* (No.8) (in the first *Rak'a*) and in the second *Rak'a*, a *Sūrah* from the *Mufaṣṣal Sūrah* [the *Sūrah* starting from *Qāf* (No.50) to the end of the Qur'ān)]. Qatāda said about a person who recited one *Sūrah* divided between two *Rak'a* or repeated the same *Sūrah* in both *Rak'a* that he can do so as all those Verses are from Allāh's Book.

يُونُسَ، وذَكَرَ أنَّهُ صَلَّى مَعَ عُمَرَ رَضِيَ اللهُ عَنْهُ الصُّبْحَ بِهِما. وقَرَأَ ابنُ مَسْعُودٍ بِأَرْبَعِينَ آيَةً مِنَ الأَنْفالِ، وفي الثَّانِيَةِ بِسُورَةٍ مِنَ المُفَصَّلِ. وقالَ قَتادَةُ فِيمَنْ يَقْرَأُ بِسُورةٍ وَاحِدَةٍ يفرقها في رَكْعَتَيْنِ، أَوْ يُرَدِّدُ سُورَةً وَاحِدَةً في رَكْعَتَيْنِ: كُلٌّ كِتابُ الله.

774 (B). Anas رَضِيَ اللهُ عَنْهُ said: One of the *Anṣār* used to lead the *Anṣār* in *Salāt* (prayer) in the Qubā' mosque and it was his habit to recite *Qul Huwal-lāhu Aḥad* (Say: He is Allāh the One) (No.112) (after *Sūrat Al-Fātiḥa*) (No.1) whenever he wanted to recite something in *Ṣalāt*. When he finished that *Sūrah*, he would recite another one with it. He followed the same procedure in each *Rak'a*. His companions discussed this with him and said, "You recite this *Sūrah* and do not consider it sufficient and then you recite another. So would you recite it alone or leave it and recite some other." He said, "I will never leave it and if you want me to be your *Imām* on this condition then it is all right; otherwise I will leave you." They knew that he was the best amongst them and they did not like someone else to lead them in *Ṣalāt*. When the Prophet ﷺ went to them as usual, they informed him about it. The Prophet ﷺ addressed him and said, "O so-and-so, what forbids you from doing what your companions ask you to do? Why do you read this *Sūrah* particularly in every *Rak'a*?" He replied, "I love this *Sūrah*." The Prophet ﷺ said, "Your love for this *Sūrah* will make you enter Paradise."

٧٧٤ م - وقالَ عُبَيْدُ اللهِ بنُ عُمَرَ: عَنْ ثابِتٍ، عَنْ أَنَسِ بنِ مالِكٍ: كانَ رَجُلٌ مِنَ الأَنْصارِ يَؤُمُّهُمْ في مَسْجِدِ قُباءٍ، فَكَانَ كُلَّما افْتَتَحَ سُورَةً يَقْرَأُ بِها لَهُمْ في الصَّلاةِ مِمَّا يُقْرَأُ بِهِ، افْتَتَحَ بِـ: ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ حتَّى يَفْرُغَ مِنْها، ثُمَّ يَقْرَأُ بِسُورَةٍ أُخْرَى مَعَها، وكانَ يَصْنَعُ ذلكَ في كُلِّ رَكْعَةٍ، فَكَلَّمَهُ أَصْحابُهُ وَقالُوا: إنَّكَ تَفْتَتِحُ بِهٰذِهِ السُّورَةِ ثُمَّ لا تَرَى أَنَّها تُجْزِئُكَ حتَّى تَقْرَأَ بالأُخْرَى فَإِمَّا أن تَقْرَأَ بِها وإمَّا أَنْ تَدَعَها وَتَقرَأَ بِأُخْرَى. فَقالَ: ما أنا بتارِكِها، إنْ أَحْبَبْتم أنْ أَؤُمَّكُمْ بِذٰلِكَ فَعَلْتُ، وإنْ كَرِهْتُمْ تَرَكْتُكُمْ. وكانُوا يَرَوْنَ أَنَّهُ مِنْ أَفْضَلِهِمْ، وكَرِهُوا أَنْ يَؤُمَّهُمْ غَيرُهُ. فَلَمَّا أَتاهُمُ النَّبِيُّ ﷺ أَخْبَرُوهُ الخَبَرَ فَقالَ: «يا فُلانُ، ما يَمْنَعُكَ أَنْ تَفْعَلَ ما يَأْمُرُكَ بِهِ أَصْحابُكَ؟ وما يَحْمِلُك عَلَى لُزُومِ

775. Narrated Abū Wā'il: A man came to Ibn Mas'ūd رَضِيَ اللهُ عَنْهُ and said, "I recited the *Mufaṣṣal* (*Sūrah*) at night in one *Rak'a*." Ibn Mas'ūd said, "This recitation is (too quick) like the recitation of poetry. I know the identical *Sūrah* which the Prophet ﷺ used to recite in pairs." Ibn Mas'ūd then mentioned 20 *Mufaṣṣal Sūrah* including two *Sūrah* from the family of (i.e., those *Sūrah* which begin with) *Ḥā-Mīm* (حمٓ) (which the Prophet ﷺ used to recite) in each *Rak'a*.

(107) CHAPTER. To recite only *Sūrat Al-Fātiḥa* in the last two *Rak'a* during a four *Rak'a Salāt* (prayer).

776. Narrated 'Abdullāh bin Abī Qatāda: My father said, "The Prophet ﷺ used to recite *Sūrat Al-Fātiḥa* followed by another *Sūrah* in the first two *Rak'a* of the *Ṣalāt* (prayer) and used to recite only *Sūrat Al-Fātiḥa* in the last two *Rak'a* of the *Ẓuhr* prayer. Sometimes a Verse or so was audible and he used to prolong the first *Rak'a* more than the second and used to do the same in the *'Aṣr* and *Fajr* prayers."

(108) CHAPTER. To recite (the Qur'ān) quietly in the *Ẓuhr* and *'Aṣr* prayers.

777. Narrated Abū Ma'mar: We said to Khabbāb رَضِيَ اللهُ عَنْهُ, "Did Allāh's Messenger

هذِهِ السُّورَةِ في كُلِّ رَكْعَةٍ؟» فَقالَ: إني أُحبُّها. فقالَ: «حبُّكَ إيَّاها أدْخَلَكَ الجَنَّةَ».

٧٧٥ - **حدَّثَنَا** آدمُ قالَ: حدَّثنا شُعْبَةُ عَنْ عَمْرِو بنِ مُرَّةَ قالَ: سَمِعْتُ أبا وائِلٍ قالَ: جاءَ رَجُلٌ إلى ابنِ مَسْعُودٍ فقالَ: قَرَأْتُ المُفَصَّلَ اللَّيْلَةَ في رَكْعَةٍ. فَقالَ: هَذّاً كَهَذِّ الشِّعْرِ. لَقَدْ عَرَفْتُ النَّظَائِرَ الَّتي كانَ رَسُولُ اللهِ ﷺ يَقْرُنُ بَيْنَهُنَّ، فَذَكَرَ عِشْرِينَ سُورَةً مِنَ المُفَصَّلِ، سُورَتَيْنِ مِنْ آلِ حم في كُلِّ رَكْعَةٍ. [انظر: ٤٩٩٦، ٥٠٤٣]

(١٠٧) بابٌ: يَقْرَأُ في الأُخْرَيَيْنِ بِفاتِحَةِ الكِتابِ

٧٧٦ - **حدَّثَنَا** مُوسَى بنُ إسماعِيلَ قالَ: حدَّثَنا هَمَّامٌ، عَنْ يَحْيى، عَنْ عَبدِ اللهِ بنِ أبي قَتادَةَ، عَنْ أبيهِ: أنَّ النَّبيَّ ﷺ كانَ يَقْرَأُ في الظُّهْرِ في الأُولَيَيْنِ بأُمِّ الكِتابِ وسُورَتَيْنِ، وفي الرَّكْعَتَيْنِ الأُخْرَيَيْنِ بأُمِّ الكِتابِ، ويُسْمِعُنا الآيَةَ. ويُطَوِّلُ في الرَّكْعَةِ الأولى ما لا يُطِيْلُ في الركْعَةِ الثَّانِيَةِ. وهٰكَذا في العَصْرِ، وهٰكَذا في الصُّبْحِ. [راجع: ٧٥٩]

(١٠٨) بابٌ مَنْ خافَتَ القِرَاءَةَ في الظُّهْرِ وَالعَصْرِ

٧٧٧ - **حدَّثَنَا** قُتَيْبَةُ بنُ سَعِيدٍ

ﷺ used to recite (the Qur'ān) in *Ẓuhr* and *'Aṣr* prayers?" He replied in the affirmative. We said, "How did you come to know about it?" He said, "By the movement of his beard."

قَالَ: حدَّثَنا جَرِيرٌ، عَنِ الأَعمَشِ، عَنْ عُمارَةَ ابنِ عُمَيرٍ، عَن أبي مَعْمَرٍ قالَ: قُلْنا لخبَّابٍ: أكانَ رَسُولُ اللهِ ﷺ يَقْرَأُ في الظُّهْرِ وَالعَصْرِ؟ قالَ: نَعَمْ، قُلْنا: مِنْ أيْنَ عَلِمْتَ؟ قالَ: باضْطِرَابِ لِحْيَتِهِ.

(109) CHAPTER. (In a quiet prayer) if the *Imām* recites a Verse or so audibly.

(١٠٩) بابٌ: إذا أسمَعَ الإمامُ الآيَةَ

778. Narrated 'Abdullāh bin Abī Qatāda: My father said, "The Prophet ﷺ used to recite *Sūrat Al-Fātiḥa* along with another *Sūrah* in the first two *Rak'a* of the *Ẓuhr* and *'Aṣr* prayers. A Verse or so was audible at times and he used to prolong the first *Rak'a*."

٧٧٨ - **حدَّثَنا** مُحَمَّدُ بنُ يُوسُفَ قالَ: حدَّثَني الأَوْزَاعِيُّ قالَ: حدَّثَني يَحْيَى بنُ أبي كَثِيرٍ، عَنْ عَبْدِ اللهِ بنِ أبي قَتادَةَ عَنْ أبِيهِ: أنَّ النَّبيَّ ﷺ كانَ يَقْرَأُ بأُمِّ الكِتابِ وسُورَةٍ مَعَها في الرَّكْعَتَينِ الأُولَيَيْنِ مِنْ صَلاةِ الظُّهْرِ والعَصْرِ، ويُسْمِعُنا الآيَةَ أحْياناً، وكانَ يُطَوِّلُ في الرَّكْعَةِ الأُولى.

[راجع: ٧٥٩]

(110) CHAPTER. To prolong the first *Rak'a*.

(١١٠) بابٌ: يُطَوِّلُ في الرَّكْعَةِ الأُولى

779. Narrated 'Abdullāh bin Abī Qatāda: My father said, "The Prophet ﷺ used to prolong the first *Rak'a* of the *Ẓuhr Ṣalāt* (prayer) and shorten the second one and used to do the same in the morning (*Fajr*) *Salat*."

٧٧٩ - **حدَّثَنا** أبو نُعَيْمٍ قالَ: حدَّثَنا هِشامٌ، عَنْ يَحْيَى بنِ أبي كَثِيرٍ، عَنْ عَبْدِ اللهِ بنِ أبي قَتادَةَ، عَنْ أبِيهِ: أنَّ النَّبِيَّ ﷺ كانَ يُطَوِّلُ في الرَّكْعَةِ الأُولى مِنْ صَلاةِ الظُّهْرِ، ويُقَصِّرُ في الرَّكْعَةِ الثَّانِيَةِ، ويَفْعَلُ ذلكَ في صَلاةِ الصُّبْحِ. [راجع: ٧٥٩]

(111) CHAPTER. Saying of *Āmīn* aloud by the *Imām*.

(١١١) بابُ جَهْرِ الإمامِ بالتَّأمِينِ،

'Aṭā' said: *'Āmīn* is an invocation. Ibn Az-

وقالَ عَطاءٌ: آمِينَ دُعاءٌ، أمَّنَ ابنُ

الزُّبَيرِ وَمَنْ وَرَاءَهُ حتَّى إنَّ لِلْمَسْجِدِ لَلَجَّةً، وَكانَ أبو هُرَيْرَةَ يُنادِي الإمامَ: لا تَفُتْنِي بآمِينَ. وقالَ نافعٌ: كانَ ابنُ عُمَرَ لا يَدَعُهُ وَيَحُضُّهُمْ، وسَمعتُ مِنْهُ في ذلكَ خَيراً.

Zubair and the persons behind him said *Āmīn* loudly till the mosque echoed. Abū Hurairah used to say to the *Imām* "Do not say *Āmīn* before me (i.e. before I join the row for the prayer)." Nāfi' said: "Ibn 'Umar never missed *'Āmīn*, and urged the people to say it. I heard something good about it from him."

٧٨٠ - حدَّثنا عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أخبرَنا مالكٌ عَنِ ابنِ شِهابٍ، عَنْ سَعِيدِ ابنِ المُسَيَّبِ وأبي سَلَمَةَ بنِ عَبْدِ الرَّحْمٰنِ أنَّهُما أخبَرَاهُ عَنْ أبي هُرَيْرَةَ أنَّ النَّبيَّ ﷺ قالَ: «إذَا أمَّنَ الإمامُ فَأمِّنُوا فإنَّهُ مَنْ وَافَقَ تَأمينُه تَأمينَ المَلائِكَةِ غُفِرَ لَهُ ما تَقَدَّمَ مِنْ ذَنْبِهِ». قالَ ابنُ شِهابٍ: وكانَ رَسُولُ اللهِ ﷺ يَقُولُ: «آمِينَ». [انظر: ٦٤٠٢]

780. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Say *Āmīn* when the *Imām* says it and if the *Āmīn* of any one of you coincides with that of the angels then all his past sins will be forgiven."

Ibn Shihāb said, "Allāh's Messenger ﷺ used to say *Āmīn*."

(١١٢) بابُ فَضْلِ التَّأمِينِ

(112) CHAPTER. Superiority of saying *Āmin*.

٧٨١ - حدَّثنا عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أخبرَنا مالكٌ، عَنْ أبي الزِّنادِ عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أنَّ رَسُولَ اللهِ ﷺ قالَ: «إذَا قالَ أحَدُكُمْ: آمينَ، وقالَتِ المَلائِكَةُ في السَّماءِ: آمِينَ، فَوَافَقَتْ إحْدَاهُما الأُخْرَى، غُفِرَ لَهُ ما تَقَدَّمَ مِنْ ذَنْبِهِ».

781. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "If any one of you says *Āmīn* and the angels in the heavens say *Āmīn* and the former coincides with the latter, all his past sins will be forgiven."

(١١٣) بابُ جَهْرِ المَأمُومِ بالتَّأمِينِ

(113) CHAPTER. Saying of *'Āmīn* aloud by the followers.

٧٨٢ - حدَّثنا عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالكٍ، عَنْ سُمَيٍّ مَوْلى

782. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Say *Āmīn* when the *Imām* says *Ghairil-maghdūbi 'alaihim*

أبي بَكْرٍ، عَنْ أبي صالحٍ، عَنْ أبي هُرَيْرَةَ أنَّ رَسُولَ اللهِ ﷺ قالَ: «إذَا قالَ الإمامُ ﴿غَيْرِ ٱلْمَغْضُوبِ عَلَيْهِمْ وَلَا ٱلضَّآلِّينَ﴾ فَقُولُوا: آمِينَ، فإنَّهُ مَنْ وَافَقَ قَوْلُهُ قَوْلَ المَلائِكَةِ غُفِرَ لَهُ ما تَقَدَّمَ مِنْ ذَنْبِهِ». تابَعَهُ مُحَمَّدُ بنُ عَمْرٍو، عَنْ أبي سَلَمَةَ، عَنْ أبي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ. ونُعَيْمٌ المُجمِرُ عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ. [انظر: ٤٤٧٥]

walad-dāl-līn [not the path of those who earn Your Anger (such as Jews) nor of those who go astray (such as Christians)], all the past sins of the person whose saying (of *Āmin*) coincides with that of the angels, will be forgiven.

(١١٤) بابٌ إذا رَكَعَ دُونَ الصَّفِّ

(114) CHAPTER. If someone bowed behind the rows, [on entering the mosque and before joining the rows of *Ṣalāt* (prayer)].

٧٨٣ - حدَّثَنا مُوسَى بنُ إسمَاعِيلَ قالَ: حدَّثَنا هَمَّامٌ، عَنِ الأعْلَمِ وهُوَ زِيادٌ، عَنِ الحَسَنِ، عَنْ أبي بَكْرَةَ: أنَّهُ انْتَهَى إلى النَّبِيِّ ﷺ وَهُوَ رَاكِعٌ فَرَكَعَ قَبْلَ أنْ يَصِلَ إلى الصَّفِّ، فَذَكَرَ ذلكَ للنَّبِيِّ ﷺ فَقالَ: «زَادَكَ اللهُ حِرْصاً وَلا تَعُدْ».

783. Narrated Abū Bakrah رَضِيَ الله عَنْهُ: I reached the Prophet ﷺ in the mosque while he was bowing in *Ṣalāt* (prayer) and I too bowed before joining the row. I mentioned it to the Prophet ﷺ and he said to me, "May Allāh increase your love for the good. But do not repeat it again (bowing in that way)."

(١١٥) بابُ إتمامِ التَّكْبِيرِ في الرُّكُوعِ،

قَالَهُ ابنُ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ، وَفِيهِ مالكُ بنُ الحُوَيْرِثِ.

(115) CHAPTER. *Itmām At-Takbīr* (i.e., to end the number of *Takbīr* or to say the *Takbīr* perfectly) on bowing. [See *Fatḥ Al-Bārī*].

Ibn 'Abbās narrated it from the Prophet ﷺ. One of the narrators of the *Ḥadīth* is Mālik bin Ḥuwairith رَضِيَ الله عَنْهُ.

٧٨٤ - حدَّثَنا إسحَاقُ الوَاسِطِيُّ قالَ: أخْبَرَنا خالِدٌ، عَنِ الجُرَيْرِيِّ، عَنْ أبي العَلاءِ، عَنْ مُطَرِّفٍ، عَنْ عِمْرَانَ بنِ حُصَينٍ قالَ: صَلَّى مَعَ عَلِيٍّ رَضِيَ اللهُ عَنْهُ بالبَصْرَةِ فَقالَ: ذَكَّرَنا هذا الرَّجُلُ صَلاةً كُنَّا نُصَلِّيها

784. Narrated 'Imrān bin Ḥuṣain رَضِيَ الله عَنْهُ: I offered the *Ṣalāt* (prayer) with 'Alī رَضِيَ الله عَنْهُ in Baṣra and he made us remember the *Ṣalāt* which we used to offer with Allāh's Messenger ﷺ. 'Alī said *Takbīr* on each raising and bowing (and prostrating etc.) [See *Fatḥ Al-Bārī*, for details].

مَعَ رَسُولِ اللهِ ﷺ، فَذَكَرَ أَنَّهُ كانَ يُكَبِّرُ كُلَّما رَفَعَ وَكُلَّما وَضَعَ. [انظر: ٧٨٦، ٨٢٦]

785. Narrated Abū Salama: When Abū Hurairah رَضِيَ اللهُ عَنْهُ led us in *Ṣalāt* (prayer) he used to say *Takbīr* on each bowing and raising. On the completion of the *Ṣalāt* he used to say, "My *Ṣalāt* is more similar to the *Ṣalāt* of Allāh's Messenger ﷺ than that of anyone of you."

٧٨٥ - **حَدَّثَنَا** عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أَخْبَرَنا مالِكٌ، عَنِ ابنِ شِهابٍ، عَنْ أَبي سَلَمَةَ، عَنْ أَبي هُرَيْرَةَ: أَنَّهُ كانَ يُصَلِّي بِهِمْ فَيُكَبِّرُ كُلَّما خَفَضَ وَرَفَعَ، فَإِذَا انْصَرَفَ قالَ: إِنِّي لأَشْبَهُكُمْ صَلاةً بِرَسُولِ اللهِ ﷺ. [انظر: ٧٨٩، ٧٩٥، ٨٠٣]

(116) CHAPTER. *Itmām At-Takbīr* (i.e., to end the number of *Takbīr*, or to say the *Takbīr* perfectly) on prostrating. [See *Fath Al-Bārī*]

(١١٦) بابُ إِتمامِ التَّكْبِيرِ في السُّجُودِ

786. Narrated Muṭarrif bin 'Abdullāh: 'Imrān bin Ḥuṣain and I offered the *Ṣalāt* (prayer) behind 'Alī bin Abī Ṭālib رَضِيَ اللهُ عَنْهُ: When 'Alī prostrated, he said the *Takbīr*, when he raised his head, he said the *Takbīr* and when he got up for the third *Rak'a* he said the *Takbīr*. On completion of the *Ṣalāt* 'Imrān took my hand and said, "This (i.e., 'Alī) made me remember the *Ṣalāt* of Muḥammad ﷺ." Or he said, "He led us in a *Ṣalāt* like that of Muḥammad ﷺ."

٧٨٦ - **حَدَّثَنَا** أَبُو النُّعْمانِ قالَ: حَدَّثَنا حَمَّادٌ، عَنْ غَيْلانَ بنِ جَرِيرٍ، عَنْ مُطَرِّفِ ابنِ عَبْدِ اللهِ قالَ: صَلَّيْتُ خَلْفَ عَلِيِّ بنِ أَبي طالِبٍ رَضِيَ اللهُ عَنْهُ أَنا وَعِمْرانُ بنُ حُصَيْنٍ، فَكانَ إِذَا سَجَدَ كَبَّرَ، وإِذَا رَفَعَ رَأْسَهُ كَبَّرَ، وَإِذَا نَهَضَ مِنَ الرَّكْعَتَيْنِ كَبَّرَ، فَلَمَّا قَضَى الصَّلاةَ أَخَذَ بِيَدِي عِمْرانُ بنُ حُصَيْنٍ فَقالَ: قَدْ ذَكَّرَني هذا صَلاةَ مُحَمَّدٍ ﷺ، أَو قالَ: لَقَدْ صَلَّى بِنا صَلاةَ مُحَمَّدٍ عَلَيهِ الصَّلاةُ والسَّلامُ. [راجع: ٧٨٤]

787. Narrated 'Ikrima: I saw a person offering *Ṣalāt* (prayer) at *Maqām Ibrahīm* [the place of Ibrāhīm (Abraham) عليه السلام by the Ka'bah] and he was saying *Takbīr* on every bowing, rising, standing and sitting. I

٧٨٧ - **حَدَّثَنَا** عَمْرُو بنُ عَوْنٍ قالَ: حَدَّثَنا هُشَيْمٌ عَنْ أَبي بِشْرٍ، عَنْ عِكْرِمَةَ قالَ: رَأَيْتُ رَجُلاً عِنْدَ المَقامِ

asked Ibn 'Abbās رَضِيَ اللهُ عَنْهُما (about this *Ṣalāt*). He admonished me saying: "Isn't that the *Ṣalāt* of the Prophet ﷺ?" [Indicating that, that was the way, the Prophet ﷺ used to offer his *Ṣalāt* (prayer)].

يُكَبِّرُ في كُلِّ خَفْضٍ وَرَفْعٍ، وَإِذَا قامَ وإذَا وَضَعَ؛ فأَخْبَرْتُ ابنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما فَقالَ: أَوَلَيْسَ تِلْكَ صَلاةَ النَّبيِّ ﷺ لا أُمَّ لكَ.

(117) CHAPTER. Saying the *Takbīr* on raising from the prostration.

(١١٧) بابُ التَّكْبيرِ إذَا قامَ مِنَ السُّجُودِ

788. Narrated 'Ikrima: I offered prayers behind a Sheikh at Makkah and he said twenty-two *Takbīr* (during the prayer). I told Ibn 'Abbās that he (i.e., that Sheikh) was foolish. Ibn 'Abbās admonished me and said, "This is the *Aṣ-Ṣunna* (legal way) of Abul-Qāsim ﷺ."

٧٨٨ - **حدَّثَنا** مُوسَى بنُ إسماعِيلَ قالَ: حدَّثَنا هَمَّامٌ، عَنْ قَتادَةَ، عَنْ عِكْرِمَةَ قالَ: صَلَّيْتُ خَلْفَ شَيْخٍ بِمَكَّةَ فَكَبَّرَ ثِنْتَيْنِ وعِشرِينَ تَكْبِيْرَةً، فَقُلْتُ لابْنِ عَبَّاسٍ: إنَّهُ أَحْمَقُ، فَقالَ: ثَكِلَتْكَ أُمُّكَ، سُنَّةُ أبي القاسِمِ ﷺ. [راجع: ٧٨٧]

وقالَ مُوسَى: حدَّثَنا أبانُ قالَ: حدَّثَنا قَتادَةُ قالَ: حدَّثَنا عِكْرِمَةُ.

789. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Whenever Allāh's Messenger ﷺ stood for *Aṣ-Ṣalāt* (the prayer), he said *Takbīr* on starting the *Ṣalāt* (prayer) and then on bowing. (On rising from bowing he said) *Sami' Allāhu liman ḥamida*, and then while standing straight he used to say *Rabbanā lakal-ḥamd.* *Al-Laith said, "(The Prophet* ﷺ said) *'Wa lakal-ḥamd."* He used to say *Takbīr* on prostrating and on raising his head from prostration; again he would say *Takbīr* on prostrating and raising his head. He would then do the same in the whole of the *Ṣalāt* till it was completed. And on rising from the second *Rak'a* after sitting (for *At-Taḥiyyāt*), he used to say *Takbīr*.

٧٨٩ - **حدَّثَنا** يَحْيى بنُ بُكَيرٍ قالَ: حدَّثَنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ قالَ: أَخْبَرَني أبو بَكْرِ بنُ عَبدِ الرَّحْمٰنِ بنِ الحَارِثِ أَنَّهُ سَمِعَ أبا هُرَيْرَةَ يَقُولُ: كانَ رَسُولُ اللهِ ﷺ إذَا قامَ إلى الصَّلاةِ يُكَبِّرُ حِينَ يَقُومُ ثُمَّ يُكَبِّرُ حِينَ يَرْكَعُ، ثُمَّ يَقُولُ: «سَمِعَ اللهُ لِمَنْ حَمِدَهُ» حِينَ يَرْفَعُ صُلْبَهُ مِنَ الرُّكُوعِ، ثُمَّ يَقُولُ وهوَ قائِمٌ: «رَبَّنا لكَ الحَمْدُ». قالَ عَبْدُ اللهِ بْنُ صالحٍ عَنِ اللَّيثِ: «ولكَ الحَمْدُ»، ثُمَّ يُكَبِّرُ حِينَ يَهْوِي، ثُمَّ يُكَبِّرُ حِينَ يَرْفَعُ رَأْسَهُ، ثُمَّ يُكَبِّرُ حِينَ يَسْجُدُ، ثُمَّ يُكَبِّرُ

حِينَ يَرْفَعُ رَأْسَهُ، ثُمَّ يَفْعَلُ ذلكَ في الصَّلاةِ كُلِّها حتَّى يَقْضِيَهَا. ويُكَبِّرُ حِينَ يَقُومُ مِنَ الثِّنْتَيْنِ بَعْدَ الجُلُوسِ.

[راجع: ٧٨٥]

(118) CHAPTER. To put the hands (palms) on both knees while bowing.

(١١٨) بابُ وَضعِ الأكُفِّ عَلى الرُّكَبِ في الرُّكُوعِ،

While in the company of his companions, Abū Ḥumaid said, "The Prophet ﷺ used to put both his hands on his knees."

وقالَ أبُو حُمَيْدٍ في أصْحابِهِ: أمْكَنَ النَّبِيُّ ﷺ يَدَيْهِ مِنْ رُكْبَتَيْهِ.

790. Narrated Muṣ'ab bin Sa'd: I offered *Ṣalāt* (prayer) beside my father (Sa'd bin Abī Waqqas رضي الله عنه) and approximated both my hands and placed them in between the knees. My father told me not to do so and said, "We used to do the same but we were forbidden (by the Prophet ﷺ) to do so and were ordered to place the hands on the knees."

٧٩٠ - **حدَّثَنا** أبُو الوَلِيدِ قالَ: حدَّثَنا شُعْبَةُ، عَنْ أبي يَعْفُورٍ قالَ: سَمِعْتُ مُصْعَبَ ابنَ سَعْدٍ يَقُول: صَلَّيْتُ إلى جَنْبِ أبي فَطَبَّقْتُ بَيْنَ كَفَّيَّ ثُمَّ وَضَعْتُهما بَينَ فَخِذَيَّ، فَنَهاني أبي وقالَ: كُنَّا نَفْعَلُهُ فَنُهِينا عَنْهُ وأُمِرْنا أنْ نَضَعَ أيْدِيَنَا عَلى الرُّكَبِ.

(119) CHAPTER. Not performing bowing perfectly.

(١١٩) بابٌ إذا لَمْ يُتِمَّ الرُّكُوعَ

791. Narrated Zaid bin Wahb: Ḥudhaifa رَضِيَ اللهُ عَنْهُ saw a person who was not performing the bowings and prostrations perfectly. He said to him, "You have not offered *Ṣalāt* and if you should die, you would die on a religion other than that of Muḥammad ﷺ."

٧٩١ - **حدَّثَنا** حَفْصُ بنُ عُمَرَ قالَ: حدَّثَنا شُعْبَةُ، عَنْ سُلَيْمانَ، قالَ: سَمِعْتُ زَيْدَ ابْنَ وَهْبٍ قالَ: رَأى حُذَيْفَةُ رَجُلاً لا يُتِمُّ الرُّكُوعَ والسُّجُودَ قالَ: ما صَلَّيْتَ وَلَوْ مُتَّ مُتَّ عَلى غَيرِ الفِطْرَةِ الَّتي فَطَرَ اللهُ مُحَمَّداً ﷺ. [راجع: ٣٨٩]

(120) CHAPTER. To keep the back straight in bowing.

(١٢٠) بابُ اسْتِوَاءِ الظَّهْرِ في الرُّكُوعِ،

In the presence of his companions, Abū Ḥumaid said, "The Prophet ﷺ bowed and kept his back straight."

وقالَ أبُو حُمَيْدٍ في أصْحابِهِ: رَكَعَ النَّبِيُّ ﷺ ثُمَّ هَصَرَ ظَهْرَهُ.

(121) CHAPTER. And what is said regarding the limit of the completion of bowing and of keeping the back straight and the calmness with which it is performed.

(١٢١) **بَابُ** حَد إِتْمَام الرُّكُوعِ وَالاعْتِدَالِ فِيْهِ وَالاطْمَأْنِينَةِ

792. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: The bowing, the prostration, the sitting in between the two prostrations and the standing after the bowing of the Prophet ﷺ but not *Qiyām* [standing in the *Ṣalāt* (prayer)] and *Qu'ūd* (sitting in the *Ṣalāt*) used to be approximately equal (in duration).

٧٩٢ - **حدَّثنا** بَدَلُ بنُ المُحَبَّرِ قالَ: حدَّثنا شُعبَةُ قالَ: أخْبَرَنَا الحَكَمُ عَنِ ابنِ أبي لَيْلى، عَنِ البَراءِ بْنِ عَازِبٍ قالَ: كانَ رُكُوعُ النَّبي ﷺ وسُجُودُهُ، وَبينَ السَّجْدَتَينِ، وإذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ مَا خَلَا القيامَ وَالقُعُودَ قَرِيباً مِنَ السَّوَاءِ. [انظر: ٨٠١، ٨٢٠]

(122) CHAPTER. The order of the Prophet ﷺ to a person who did not perform his bowing perfectly that he should repeat his *Ṣalāt* (prayer).

(١٢٢) **بابُ** أمْرِ النَّبيِّ ﷺ الَّذي لا يُتِمّ رُكُوعَهُ بالإعادَةِ

793. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Once the Prophet ﷺ entered the mosque, a man came in, offered the *Ṣalāt* (prayer) and greeted the Prophet ﷺ. The Prophet ﷺ returned his greeting and said to him, "Go back and offer *Ṣalāt* again for you have not offered *Ṣalāt*." The man offered the *Ṣalāt* again, came back and greeted the Prophet ﷺ. He said to him thrice, "Go back and offer *Ṣalāt* again for you have not offered *Ṣalāt*." The man said, "By Him, Who has sent you with the truth! I do not know a better way of offering *Ṣalāt*. Kindly teach me how to offer *Ṣalāt*." He ﷺ said, "When you stand for the *Ṣalāt*, say *Takbīr* and then recite from the Qur'ān what you know and then bow with calmness till you feel at ease, then rise from bowing till you stand straight. Afterwards prostrate calmly till you feel at ease and then raise (your head) and sit with calmness till you feel at ease, and then prostrate with

٧٩٣ - **حدَّثنا** مُسَدَّدٌ قالَ: حَدَّثَنا يَحْيى بنُ سَعِيدٍ، عَنْ عُبَيْدِ اللهِ قالَ: حَدَّثَنا سَعِيْدٌ المَقْبُرِيُّ عن أبيهِ عَنْ أبي هُرَيْرَةَ: عَنِ النَّبِيِّ ﷺ دَخَلَ المَسْجِدَ فَدَخَلَ رَجُلٌ فَصَلَّى، ثُمَّ جاءَ فَسَلَّمَ عَلى النَّبِيِّ ﷺ، فَرَدَّ النَّبِيُّ ﷺ عليه السَّلامَ. فقالَ: «ارْجِعْ فَصَلِّ فإنَّكَ لَمْ تُصَلِّ»، فَصَلَّى ثُمَّ جاءَ فَسَلَّمَ عَلى النَّبِيِّ ﷺ فقالَ: «ارجِعْ فَصَلِّ، فَإنَّكَ لم تُصَلِّ» ثلاثاً. فَقالَ: والذي بَعَثَكَ بالحَقِّ مَا أُحْسِنُ غَيرَهُ، فَعَلِّمْني. قالَ: «إذَا قُمْتَ إلى الصَّلاةِ فَكَبِّرْ ثُمَّ اقْرَأْ ما تَيَسَّرَ مَعَكَ مِنَ القُرآنِ، ثُمَّ ارْكَعْ حتَّى تَطْمَئِنَّ رَاكِعاً، ثُمَّ ارْفَعْ

calmness till you feel at ease in prostration and do the same in the whole of your *Salāt*."

حتَّى تَعْتَدِلَ قائِماً، ثُمَّ اسْجُدْ حتَّى تَطْمَئِنَّ ساجِداً، ثُمَّ ارْفَعْ حتَّى تَطْمَئِنَّ جالِساً، ثُمَّ اسْجُدْ حتَّى تَطْمَئِنَّ ساجِداً ثُمَّ افْعَلْ ذلكَ في صَلاتِكَ كُلِّها». [راجع: ٧٥٧]

(123) CHAPTER. Invocation in bowing.

(١٢٣) بابُ الدُّعاءِ في الرُّكُوعِ

794. Narrated 'Āishah رَضِيَ اللهُ عَنها: The Prophet ﷺ used to say in his bowings and prostrations, *Subhānaka-Allāhumma Rabbanā wa-bihamdika Allāhumma-agh firlī* [I honour Allāh from all that (unsuitable things) which are ascribed to You, O Allāh Our Lord! And all the praises and thanks are for You. O Allāh! Forgive me]."

٧٩٤ - **حدَّثَنا** حَفْصُ بنُ عُمَرَ قالَ: حدَّثَنا شُعْبَةُ، عَنْ مَنْصُورٍ، عَنْ أبي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: كانَ النَّبِيُّ ﷺ يقُولُ في رُكُوعِهِ وسُجُودِهِ: «سُبْحَانَكَ اللَّهُمَّ رَبَّنا وبحَمْدِكَ، اللَّهُمَّ اغْفِرْ لي». [انظر: ٨١٧، ٤٢٩٣، ٤٩٦٧، ٤٩٦٨]

(124) CHAPTER. What the *Imām* and the followers say on raising their heads from bowing.

(١٢٤) بابُ ما يقُولُ الإمامُ ومَنْ خَلْفَهُ إذا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ

795. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: When the Prophet ﷺ said "*Sami' Allāhu liman hamida* (Allāh heard those who sent praises and thanks to Him)," he would say, "*Allāhumma Rabbanā walakal hamd* (O Allah! Our Lord! All the praises and thanks are for You)." On bowing and raising his head from it [*Salāt* (prayers)] the Prophet ﷺ used to say *Takbīr*. He also used to say *Takbīr* on rising after the two prostrations.

٧٩٥ - **حدَّثَنا** آدَمُ قالَ: حدَّثَنا ابنُ أبي ذِئْبٍ، عَن سَعِيدٍ المَقْبُرِيِّ، عَنْ أبِي هُرَيْرَةَ قالَ: كانَ النَّبِيُّ ﷺ إذا قالَ: «سَمِعَ اللهُ لِمَنْ حَمِدَهُ»، قالَ: «اللَّهُمَّ رَبَّنا ولَكَ الحَمْدُ». وكانَ النَّبِيُّ ﷺ إذَا رَكَعَ وإذا رَفَعَ رَأْسَهُ يُكَبِّرُ. وإذَا قامَ مِنَ السَّجْدَتَينِ قالَ: «اللهُ أكْبَرُ». [راجع: ٧٨٥]

(125) CHAPTER. The superiority of saying *Allāhumma Rabbanā lakal hamd* (O Allāh, Our Lord! All the praises and thanks are for You).

(١٢٥) بابُ فَضْلِ: اللَّهُمَّ رَبَّنا لكَ الحَمْدُ

796. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "When the *Imām*

٧٩٦ - **حدَّثَنا** عَبْدُ اللهِ بنُ يُوسُفَ

says, *Sami' Allāhu liman ḥamida* (Allāh heard those who sent praises and thanks to Him), you should say, *Allāhumma Rabbanā lakal-ḥamd* (O Allāh! Our Lord! All the praises and thanks are for You). And if the saying of any one of you coincides with that of the angels, all his past sins will be forgiven."

قالَ: أخْبرنا مالكٌ عَنْ سُمَيٍّ، عَنْ أبي صَالحٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أنَّ رَسُولَ اللهِ ﷺ قالَ: «إذَا قالَ الإمامُ: سَمِعَ اللهُ لِمَنْ حَمِدَهُ، فَقُولُوا: اللَّهُمَّ رَبَّنا لَكَ الحَمْدُ. فإنَّهُ مَن وَافَقَ قَوْلُهُ قَوْلَ المَلائِكَةِ غُفِرَ لَهُ ما تَقَدَّمَ مِنْ ذَنْبِهِ». [انظر: ٣٢٢٨]

(126) CHAPTER.

(١٢٦) بابٌ:

797. Narrated Abū Salama: Abū Hurairah said, "No doubt, my *Ṣalāt* (prayer) is similar to that of the Prophet ﷺ." Abū Hurairah رَضِيَ اللهُ عَنْهُ used to recite *Qunūt* (invocation) after saying *Sami' Allāhu liman ḥamida* in the last *Rak'a* of the *Ẓuhr*, *'Ishā'* and *Fajr* prayers. He would ask Allāh's Forgiveness for the true believers and curse the disbelievers.

٧٩٧ - **حدَّثَنا** مُعاذُ بنُ فَضَالَةَ قالَ: حدَّثَنا هِشامٌ، عَنْ يَحْيى، عَنْ أبي سَلَمَةَ، عَنْ أبي هُرَيْرَةَ قالَ: لأُقَرِّبَنَّ صَلاةَ النَّبِيِّ ﷺ، فكانَ أبو هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ يَقْنُتُ في الرَّكْعَةِ الأخرى مِنْ صَلاةِ الظُّهْرِ وصَلاةِ العِشاءِ وَصلاةِ الصُّبْحِ بَعْدَما يقُولُ: (سَمِعَ اللهُ لِمَنْ حَمِدَهُ) فَيَدْعُو لِلْمُؤْمِنِينَ وَيَلْعَنُ الكُفَّارَ. [انظر: ٨٠٤، ١٠٠٦، ٢٩٣٢، ٤٥٦٠، ٤٥٩٨، ٦٢٠٠، ٦٣٩٣، ٦٩٤٠]

798. Narrated Anas رَضِيَ اللهُ عَنْهُ: The *Qunūt* used to be recited in the *Maghrib* and the *Fajr* prayers.

٧٩٨ - **حدَّثَنا** عَبْدُ اللهِ بنُ أبي الأسْوَدِ قالَ: حدَّثَنا إسمَاعِيلُ، عَنْ خالِدٍ الحَذَّاءِ، عَنْ أبي قِلابَةَ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ، قالَ: كانَ القُنُوتُ في المَغْرِبِ وَالفَجْرِ.

799. Narrated Rifā'a bin Rāfi' Az-Zuraqī رَضِيَ اللهُ عَنْهُ: One day we were offering *Ṣalāt* (prayer) behind the Prophet ﷺ. When he raised his head from bowing, he said, "*Sami' Allāhu liman ḥamida.*" A man behind him said, "*Rabbanā walakal ḥamd, ḥamdan*

٧٩٩ - **حدَّثَنا** عَبْدُ اللهِ بنُ مَسْلَمَةَ عَنْ مالِكٍ، عَنْ نُعَيْمِ بنِ عَبْدِ اللهِ المُجْمِرِ، عَنْ عليِّ بنِ يَحْيَى بنِ خَلَّادٍ الزُّرَقِيِّ، عَنْ أبِيهِ، عَنْ رِفاعَةَ بنِ

kathīran ṭaīyiban mubārakan fīhi (O our Lord! All the praises and thanks are for You, many good and blessed praises). "When the Prophet ﷺ completed the *Ṣalāt*, he asked, "Who has said these words?" The man replied, "I." The Prophet ﷺ said, "I saw over thirty angels competing to write it first."

رَافِعٍ الزُّرَقِيِّ قالَ: كُنَّا نُصَلِّي يَوْماً وَرَاءَ النَّبِيِّ ﷺ فَلَمَّا رَفَعَ رَأْسَهُ مِنَ الرَّكْعَةِ قالَ: «سَمِعَ اللهُ لِمَنْ حَمِدَهُ»، قالَ رَجُلٌ: رَبَّنا ولَكَ الحَمْدُ حَمْداً كَثِيراً طَيِّباً مُبارَكاً فِيهِ. فَلَمَّا انْصَرَفَ قالَ: «مَنِ المُتَكَلِّمُ؟» قالَ: أنا، قالَ: «رَأَيْتُ بِضْعَةً وثَلاثِينَ مَلَكاً يَبْتَدِرُونها، أَيُّهُمْ يَكْتُبُها أَوَّلُ».

(127) CHAPTER. To stand straight with calmness on raising the head from bowing.

(١٢٧) بابُ الاطْمَأْنِينَةِ حِينَ يَرْفَعُ رَأْسَهُ مِنَ الرُّكُوعِ،

And Abū Ḥumaid said: The Prophet ﷺ rose (from bowing) and stood straight till all the vertebra of his spinal column came to a natural position.

وقالَ أَبُو حُمَيْدٍ: رَفَعَ النَّبِيُّ ﷺ رَأْسَهُ واسْتَوَى حَتَّى يَعُودَ كُلُّ فَقارٍ مَكانَهُ.

800. Narrated Thābit: Anas رَضِيَ اللهُ عَنْهُ used to demonstrate to us the *Ṣalāt* (prayer) of the Prophet ﷺ and while demonstrating, he used to raise his head from bowing and stand so long that we would say that he had forgotten (the prostration).

٨٠٠ - **حدَّثَنا** أبُو الوَلِيدِ قالَ: حدَّثَنا شُعْبَةُ، عَنْ ثابِتٍ قالَ: كانَ أَنَسُ بنُ مالِكٍ يَنْعَتُ لَنا صَلاةَ النَّبِيِّ ﷺ فَكانَ يُصَلِّي، فإذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ قامَ حَتَّى نَقُولَ: قَدْ نَسِيَ. [انظر: ٨٢١]

801. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: The bowings, the prostrations, the period of standing after bowing and the interval between the two prostrations of the Prophet ﷺ used to be equal in duration.

٨٠١ - **حدَّثَنا** أَبُو الوَلِيدِ قالَ: حدَّثَنا شُعْبَةُ، عَنِ الحَكَمِ، عَنِ ابنِ أبي لَيْلَى عَنِ البَراءِ رَضِيَ اللهُ عَنْهُ قالَ: كانَ رُكُوعُ النَّبِيِّ ﷺ وسُجُودُهُ، وإذَا رَفَعَ مِنَ الرُّكُوعِ وَبَيْنَ السَّجْدَتَيْنِ قَرِيباً مِنَ السَّوَاءِ. [راجع: ٧٩٢]

802. Narrated Ayyūb: Abū Qilāba said, "Mālik bin Ḥuwairith رَضِيَ اللهُ عَنْهُ used to demonstrate to us the *Ṣalāt* (prayer) of the Prophet ﷺ at times other than that of the compulsory prayers. So, (once) he stood up

٨٠٢ - **حدَّثَنا** سُلَيْمانُ بنُ حَرْبٍ قالَ: حدَّثَنا حَمَّادُ بنُ زَيْدٍ عَنْ أَيُّوبَ، عَنْ أبي قِلابَةَ قالَ: كانَ

مالكُ بنُ الحُوَيْرِثِ يُرِيْنا كَيْفَ كانَ صَلاةُ النَّبيِّ ﷺ وذاكَ في غيرِ وَقْتِ الصَّلاةِ. فَقامَ فأمْكَنَ القِيامَ، ثُمَّ رَكَعَ فَأَمْكَنَ الرُّكُوعَ، ثُمَّ رَفَعَ رأسه فَأَنْصَتَ هُنَيَّةً، قالَ أبُو قِلابَةَ: فَصَلَّى بنا صَلاةَ شَيْخِنا هذا أبي يزيدِ. وكانَ أبو يزيدِ إذا رَفَعَ رَأسَهُ مِنَ السَّجْدَةِ الآخِرَةِ اسْتَوَى قاعداً ثُمَّ نَهَضَ.

[راجع: ٦٧٧]

for *Ṣalāt* and performed a perfect *Qiyām* (standing and reciting from the Qur'ān) and then bowed and performed bowing perfectly; then he raised his head and stood straight for a while." Abū Qilāba added, "Mālik bin Ḥuwairith in that demonstration, offered *Ṣalāt* like this Sheikh of ours, Abū Yazīd." Abū Yazīd used to sit (for a while) on raising his head from the second prostration before getting up.

(١٢٨) بابٌ: يَهْوِي بالتَّكْبيرِ حينَ يَسْجُدُ،

(128) CHAPTER. One should say *Takbīr* while going in prostration.

وقالَ نَافِعٌ: كانَ ابنُ عُمَرَ يَضَعُ يَدَيْهِ قَبلَ رُكْبَتَيْهِ.

Nāfi' said: "Ibn 'Umar used to place both his hands (on the ground) before his knees."

٨٠٣ - **حدَّثنا** أبو اليمانِ قالَ: حدَّثَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أخْبرَني أبُو بَكْرِ ابنُ عَبد الرَّحْمٰنِ بن الحَارِثِ بنِ هشام، وأبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ: أنَّ أبا هُرَيْرَةَ كَانَ يُكَبِّرُ في كُلِّ صَلاةٍ مِنَ المَكْتُوبَةِ وغَيرِها في رَمَضانَ وغَيرِه. فَيُكَبِّرُ حِينَ يَقُومُ ثُمَّ يُكَبِّرُ حِينَ يَرْكَعُ، ثُمَّ يَقُولُ: سَمِعَ اللهُ لِمَنْ حَمِدَهُ. ثُمَّ يَقُولُ: رَبَّنا ولَكَ الحَمْدُ، قَبْلَ أنْ يَسْجُدَ. ثُمَّ يَقُولُ: اللهُ أكْبَرُ، حينَ يَهْوِي ساجداً. ثُمَّ يُكَبِّرُ حِينَ يَرْفَعُ رَأسَهُ مِنَ السُّجُودِ: ثُمَّ يُكَبِّرُ حِينَ يَسْجُدُ. ثُمَّ يُكَبِّرُ حِينَ يَرْفَعُ رَأْسَهُ مِنَ السُّجُودِ، ثُمَّ يُكَبِّرُ حِيْنَ يَقُومُ مِنَ الجُلُوسِ في الاثْنَتَينِ.

803. Narrated Abū Bakr bin 'Abdur Raḥmān bin Ḥārith bin Hishām and Abū Salama bin 'Abdur Raḥmān: Abū Hurairah رَضِيَ اللهُ عَنْهُ used to say *Takbīr* in all *Aṣ-Ṣalāt* (the prayers), compulsory and optional — in the month of Ramaḍān or other months. He used to say *Takbīr* on standing for *Ṣalāt* (prayer) and on bowing; then he would say *Sami' Allāhu liman ḥamida,* and before prostrating he would say *Rabbanā walakal-ḥamd.* Then he would say *Takbīr* on prostrating and on raising his head from the prostration, then another *Takbīr* on prostrating (for the second time), and on raising up his head from the prostration. He also would say the *Takbīr* on standing from the second *Rak'a*. He used to do the same in every *Rak'a* till he completed *Aṣ-Ṣalāt*. On completion of the *Ṣalāt*, he would say, "By Him in Whose Hands my soul is! No doubt my *Ṣalāt* closely resembles to that of Allāh's Messenger ﷺ than yours, and this was his *Ṣalāt* till he left this world."

ويَفْعَلُ ذلكَ في كُلِّ رَكْعَةٍ حتَّى يَفْرُغَ مِنَ الصَّلاةِ. ثُمَّ يَقُولُ حِينَ يَنْصَرِفُ: وَالذي نَفْسي بِيَدِهِ إني لأقْرَبُكُمْ شَبَهاً بِصَلاةِ رَسولِ اللهِ ﷺ إنْ كانَتْ هذِهِ لَصَلاتَهُ حتَّى فارَقَ الدُّنْيا. [راجع: ٧٨٥]

٨٠٤ - قَالَا: وقالَ أبو هُرَيْرَة رَضِيَ اللهُ عَنْهُ: وكانَ رَسُولُ اللهِ ﷺ حِينَ يَرْفَعُ رَأسَهُ يَقُولُ: «سَمِعَ اللهُ لِمَنْ حَمِدَهُ، رَبَّنا ولكَ الحَمْدُ»، يَدْعُو لِرِجالٍ فَيُسَمِّيهِمْ بأسمائِهِمْ. فَيَقُولُ: «اللَّهُمَّ أنْجِ الوَلِيدَ بنَ الوَلِيدِ، وسَلَمَةَ بنَ هِشامٍ وعيَّاشَ بنَ أبي رَبِيعَةَ، والمُسْتَضْعَفِينَ مِنَ المُؤْمِنِينَ. اللَّهُمَّ اشْدُدْ وَطْأتَكَ عَلى مُضَرَ وَاجْعَلها عَلَيْهِمْ سِنِينَ كَسِني يُوسُفَ»، وأهْلُ المَشْرِقِ يَوْمَئِذٍ مِنْ مُضَرَ مُخالِفُونَ لَه. [راجع: ٧٩٧]

804. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ "When Allāh's Messenger ﷺ raised his head from (bowing) he used to say *Sami' Allāhu liman ḥamida, Rabbanā walakal-ḥamd.* He would invoke Allāh for some people by naming them: "O Allāh! Save Al-Walīd bin Al-Walīd and Salama bin Hishām and 'Ayyāsh bin Abī Rabī'a and the weak ones among the faithful believers. O Allāh! Be hard on the tribe of Muḍar and let them suffer from drought (famine) years like that of the time of Yūsuf (Joseph)." In those days the eastern section of the tribe of Muḍar was against the Prophet ﷺ.

٨٠٥ - حدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ قالَ: حدَّثَنا سُفْيانُ غَيرَ مَرَّةٍ عَنِ الزُّهْرِيّ قالَ: سَمِعْتُ أنَسَ بنَ مالِكٍ يَقُولُ: سَقَطَ رَسُولُ اللهِ ﷺ عَنْ فَرَسٍ - وربَّما قالَ سُفيانُ: مِنْ فَرَسٍ - فَجُحِشَ شِقُّهُ الأيمَنُ، فَدَخَلْنا عَلَيهِ نَعُودُهُ فَحَضَرَتِ الصَّلاةُ فَصَلَّى بِنا قاعِداً وقَعَدْنا. وقالَ سُفْيانُ مَرَّةً: صَلَّيْنا قُعُوداً. فَلَمَّا قَضَى الصَّلاةَ

805. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ fell from a horse and the right side of his body was injured. We went to enquire about his health, meanwhile it was time for *Aṣ-Ṣalāt* (the prayer) and he led the *Ṣalāt* (prayer) sitting and we also offered *Ṣalāt* while sitting. On completion of the *Ṣalāt* he said, "The *Imām* is to be followed; say *Takbīr* when he says it; bow when he bows; raise up when he raises up his head and when he says *Sami' Allāhu liman ḥamida,* say *Rabbanā walakal-ḥamd,* and prostrate if he prostrates."[1]

(1) (H.805) See *Ḥadīth* No.689 and 5658 (for taking the verdict).

قال: «إنَّما جُعِلَ الإمام لِيُؤْتَمَّ بِهِ فإذَا كَبَّرَ فَكَبِّرُوا وَإِذَا رَكَعَ فارْكَعُوا، وَإذا رَفَعَ فَارْفَعُوا وَإِذَا قالَ: سَمِعَ اللهُ لِمَنْ حَمِدَهُ، فَقُولُوا: رَبَّنا ولَكَ الحَمْدُ. وإذا سَجَدَ فاسْجُدُوا». كَذَا جاءَ بِهِ مَعْمَرٌ؟ قُلْتُ: نَعَمْ، قالَ: لَقَدْ حَفِظَ كَذَا. قالَ الزُّهْرِيُّ: ولكَ الحَمْدُ، حَفِظْتُ مِنْ شِقِّهِ الأيمَنِ. فَلَمَّا خَرَجْنا مِنْ عِنْدِ الزُّهْرِيِّ قالَ ابنُ جُرَيْجٍ وأنا عِنْدَهُ: فَجُحِشَ ساقُهُ الأيمَنُ.

[راجع: ٣٧٨]

Sufyān narrated the same from Ma'mar. Ibn Juraij said that his (the Prophet's) right leg had been injured.

(١٢٩) بابُ فَضْلِ السُّجُودِ،

(129) CHAPTER. Superiority of prostrating.

٨٠٦ - حدَّثنا أبُو اليمانِ قالَ: أخْبرَنا شُعَيْبٌ عَنِ الزُّهْرِيِّ قالَ: أخْبرَني سَعِيْدُ بن المُسَيَّبِ وعطَاءُ بنُ يَزِيدَ اللَّيْثِيُّ أنَّ أبا هُرَيْرَةَ أخْبَرَهُمَا أنَّ النَّاسَ قالُوا: يا رَسُولَ اللهِ هَلْ نَرَى رَبَّنا يَوْمَ القيامَةِ؟ قالَ: «هَلْ تُمارُونَ في القَمَرِ لَيلَةَ البَدْرِ لَيْسَ دُونَهُ سَحابٌ؟» قالُوا: لا يا رَسُولَ اللهِ. قالَ: «فَهَلْ تُمارُونَ في رُؤيَةِ الشَّمْسِ لَيْسَ دُونَها سَحَابٌ؟» قالُوا: لا. قالَ: «فإنَّكُمْ تَرَونَهُ كَذلكَ. يُحْشَرُ النَّاسُ يَوْمَ القِيامَةِ فَيَقُولُ: مَنْ كانَ يَعْبُدُ شَيْئاً فَلْيَتَّبِعْ. فَمِنْهُمْ مَنْ يَتَّبِعُ الشَّمْسَ، ومِنْهُمْ مَنْ يَتَّبِعُ القَمَرَ، ومِنْهُمْ مَنْ يَتَّبِعُ الطَّوَاغِيتَ، وتَبْقَى

806. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The people said, "O Allāh's Messenger! Shall we see our Lord on the Day of Resurrection?" He replied, "Do you have any doubt in seeing the moon on a full-moon night when there are no clouds?" They replied, "No, O Allāh's Messenger!" He said, "Do you have any doubt in seeing the sun when there are no clouds?" They replied, "No, (O Allah's Messenger ﷺ)". He said, "You will see Allāh (your Lord) in the same way. On the Day of Resurrection, people will be gathered and He will order the people to follow what they used to worship. So, some of them will follow the sun, some will follow the moon, and some will follow other (false) deities; and only this nation (Muslims) will be left with its hypocrites. Allāh جل جلاله will come to them and say, 'I am your Lord.' They will say, 'We shall stay in this place till our Lord comes to us and when our Lord will come, we will recognize Him.' Then Allāh تعالى will come to them again and say, 'I am

هذِهِ الأُمَّةُ فيها مُنافِقُوها، فَيَأْتِيهِمُ اللهُ عَزَّ وجلَّ فَيَقُولُ: أنا رَبُّكُمْ. فَيَقُولُونَ: هذَا مَكانُنا حتَّى يَأْتِيَنَا رَبُّنا، فإذَا جاءَ رَبُّنا عَرَفْناهُ. فَيَأْتِيهِمُ اللهُ فَيَقُولُ: أنا رَبُّكُمْ. فَيَقُولُونَ: أَنْتَ رَبُّنا فَيَدْعُوهُمْ وَيُضْرَبُ الصِّرَاطُ بَينَ ظَهْرَانَيْ جَهَنَّمَ فأكُونُ أوَّلَ مَنْ يَجُوزُ مِنَ الرُّسُلِ بأُمَّتِهِ، وَلَا يَتَكَلَّمُ يَوْمَئِذٍ أحَدٌ إلَّا الرُّسُلُ. وكَلامُ الرُّسُلِ يَوْمَئِذٍ: اللَّهُمَّ سَلِّمْ سَلِّمْ. وَفي جَهَنَّمَ كَلاليبُ مِثْلُ شَوْكِ السَّعْدَانِ، هَلْ رَأَيْتُمْ شَوْكَ السَّعْدَانِ؟ قالُوا: نَعَمْ. قالَ: فَإنَّها مِثْلُ شَوْكِ السَّعْدَانِ غَيرَ أنَّهُ لا يَعلَمُ قَدْرَ عِظَمِها إلَّا اللهُ، تَخْطَفُ النَّاسَ بأعمالِهِمْ فَمِنْهُمْ مَنْ يُوبَقُ بِعَمَلِهِ، ومِنْهُمْ مَنْ يُخَرْدَلُ، ثُمَّ يَنْجُو حتَّى إذَا أرَادَ اللهُ رَحْمَةَ مَن أرَادَ مِنْ أهْلِ النَّارِ أمَرَ اللهُ المَلائِكَةَ أنْ يُخْرِجُوا مَنْ كانَ يَعْبُدُ اللهَ، فَيُخْرِجُونَهُمْ وَيَعْرِفُونَهُمْ بآثارِ السُّجُودِ. وحرَّمَ اللهُ عَلى النَّارِ أنْ تَأْكُلَ أثَرَ السُّجُودِ. فَيَخْرُجُونَ مِنَ النَّارِ فَكُلُّ ابنِ آدَمَ تَأكُلُهُ النَّارُ إلَّا أثَرَ السُّجُودِ، فَيَخْرُجُون مِنَ النَّارِ قَدِ امْتَحَشُوا فَيُصَبُّ عَلَيْهِمْ ماءُ الحَياةِ فَيَنْبُتُونَ كما تَنْبُتُ الحِبَّةُ في حَمِيلِ السَّيْلِ. ثُمَّ يَفْرُغُ اللهُ مِنَ القَضاءِ بَينَ العِبادِ، ويَبْقى رَجُلٌ بَينَ الجَنَّةِ والنَّارِ - وهُوَ آخِرُ أهْلِ النَّارِ دُخُولاً الجَنَّةَ -

your Lord.' They will say, 'You are our Lord.' Allāh will call them, and *Aṣ-Ṣirāṭ* [a slippery bridge on which there will be clamps and hooks like the thorn of *Sa'dān* – see *Ḥadīth* No.6573, Vol.8 and *Ḥadīth* No.7439, Vol.9] will be laid across Hell and I (Muḥammad ﷺ) shall be the first amongst the Messengers to cross it with my followers. Nobody, except the Messengers, will then be able to speak and they will be saying, 'O Allāh! Save us, O Allāh! Save us.' "There will be hooks like the thorns of *Sa'dān* in Hell. Have you seen the thorns of *Sa'dān*?" The people said, "Yes." He said, "These hooks will be like the thorns of *Sa'dān;* but nobody except Allāh knows their greatness in size and these will entangle the people according to their deeds; some of them will fall and stay in Hell forever; others will receive punishment (torn into small pieces) and will get out of Hell till when Allāh intends mercy on whomever He likes amongst the people of Hell, He will order the angels to take out of Hell those who worshipped none but Him Alone. The angels will take them out by recognizing them from the traces of prostrations, for Allāh has forbidden the (Hell) Fire to eat away those traces. So they will come out of the Fire, it will eat away from the whole of the human body except the marks of the prostrations. At that time they will come out of the Fire as mere skeletons. The Water of Life will be poured on them, and as a result, they will grow like the seeds growing on the bank of a flowing flood-water stream. Then when Allāh had finished from the Judgement amongst His creations, one man will be left between Hell and Paradise and he will be the last man from the people of Hell to enter Paradise. He will be facing Hell, and will say, 'O Allāh! Turn my face from the Fire as its wind has dried me and its steam has

burnt me.' Allāh will ask him, 'Will you ask for anything more in case this favour is granted to you?' He will say, 'No by Your (Honour) Power!' And he will give to his Lord (Allāh) تعالى what he will of the pledges and the covenants. Allāh will then turn his face from the Fire. When he will face Paradise and will see its charm, he will remain quiet as long as Allāh will. He then will say, 'O my Lord! Let me go to the gate of Paradise.' Allāh will ask him, 'Didn't you give pledges and make covenants (to the effect) that you would not ask for anything more than what you requested at first?' He will say, 'O my Lord! Do not make me the most wretched amongst Your creatures.' Allāh will say, 'If this request is granted, will you then ask for anything else?' He will say, 'No! By Your (Honour) Power! I shall not ask for anything else.' Then he will give to his Lord what He will of the pledges and the covenants. Allāh will then let him go to the gate of Paradise. On reaching there and seeing its life, charm, and pleasures he will remain quiet as long as Allāh will and then will say, 'O my Lord! Let me enter Paradise.' Allāh تعالى will say, 'May Allāh be Merciful unto you, O son of Adam! How treacherous you are! Haven't you made covenants and given pledges that you will not ask for anything more that what you have been given?' He will say, 'O my Lord! Do not make me the most wretched amongst Your creatures.' So Allāh جل جلاله will laugh and allow him to enter Paradise and will ask him to request as much as he likes. He will do so till all his desires have been fulfilled. Then Allāh تعالى will say, 'Request more of such and such things.' Allāh will remind him and when all his desires and wishes have been fulfilled, Allāh جل جلاله will say, 'All this is granted to you and a similar amount besides'."

Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ said to

مُقْبِلٌ بِوَجْهِهِ قِبَلَ النَّارِ. فَيَقُولُ: يا رَبِّ اصْرِفْ وَجْهِي عَنِ النَّارِ فَقَدْ قَشَبَنِي رِيحُها، وأَحْرَقَنِي ذَكاؤُها. فَيَقُولُ: هَلْ عَسَيْتَ إنْ فُعِلَ ذٰلِكَ بِكَ أنْ تَسْأَلَ غَيرَ ذلكَ؟ فَيَقُولُ: لا وَعِزَّتِكَ، فَيُعْطِي اللهَ ما شاءَ مِنْ عَهْدٍ ومِيثاقٍ فَيَصْرِفُ اللهُ وَجْهَهُ عَنِ النَّارِ. فإذَا أقْبَلَ بِهِ عَلى الجَنَّةِ رَأى بَهْجَتَها سَكَتَ ما شاءَ اللهُ أنْ يَسْكُتَ. ثُمَّ قالَ: يا رَبِّ قَدِّمْنِي عِنْدَ بابِ الجَنَّةِ. فَيَقُولُ اللهُ لَهُ: ألَيْسَ قَدْ أعْطَيْتَ العُهُودَ وَالْمَوَاثِيْقَ أنْ لا تَسْأَلَ غَيرَ الَّذِي كُنْتَ سَأَلْتَ؟ فَيَقُولُ: يا رَبِّ لا أكُونُ أشْقىٰ خَلْقِكَ. فَيَقُولُ: فَما عَسَيْتَ إنْ أُعْطِيتَ ذلكَ أنْ لا تَسْأَلَ غَيرَهُ؟ فَيَقُولُ: لا وعِزَّتِكَ، لا أَسْأَلُكَ غَيرَ ذلكَ، فَيُعْطِي رَبَّهُ ما شاءَ مِنْ عَهْدٍ ومِيثاقٍ، فَيُقَدِّمُهُ إلى بابِ الجَنَّةِ. فإذَا بَلَغَ بابَها فَرَأى زَهْرَتَها وما فِيها مِنَ النَّضْرَةِ والسُّرورِ، فَيَسْكُتُ ما شاءَ اللهُ أنْ يَسْكُتَ. فَيَقُولُ: يا رَبِّ أدْخِلْنِي الجَنَّةَ. فَيَقُولُ اللهُ تَعالَى ويْحَكَ يا ابنَ آدَمَ، ما أغْدَرَكَ؟ أَلَيْسَ قَدْ أعْطَيْتَ العَهْدَ والمِيثاقَ أنْ لا تَسْأَلَ غَيرَ الَّذِي أُعْطِيتَ؟ فَيَقُولُ: يا رَبِّ لا تَجْعَلْنِي أشْقى خَلْقِكَ. فَيَضْحَكُ اللهُ عَزَّ وجَلَّ مِنْهُ، ثُمَّ يَأْذَنُ لَهُ في دخُولِ الجَنَّةِ. فَيَقُولُ لَهُ: تَمَنَّ،

Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Allāh تعالى said, 'That is for you and ten times more like it'." Abū Hurairah رَضِيَ الله عَنْهُ said, "I do not remember from Allāh's Messenger ﷺ except (his saying), 'All this is granted to you and a similar amount besides." Abū Sa'īd said, "I heard him saying, 'That is for you and ten times more the like of it'."

فَيَتَمَنَّى حتَّى إذَا انْقَطَعَتْ أُمْنِيَّتُهُ، قالَ اللهُ عَزَّ وجَلَّ: زِدْ مِنْ كَذَا وكَذَا، أقْبَلَ يُذَكِّرُهُ رَبُّهُ عَزّ وَجَلَّ حتَّى إذَا انْتَهَتْ بِهِ الأمانيُّ، قالَ اللهُ تَعالى: لَكَ ذلكَ ومِثْلُهُ مَعَهُ». قالَ أبو سَعِيدٍ الخُدْرِيُّ لأبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُما: إنَّ رَسُولَ اللهِ ﷺ قالَ: «قالَ اللهُ عَزَّ وجَلَّ: لكَ ذلكَ وعَشَرَةُ أمثالِهِ». قالَ أبُو هُرَيْرَةَ: لَمْ أحْفَظْ مِنْ رَسُولِ اللهِ ﷺ إلَّا قَوْلَهُ: «لَكَ ذلكَ وَمِثْلُهُ مَعَهُ». قالَ أبُو سَعِيدٍ الخُدْرِيِّ: إنِّي سَمِعْتُهُ يَقُولُ: «ذلكَ لكَ وعَشَرَةُ أمثالِهِ». [انظر: ٦٥٧٣، ٧٤٣٧]

(130) CHAPTER. During the prostrations one should keep one's arms away from one's sides and the abdomen should be kept away from the thighs.

(١٣٠) بابٌ: يُبْدِي ضَبْعَيْهِ ويجافي في السُّجُودِ

807. Narrated 'Abdullāh bin Mālik bin Buḥaina رَضِيَ اللهُ عَنْهُ: Whenever the Prophet ﷺ offered *Ṣalāt* (prayers) (in prostration) he used to keep away his arms widely separated (from his body) so that the whiteness of his armpits was visible.

٨٠٧ - **حدَّثَنا** يَحْيَى بنُ عَبْدِ اللهِ بنِ بُكَيرٍ قالَ: حدَّثَني بَكْرُ بنُ مُضَرَ، عَنْ جَعْفَرٍ، عَنِ ابنِ هُرْمُزَ، عَنْ عَبْدِ اللهِ بنِ مالكٍ بنِ بُحَيْنَةَ: أنَّ النَّبِيَّ ﷺ كانَ إذَا صَلَّى فَرَّجَ بَينَ يَدَيْهِ حتَّى يَبْدُوَ بَياضُ إبْطَيْهِ. وقالَ اللَّيْثُ: حدَّثَني جَعْفَرُ بنُ رَبِيعَةَ نَحْوَهُ. [راجع: ٣٩٠]

(131) CHAPTER. One should keep the toes in the direction of the *Qiblah*.

(١٣١) بابٌ: يَسْتَقْبِلُ القِبْلَةَ بأطْرَافِ رِجْلَيْهِ،

Abū Ḥumaid Aṣ-Sā'idī narrated this from the Prophet ﷺ.

قالَهُ أبُو حُمَيْدٍ السَّاعِدِيُّ عَنِ النَّبِيِّ ﷺ.

(١٣٢) **بابٌ**: إذَا لَمْ يُتِمَّ سُجُودَهُ

(132) CHAPTER. If one does not perform the prostrations perfectly.

٨٠٨ - **حدَّثَنا** الصَّلْتُ بنُ مُحَمَّدٍ قالَ: حدَّثَنا مَهْدِيٌّ، عَنْ وَاصِلٍ، عَنْ أبي وَائِلٍ، عَنْ حُذَيْفَةَ أنَّهُ رَأى رَجُلاً لا يُتِمُّ رُكُوعَهُ وَلا سُجُودَهُ، فَلَمَّا قَضَى صَلاتَهُ قالَ لَهُ حُذَيْفَةُ: ما صَلَّيْتَ. قالَ: وأحْسِبُهُ قالَ: ولَوْ مُتَّ مُتَّ عَلى غيرِ سُنَّةِ مُحَمَّدٍ ﷺ. [راجع: ٣٨٩]

808. Narrated Abū Wā'il: Hudhaifa رَضِيَ اللهُ عَنْهُ said, "I saw a person not performing his bowings and prostrations perfectly. When he completed *Aṣ-Ṣalāt* (the prayer), I told him that he had not offered *Ṣalāt* (prayer)." I think that Hudhaifa added (i.e., said to the man), "Had you died, you would have died on a *Sunna* (legal way, act of worship etc) other than that of Prophet Muhammad ﷺ."

(١٣٣) **بابُ** السُّجُودِ عَلى سَبْعَةِ أعظُمٍ،

(133) CHAPTER. To prostrate on seven bones.

٨٠٩ - **حدَّثَنا** قَبِيصَةُ قالَ: حدَّثَنا سُفْيانُ عَنْ عَمْرِو بنِ دِينارٍ، عَنْ طاوُسٍ، عَنِ ابْنِ عَبَّاسٍ: أُمِرَ النَّبِيُّ ﷺ أنْ يَسْجُدَ عَلى سَبْعَةِ أعْضاءٍ - ولا يَكُفَّ شَعَراً وَلا ثَوْباً - الجَبْهَةِ، وَاليَدَيْنِ والرُّكْبَتَينِ والرِّجْلَينِ. [انظر: ٨١٠، ٨١٢، ٨١٥، ٨١٦]

809. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ was ordered (by Allāh) to prostrate on seven body-parts and not to tuck up the clothes or hair [while offering *Ṣalāt* (prayers)][(1)]. Those parts are: the forehead (along with the tip of nose), both hands, both knees, and (toes of) both feet.

٨١٠ - **حدَّثَنا** مُسْلِمُ بنُ إبْرَاهِيمَ. قالَ: حدَّثَنا شُعْبَةُ، عَنْ عَمْرٍو، عَنْ طاوُسٍ، عَنِ ابنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قالَ: «أُمِرْنا أنْ نَسْجُدَ عَلى سَبْعَةِ أعْظُمٍ، وَلا نَكُفَّ ثَوْباً وَلا شَعَراً». [راجع: ٨٠٩]

810. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "We have been ordered to prostrate on seven bones and not to tuck up the clothes and the hair."

٨١١ - **حدَّثَنا** آدَمُ قالَ: حدَّثَني

811. Narrated Al-Barā' bin 'Āzib رَضِيَ اللهُ

(1) (H.809) While offering *Salat* (prayers) one should not engage in arranging his clothes or removing his hair from his forehead. He should devote himself to the *Ṣalāt* with submissiveness.

عَنْهُ and he was not a liar: We used to offer *Salāt* (prayer) behind the Prophet ﷺ and when he said, *"Sami'Allāhu liman hamida"*, none of us would bend his back (to go for prostration) till the Prophet ﷺ had placed his forehead on the ground.

إِسْرَائِيلُ، عَنْ أَبِي إِسحَاقَ، عَنْ عَبْدِ اللهِ بنِ يَزِيدَ الخَطْمِيِّ قَالَ: حدَّثَنا البَرَاءُ بنُ عازِبٍ وهُوَ غيرُ كَذُوبٍ قالَ: كُنَّا نُصَلِّي خَلْفَ النَّبِيِّ ﷺ فإِذَا قالَ: «سمِعَ اللهُ لِمَنْ حَمِدَهُ»، لَمْ يَحْنِ أَحَدٌ مِنَّا ظَهْرَهُ حتَّى يَضَعَ النَّبِيُّ ﷺ جَبْهَتَهُ عَلى الأَرْضِ. [راجع: ٦٩٠]

(134) CHAPTER. To prostrate on the nose.

(١٣٤) **بابُ** السُّجُودِ عَلى الأَنْفِ

812. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "I have been ordered to prostrate on seven bones, i.e., on the forehead along with the tip of the nose and the Prophet ﷺ pointed towards his nose, both hands, both knees and the toes of both feet and not to gather the clothes or the hair."

٨١٢ - **حدَّثَنا** مُعَلَّى بنُ أَسَدٍ قالَ: حدَّثَنا وُهَيْبٌ، عَنْ عَبْدِ اللهِ بنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: قالَ النَّبِيُّ ﷺ: «أُمِرْتُ أَنْ أَسجُدَ عَلى سَبْعَةِ أَعْظُمٍ: عَلى الجَبْهَةِ - وَأَشارَ بِيَدِهِ عَلى أَنْفِهِ - وَاليَدَيْنِ والرُّكْبَتَينِ وأَطْرَافِ القَدَمَينِ، ولا نَكْفِتَ الثِّيَابَ والشَّعَرَ». [راجع: ٨٠٩]

(135) CHAPTER. To prostrate on the nose and in the mud.

(١٣٥) **بابُ** السُّجُودِ عَلى الأَنْفِ في الطِّينِ

813. Narrated Abū Salama: Once I went to Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ and asked him, "Won't you come with us to the date-palm trees to have a talk?" So Abū Sa'īd went out and I asked him, "Tell me what you heard from the Prophet ﷺ about the Night of *Qadr*." Abū Sa'īd replied, "Once Allāh's Messenger ﷺ performed *I'tikāf*[1] (seclusion) on the first ten days of the month of

٨١٣ - **حدَّثَنا** مُوسَى قالَ: حدَّثَنا هَمَّامٌ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ قالَ: انْطَلَقْتُ إِلى أَبِي سَعِيدٍ الخُدْرِيِّ فَقُلْتُ: أَلا تَخْرُجُ بِنا إِلى النَّخْلِ نَتَحدَّثُ؟ فَخَرَجَ. قالَ: قُلْتُ: حدِّثْني ما سَمِعْتَ مِنَ النَّبِيِّ ﷺ في لَيْلَةِ

(1) (H.813) Seclusion in a mosque for the purpose of worshipping Allāh only. The one in such a state should not have sexual relations with his wife, and one is not allowed to leave the mosque except for a very short period, and that is only for very urgent necessity e.g., answering the call of nature or joining a funeral procession etc.

Ramaḍān and we did the same with him. Jibrīl (Gabriel) came to him and said, 'The night you are looking for is ahead of you.' So, the Prophet ﷺ performed the *I'tikāf* in the middle (second) ten days of the month of Ramaḍān and we too performed *I'tikāf* with him. Jibrīl came to him and said, 'The night which you are looking for is ahead of you.' In the morning of the 20th of Ramaḍān the Prophet ﷺ delivered a *Khutba* (religious talk) saying, 'Whoever has performed *I'tikāf* with me should continue it. I have been shown the Night of *Qadr*, but have forgotten its date, but it is in the odd nights of the last ten nights. I saw in my dream that I was prostrating in mud and water.' In those days the roof of the mosque was made of branches of date-palm trees. At that time the sky was clear and no cloud was visible, but suddenly a cloud came and it rained. The Prophet ﷺ led us in the *Ṣalāt* (prayer) and I saw the traces of mud on the forehead and on the nose of Allāh's Messenger ﷺ. So it was the confirmation of that dream."

الْقَدْرِ. قالَ: اعْتَكَفَ رَسُولُ اللهِ ﷺ العشرَ الأُوَلَ مِنْ رَمَضانَ، وَاعْتَكَفْنا مَعَهُ، فأتاهُ جِبْرِيلُ فَقالَ: إنَّ الَّذِي تَطْلُبُ أمامَكَ، فاعْتَكَفَ العَشْرَ الأوْسَطَ فاعْتَكَفْنا مَعَهُ. فأتاهُ جِبْرِيلُ فَقالَ: إنَّ الَّذِي تَطْلُبُ أمامَكَ، فَقامَ النَّبِيُّ ﷺ خَطِيباً صَبِيحَةَ عِشْرِينَ مِنْ رَمَضانَ فَقالَ: «مَنْ كانَ اعْتَكَفَ مَعَ النَّبِيِّ ﷺ فَلْيَرْجِعْ فإنِّي أُرِيتُ لَيْلَةَ القَدْرِ وَإنِّي نُسِّيتُها وَإنَّها في العَشْرِ الأوَاخِرِ في وِتْرٍ، وَإنِّي رَأيْتُ كأنِّي أسْجُدُ في طِينٍ وَماءٍ»، وكانَ سَقْفُ المَسْجِدِ جَرِيدَ النَّخْلِ وَما نَرَى في السَّماءِ شَيْئاً، فَجاءَتْ قَزَعَةٌ فأُمْطِرْنا، فَصَلَّى بِنا النَّبِيُّ ﷺ حَتَّى رَأيْتُ أثَرَ الطِّينِ وَالماءِ عَلى جَبْهَةِ رَسُولِ اللهِ ﷺ وَأرْنَبَتِهِ، تَصْدِيقَ رُؤْياهُ.

[راجع: ٦٦٩]

(136) CHAPTER. To tie the clothes and wrap them properly [in *Ṣalāt* (prayer)]; and whoever gathered his clothes for fear that his private parts may become exposed.

(١٣٦) بابُ عَقْدِ الثِّيابِ وَشَدِّها، وَمَنْ ضَمَّ إلَيْهِ ثَوْبَهُ إذا خافَ أنْ تَنْكَشِفَ عَوْرَتُهُ

814. Narrated Sahl bin Sa'd رَضِيَ اللهُ عَنْهُ: The people used to offer prayers with the Prophet ﷺ tying their *Izār* around their necks because of their small sizes; and the women were directed that they should not raise their heads from the prostrations till the men had sat straight.

٨١٤ - **حدَّثَنا** مُحَمَّدُ بنُ كَثِيرٍ قالَ: أخْبَرَنا سُفْيانُ، عَنْ أبي حازِمٍ، عَنْ سَهْلِ بنِ سَعْدٍ قالَ: كانَ النَّاسُ يُصَلُّونَ مَعَ النَّبِيِّ ﷺ وهُمْ عاقِدو أُزْرِهِمْ مِنَ الصِّغَرِ عَلى رِقابِهِمْ، فَقِيلَ لِلنِّساءِ: «لا تَرْفَعْنَ رُؤُسَكُنَّ حَتَّى يَسْتَوِيَ الرِّجالُ جُلُوساً». [راجع: ٣٦٢]

(137) CHAPTER. One should not tuck up the hair [during *Ṣalāt* (prayers)].

(١٣٧) **باب لا يَكُفُّ شَعَراً**

815. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ was ordered to prostrate on seven bony parts and not to tuck up his clothes and hair [during *Ṣalāt* (prayers)]." [See *Hadith* No. 809]

٨١٥ - **حدَّثَنا** أبُو النُّعْمانِ قالَ: حدَّثَنا حَمَّادٌ - وهُوَ ابنُ زَيْدٍ - عَنْ عَمْرِو بنِ دِينارٍ، عَنْ طاوُسٍ، عَنِ ابنِ عَبَّاسٍ قالَ: أُمِرَ النَّبِيُّ ﷺ أنْ يَسْجُدَ عَلى سَبْعَةِ أعْظُمٍ، وَلا يَكُفَّ ثَوْبَهُ وَلا شَعَرَهُ. [راجع: ٨٠٩]

(138) CHAPTER. One should not tuck up his garment in *As-Salat* (the prayer).

(١٣٨) **بابٌ: لا يَكُفُّ ثَوْبَهُ في الصَّلاةِ**

816. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "I have been ordered to prostrate on seven (bones) and not to tuck up the hair and garment (during prayers)."

٨١٦ - **حدَّثَنا** مُوسَى بنُ إسماعِيلَ قالَ: حدَّثَنا أبُو عَوانَةَ، عَنْ عَمْرٍو، عَنْ طاوُسٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ ﷺ قالَ: «أُمِرْتُ أنْ أسْجُدَ عَلى سَبْعَةٍ، لا أكُفُّ شَعَراً وَلا ثَوْباً». [راجع: ٨٠٩]

(139) CHAPTER. To invoke and glorify Allāh in prostration:

(١٣٩) **بابُ التَّسْبِيحِ والدُّعاءِ في السُّجودِ**

817. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The Prophet ﷺ used to say frequently in his bowings and prostrations, *Subḥānaka Allāhumma Rabbanā Wabiḥamdika, Allāhumma Ighfirlī* [I honour Allāh from all that (unsuitable things) that are ascribed to Him, O Allāh! Our Lord! All praises and thanks are for You. O Allāh! Forgive me]. In this way he was acting according to the Qur'ān.

٨١٧ - **حدَّثَنا** مُسَدَّدٌ قالَ: حدَّثَنا يَحْيى، عَنْ سُفْيانَ قالَ: حدَّثَني مَنْصُورُ بنُ المعْتَمِرِ عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها أنَّها قالَتْ: كانَ النَّبِيُّ ﷺ يُكْثِرُ أنْ يَقُولَ في رُكُوعِهِ وسُجُودِهِ: «سُبْحانَكَ اللَّهُمَّ رَبَّنا وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لي». يَتَأوَّلُ القُرْآنَ. [راجع: ٧٩٤]

(140) CHAPTER. To sit for a while between the two prostrations.

(١٤٠) **بابُ المُكْثِ بَينَ السَّجْدَتَينِ**

818. Narrated Abū Qilāba: Once Mālik

٨١٨ - **حدَّثَنا** أبُو النُّعْمانِ قالَ:

bin Huwairith رَضِيَ اللهُ عَنْهُ said to his friends, "Shall I show you how Allāh's Messenger ﷺ used to offer his *Salāt* (prayers)?" And it was not the time for any of the compulsory congregational prayers. So he stood up (for the *Salāt*) bowed and said the *Takbīr*, then he raised up his head and remained standing for a while and then prostrated and raised up his head for a while (sat up for a while). He offered *Salāt* like our Sheikh 'Amr bin Salama. Ayyūb said, "The latter used to do a thing which I did not see the people doing, i.e., he used to sit between the third and the fourth *Rak'a*.

حدَّثَنا حَمَّادُ بنُ زَيْدٍ عَنْ أَيُّوبَ، عَنْ أَبي قِلابَةَ: أَنَّ مالكَ ابنَ الحُوَيْرِثِ قالَ لأَصْحابِهِ: أَلا أُنَبِّئُكُمْ صَلاةَ رَسُولِ اللهِ ﷺ؟ قالَ: وذَاكَ في غَيرِ حِينِ صَلاةٍ. فَقامَ ثُمَّ رَكَعَ فَكَبَّرَ، ثُمَّ رَفَعَ رَأسَهُ، فَقامَ هُنَيَّةً ثُمَّ سَجَدَ، ثُمَّ رَفَعَ رَأسَهُ هُنَيَّةً فَصَلَّى صَلاةَ عَمْرِو بنِ سَلَمَةَ شَيْخِنا هذَا. قالَ أَيُّوبُ: كانَ يَفْعَلُ شَيْئاً لَمْ أَرَهُمْ يَفْعَلُونَهُ. كانَ يَقْعُدُ في الثَّالِثَةِ وَالرَّابِعَةِ. [راجع: ٦٧٧]

819. Mālik bin Huwairith said, "We came to the Prophet ﷺ (after embracing Islām) and stayed with him. He said to us, 'When you go back to your families, offer such and such a *Salāt* (prayer) at such and such a time, offer such a *Salāt* (prayer) at such and such time, and when there comes the time for the *Salāt* (prayer) then one of you should pronounce the *Adhān* for the *Salāt* (prayer) and the oldest of you should lead the *Salāt* (prayer)'."

[See *Fath Al-Bārī*, Vol.2, p.444 as regards sitting for rest between the first and the second *Rak'a* and then between the third and the fourth *Rak'a* (جلسة الاستراحة)].

٨١٩ - قالَ: فَأَتَيْنا النَّبِيَّ ﷺ فأَقَمْنا عِنْدَهُ. فَقالَ: «لَوْ رَجَعْتُمْ إِلى أَهَالِيكُمْ صَلُّوا صَلاةَ كَذَا، في حِينِ كَذَا، صَلُّوا صَلاةَ كَذَا في حِينِ كَذَا. فإِذَا حَضَرَتِ الصَّلاةُ فَلْيُؤَذِّنْ أَحَدُكُمْ وَلْيَؤُمَّكُمْ أَكْبَرُكُمْ». [راجع: ٦٢٨]

820. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: The time taken by the Prophet ﷺ in prostrations, bowings, and the sitting interval between the two prostrations was about the same.

٨٢٠ - **حدَّثَنا** مُحَمَّدُ بنُ عَبْدِ الرَّحِيمِ قالَ: حدَّثَنا أَبُو أَحْمَدَ مُحَمَّدُ بنُ عَبْدِ اللهِ الزُّبَيرِيُّ قالَ: حدَّثَنا مِسْعَرٌ، عَنِ الحَكَمِ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ أَبي لَيْلى، عَنِ البَراءِ قالَ: كانَ سُجُودُ النَّبِيِّ ﷺ وَرُكُوعُهُ وقُعُودُهُ بَينَ السَّجْدَتَينِ قَرِيباً مِنَ السَّوَاءِ. [راجع: ٧٩٢]

٨٢١ - حدَّثَنا سُلَيْمانُ بنُ حَرْبٍ قالَ: حدَّثَنا حَمَّادُ بنُ زَيْدٍ، عَنْ ثابِتٍ، عَنْ أَنَسِ ابنِ مالكٍ قالَ: إنّي لا آلُو أنْ أُصَلِّيَ بِكُمْ كما رَأَيْتُ النَّبيَّ ﷺ يُصَلِّي بنا. قالَ ثابتٌ: كانَ أنَسٌ يَصْنَعُ شَيْئاً لَمْ أَرَكُمْ تَصْنَعُونَهُ. كانَ إذَا رَفَعَ رَأسَهُ مِنَ الرُّكُوعِ قامَ حتَّى يَقُولَ القائِلُ: قَدْ نَسِيَ، وَبَينَ السَّجْدَتَينِ حتَّى يَقُولَ القائِلُ: قَدْ نَسِيَ. [راجع: ٨٠٠]

821. Narrated Thābit: Anas رَضِيَ اللهُ عَنْهُ said, "I will leave no stone unturned in making you offer the *Ṣalāt* (prayer) as I have seen the Prophet ﷺ making us offer it." Anas used to do a thing which I have not seen you doing. He used to stand after the bowing for such a long time that one would think that he had forgotten (the prostrations) and he used to sit in-between the prostrations so long that one would think that he had forgotten the second prostration.

(١٤١) بابٌ: لا يَفْتَرِشُ ذِرَاعَيْهِ في السُّجُودِ،

(141) CHAPTER. One should not put the forearms on the ground during prostrations.

وقالَ أبو حُمَيْدٍ: سَجَدَ النَّبيُّ ﷺ وَوَضَعَ يَدَيْهِ غيرَ مُفْتَرِشٍ وَلا قابِضِهِما.

Abū Ḥumaid said: The Prophet ﷺ prostrated and put his hands (on the ground) with the forearms away from the ground and away from the body.

٨٢٢ - حدَّثَنا مُحَمَّدُ بنُ بَشَّارٍ قالَ: حدَّثَنا مُحَمَّدُ بنُ جَعْفَرٍ قالَ: أَخْبَرَنَا شُعْبَةُ قالَ: سَمِعْتُ قَتادَةَ، عَنْ أَنَسِ بنِ مالكٍ عَنِ النَّبيِّ ﷺ قالَ: «اعْتَدِلُوا في السُّجُودِ، وَلا يَنْبَسِطْ أحَدُكُمْ ذِرَاعَيْهِ انْبِساطَ الكَلْبِ». [راجع: ٢٤١]

822. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Be straight in the prostrations and none of you should put his forearms on the ground (during prostration) like a dog."

(١٤٢) بابُ مَنِ اسْتَوَى قاعِداً في وِتْرٍ مِنْ صَلاتِهِ ثُمَّ نَهَضَ

(142) CHAPTER. Sitting straight in a *Witr* prayer (i.e., an odd *Rak'a*) and then getting up.

٨٢٣ - حدَّثَنا مُحَمَّدُ بنُ الصَّبَّاحِ قالَ: أخبرَنا هُشَيمٌ قالَ: أَخْبَرَنا خالِدٌ الحَذَّاءُ، عَنْ أَبي قِلابَةَ قالَ: أخبرَني مالكُ بنُ الحُوَيْرِثِ اللَّيْثِيُّ: أنَّهُ رَأى

823. Narrated Mālik bin Ḥuwairith Al-Laithī رَضِيَ اللهُ عَنْهُ: I saw the Prophet ﷺ offering *Ṣalāt* (prayer) and in the odd *Rak'a,* he used to sit for a moment (جلسة الاستراحة) before getting up.

النَّبِيَّ ﷺ يُصَلِّي فإذَا كانَ في وِتْرٍ مِنْ صَلاتِهِ لَمْ يَنهَضْ حتَّى يَسْتَوِيَ قاعِداً.

(143) CHAPTER. How to support oneself on the ground while standing after finishing the *Rak'a* (after the two prostrations)...

(١٤٣) بابٌ: كَيْفَ يَعْتَمِدُ عَلى الأَرْضِ إذَا قامَ مِنَ الرَّكْعَةِ

824. Narrated Ayyūb: Abū Qilāba said, "Mālik bin Ḥuwairith رَضِيَ اللهُ عَنْهُ came to us and led us in *Aṣ-Ṣalāt* (the prayer) in this mosque of ours and said, 'I lead you in *Ṣalāt* but I do not want to offer the *Ṣalāt* but just to show you how Allāh's Messenger ﷺ performed his *Ṣalāt* (prayer).'" I asked Abū Qilāba, "How was the *Ṣalāt* (prayer) of Mālik bin Ḥuwairith?" He replied, "Like the *Ṣalāt* (prayer) of this Sheikh of ours — i.e., 'Amr bin Salama." That Sheikh used to pronounce the *Takbīr* perfectly and when he raised his head from the second prostration he would sit for a while and then support himself on the ground and get up.

٨٢٤ - **حدَّثنا** مُعَلَّى بنُ أسَدٍ قالَ: حدَّثَنا وُهَيْبٌ، عَنْ أيُّوبَ، عَنْ أبي قِلابَةَ قالَ: جاءَنا مالِكُ بنُ الحُوَيْرِثِ فَصَلَّى بِنا في مَسْجِدِنا هذَا، فَقالَ: إنِّي لأُصَلِّي بِكُمْ وَما أُرِيدُ الصَّلاةَ وَلٰكِنِّي أُرِيدُ أنْ أُرِيَكُمْ كَيْفَ رَأيْتُ رَسُولَ اللهِ ﷺ يُصَلِّي. قالَ أيُّوبُ: فَقُلْتُ لأبي قِلابَةَ: وكَيْفَ كانَتْ صَلاتُهُ؟ قالَ: مِثْلَ صَلاةِ شَيْخِنا هذَا - يَعْني: عَمْرَو بنَ سَلِمَةَ - قالَ أيُّوبُ: وكانَ ذلكَ الشَّيْخُ يُتِمُّ التَّكْبِيرَ وإذَا رَفَعَ رَأسَهُ عَنِ السَّجْدَةِ الثَّانِيَةِ جَلَسَ وَاعْتَمَدَ عَلى الأَرْضِ ثُمَّ قامَ. [راجع: ٦٧٧]

(144) CHAPTER. Saying *Takbīr* on rising from the two prostrations.

(١٤٤) بابٌ: يُكَبِّرُ وهُوَ يَنْهَضُ مِنَ السَّجْدَتَيْنِ،

Ibn Az-Zubair used to say the *Takbīr* on rising.

وكانَ ابنُ الزُّبَيْرِ يُكَبِّرُ في نَهْضَتِهِ.

825. Narrated Sa'īd bin Al-Ḥārith: Abū Sa'īd (Al-Khudri) رَضِيَ اللهُ عَنْهُ led us in the *Ṣalāt* (prayer) and said the *Takbīr* aloud on arising from the prostration, and on prostrating, on rising again, and on getting up from the second *Rak'a*. Abū Sa'īd said, "I saw the Prophet ﷺ doing the same."

٨٢٥ - **حدَّثنا** يَحْيَى بنُ صالِحٍ قالَ: حدَّثَنا فُلَيْحُ بنُ سُلَيْمانَ، عَنْ سَعِيدِ بنِ الحَارِثِ قالَ: صَلَّى لَنا أبُو سَعِيدٍ فَجَهَرَ بالتَّكْبِيرِ حِينَ رَفَعَ رَأسَهُ مِنَ السُّجُودِ، وحِينَ سَجَدَ، وحِينَ رَفَعَ، وحِينَ قامَ مِنَ الرَّكْعَتَيْنِ. وقالَ: هكَذَا رَأيْتُ النَّبِيَّ ﷺ.

826. Narrated Muṭarrif: ‘Imrān and I offered *Ṣalāt* (prayers) behind ‘Alī bin Abī Ṭālib رَضِيَ اللهُ عَنْهُ and he said *Takbīr* on prostrating, on rising and on getting up after the two *Rak‘a* (i.e., after the second *Rak‘a*). When the *Ṣalāt* was finished, ‘Imrān took me by the hand and said, "He (‘Alī) has offered *Ṣalāt* (like the) *Ṣalāt* of Muḥammad ﷺ," (or said, "He made us remember the *Ṣalāt* of Muḥammad ﷺ)."

٨٢٦ - حَدَّثَنَا سُلَيْمانُ بنُ حَرْبٍ قالَ: حَدَّثَنا حَمَّادُ بنُ زَيْدٍ قالَ: حَدَّثَنا غَيْلانُ بنُ جَرِيرٍ عَنْ مُطَرِّفٍ: قالَ: صَلَّيْتُ أنا وعِمْرانُ صَلاةً خَلْفَ عَلِيِّ بنِ أبي طالِبٍ فَكانَ إذَا سَجَدَ كَبَّرَ، وإذَا رَفَعَ كَبَّرَ، وَإذَا نَهَضَ مِنَ الرَّكْعَتَيْنِ كَبَّرَ. فَلَمَّا سَلَّمَ أخَذَ عِمْرَانُ بِيَدِي فَقالَ: لَقَدْ صَلَّى بِنا هذا صَلاةَ مُحَمَّدٍ ﷺ أوْ قالَ: لَقَدْ ذَكَّرَني هذا صَلاةَ مُحَمَّدٍ ﷺ. [راجع: ٧٨٤]

(145) CHAPTER. The Prophet's *Sunna* (legal way) for the sitting in the *Tashah-hud* [in the *Ṣalāt* (prayer)].

(١٤٥) بابُ سُنَّةِ الجُلُوسِ في التَّشَهُّدِ،

Umm Ad-Dardā' used to sit in the *Ṣalāt* (prayer) like men and she was a woman well-versed (in religious knowledge).

وكانَتْ أُمُّ الدَّرْدَاءِ تَجْلِسُ في صَلاتِها جِلْسَةَ الرَّجُلِ، وكانَتْ فَقِيهَةً.

827. Narrated ‘Abdullāh (bin ‘Abdullāh): I saw ‘Abdullāh bin ‘Umar رَضِيَ اللهُ عَنْهُما crossing his legs while sitting in *Aṣ-Ṣalāt* (the prayer) and I, a mere youngster in those days, did the same. Ibn ‘Umar forbade me to do so, and said, "The proper way is to keep the right foot propped up and bend the left in *Aṣ-Ṣalāt*." I said questioningly, "But you are doing so (crossing the legs)." He said, "My feet cannot bear my weight."

٨٢٧ - حَدَّثَنا عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ القاسِمِ، عَنْ عَبْدِ اللهِ بنِ عَبْدِ اللهِ أنَّهُ أخْبَرَهُ: أنَّهُ كانَ يَرَى عَبْدَ اللهِ بنَ عُمَرَ رَضِيَ اللهُ عَنْهُما يَتَرَبَّعُ في الصَّلاةِ إذَا جَلَسَ، فَفَعَلْتُهُ وَأنا يَوْمَئِذٍ حَدِيثُ السِّنِّ فَنَهاني عَبْدُ اللهِ بنُ عُمَرَ. قالَ: إنَّما سُنَّةُ الصَّلاةِ أنْ تَنْصِبَ رِجْلَكَ اليُمنَى، وتَثْنِيَ اليُسْرَى. فَقُلْتُ: إنَّكَ تَفْعَلُ ذٰلِكَ؟ فَقالَ: إنَّ رِجْلَيَّ لا تَحْمِلانِي.

828. Narrated Muḥammad bin ‘Amr bin ‘Aṭā': I was sitting with some of the Companions of Allāh's Messenger ﷺ and we were discussing about the way of *Ṣalāt* (prayer) of the Prophet ﷺ. Abū Ḥumaid Aṣ-

٨٢٨ - حَدَّثَنا يَحْيى بْنُ بُكَيْرٍ قالَ: حَدَّثَنا اللَّيْثُ، عَنْ خالِدٍ عَنْ سَعِيدٍ - هُوَ ابنُ أَبِي هِلَالٍ - عَنْ

Sāidī said, "I remember the *Salāt* of Allāh's Messenger ﷺ better than anyone of you. I saw him raising both his hands up to the level of the shoulders on saying the *Takbīr*; and on bowing, he placed his hands on both knees and bent his back straight, then he stood up straight from bowing till all the vertebrae took their normal positions. In prostrations, he placed both his hands on the ground with the forearms away from the ground and away from his body, and his toes were facing the *Qiblah*. On sitting in the second *Rak'a*, he sat on his left foot and propped up the right one; and in the last *Rak'a* he pushed his left foot forward and kept the other foot propped up and sat over his buttocks."

مُحَمَّدِ بن عَمْرو بنِ حَلْحَلَةَ عَنْ مُحَمَّدِ بنِ عَمْرِو بن عَطاءٍ. وَحدَّثَنا اللَّيْثُ عَنْ يَزِيدَ بنِ أبي حَبيبٍ، وَيَزِيدَ بنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بن عَمْرو ابنِ حَلْحَلَةَ، عَنْ مُحَمَّدِ بنِ عَمْرو بنِ عَطاءٍ أنَّهُ كانَ جالِساً في نَفَرٍ مِنْ أصْحابِ رَسُوْلِ اللهِ ﷺ، فَذَكَرْنَا صَلاةَ النَّبِيِّ ﷺ فقالَ أبُو حُمَيْدٍ السَّاعِدِيُّ: أنا كُنْتُ أحْفَظَكُمْ لِصَلاةِ رَسُولِ اللهِ ﷺ، رَأيْتُهُ إذَا كَبَّرَ جَعَلَ يَدَيْهِ حَذْوَ مَنْكِبَيْهِ. وَإذَا رَكَعَ أمْكَنَ يَدَيْهِ مِنْ رُكْبَتَيْهِ، ثُمَّ هَصَرَ ظَهْرَهُ. فَإذَا رَفَعَ رَأسَهُ اسْتَوَى حتَّى يَعُودَ كُلُّ فَقارٍ مَكانَهُ. فإذَا سَجَدَ وَضَعَ يَدَيْهِ غيرَ مُفْتَرِشٍ ولا قابِضِهِما وَاسْتَقْبَلَ بأطْرَافِ أصَابِعِ رِجْلَيْهِ القِبْلَةَ. فَإذَا جَلَسَ في الرَّكْعَتَيْنِ جَلَسَ عَلى رِجْلِهِ اليُسْرَى وَنَصَبَ اليُمْنى، وَإذَا جَلَسَ في الرَّكْعَةِ الآخِرَةِ قَدَّمَ رِجْلَهُ اليُسْرَى ونَصَبَ الأُخْرَى وَقَعَدَ عَلى مَقْعَدَتِهِ.

وسَمِعَ اللَّيْثُ يَزِيدَ بنَ أبي حَبيبٍ، وَيَزِيدُ مُحَمَّدَ بْنَ عَمرو بنِ حَلْحَلَةَ، وَابنُ حَلْحَلَةَ، مِنِ ابْنِ عَطاءٍ. وقالَ أبُو صالِحٍ عَنِ اللَّيْثِ: كُلُّ قَفارٍ. وقالَ ابنُ المُبارَكِ عَنْ يَحْيَى بنِ أيُّوبَ قالَ: حدَّثَني يَزِيدُ ابنُ أبي حَبيبٍ أنَّ مُحَمَّدَ بنَ عَمْرٍو بْنِ حَلْحَلَةَ حدَّثَهُ: كُلُّ فَقارٍ.

(146) CHAPTER. Whoever considered that the first *Tashah-hud* is not compulsory.

(١٤٦) بابُ مَنْ لَمْ يَرَ التَّشَهُّدَ الأوَّلَ واجِباً،

As the Prophet ﷺ stood up after the second *Rak'a* (without sitting for *Tashah-hud*) and did not perform it.

لأنَّ النَّبيَّ ﷺ قامَ مِنَ الرَّكْعَتَينِ وَلَمْ يَرْجِعْ.

829. Narrated 'Abdullāh bin Buhaina رَضِيَ اللهُ عَنْهُ (he was from the tribe of Azd Shanū'a and was the ally of the tribe of 'Abd-Manāf and was one of the Companions of the Prophet ﷺ): Once the Prophet ﷺ led us in the *Zuhr* prayer and stood up after the second *Rak'a* and did not sit down. The people stood up with him. When *As-Salāt* (the prayer) was about to end and the people were waiting for him to say the *Taslīm*, he said *Takbīr* while sitting and prostrated twice (of *Sahw*-forgetfulness) before saying the *Taslīm* and then he (finished the *Salāt* saying the) *Taslīm*."

٨٢٩ - حدَّثَنا أبُو اليمانِ قالَ: أخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قالَ: حدَّثَني عَبْدُ الرَّحْمٰنِ بنُ هُرْمُزَ مَوْلى بَني عَبْدِ المُطَّلِبِ. وقَالَ مَرَّةً: مَوْلى رَبيعَةَ بنِ الحَارِثِ أنَّ عَبْدَ اللهِ بنَ بُحَيْنَةَ وَهُوَ مِنْ أزْدِ شَنُوءَةَ وهُوَ حَليفٌ لِبَني عَبْدِ مَنافٍ، وكانَ مِنْ أصْحابِ النَّبيِّ ﷺ: أنَّ النَّبيَّ ﷺ صَلَّى بِهِمُ الظُّهْرَ، فَقامَ في الرَّكْعَتَينِ الأُولَيَيْنِ لَمْ يَجْلِسْ، فقامَ النَّاسُ مَعَهُ، حَتَّى إذَا قَضَى الصَّلَاةَ، وَانْتَظَرَ النَّاسُ تَسْلِيمَهُ كَبَّرَ وهُوَ جالِسٌ، فَسَجَدَ سَجْدَتَينِ قَبْلَ أنْ يُسَلِّمَ ثُمَّ سَلَّمَ. [انظر: ٨٣٠، ١٢٢٤، ١٢٢٥، ١٢٣٠، ٦٦٧٠]

(147) CHAPTER. (Saying of the) *Tashah-hud* in the first sitting.

(١٤٧) بابُ التَّشَهُّدِ في الأولى

830. Narrated 'Abdullāh bin Mālik bin Buhaina رَضِيَ اللهُ عَنْهُ: Once Allāh's Messenger ﷺ led us in the *Zuhr* prayer and got up (after the prostrations of the second *Rak'a*) although he should have sat (for the *Tashah-hud*). So, at the end of the *Salāt* (prayer), he prostrated twice while sitting (prostrations of *Sahw*).

٨٣٠ - حدَّثَنا قُتَيْبَةُ بنُ سَعِيدٍ قالَ: حدَّثَنا بَكْرٌ، عَنْ جَعْفَرِ بنِ رَبيعَةَ، عَنِ الأعْرَجِ، عَنْ عَبْدِ اللهِ بنِ مالكٍ ابنِ بُحَيْنَةَ قالَ: صَلَّى بِنا رَسُولُ اللهِ ﷺ الظُّهْرَ، فَقامَ وَعَلَيهِ جُلُوسٌ، فَلَمَّا كانَ في آخِرِ صَلاتِهِ سَجَدَ سَجْدَتَينِ وَهُوَ جالِسٌ. [راجع: ٨٢٩]

(148) CHAPTER. (Saying of the) *Tashahhud* in the last *Rak'a*.

831. Narrated Shaqīq bin Salama: 'Abdullāh (bin Mas'ūd) said, "Whenever we offered *Salāt* (prayer) behind the Prophet ﷺ, we used to recite (in sitting) *As-Salām* (peace) be on Jibrīl (Gabriel), Mikāil (Michael), peace be on so-and-so. Once Allāh's Messenger ﷺ [after finishing the *Salāt* (prayer)] looked back at us and said, "Allāh تعالى Himself is *As-Salām* (Peace), and if anyone of you prays then he should say: *At-tahyātu lillāhi wassalawātu wat-taiyibātu. As-Salāmu 'alaika aiyuhan-Nabīyyu wa rahmatullāhi wa barakātuhu. As-Salāmu 'alainā wa 'alā ibādil-lāh is-sālihīn.* (All the compliments, prayers and good things are due to Allāh تعالى, peace be on you, O Prophet and Allāh's Mercy and Blessings be on you. Peace be on us and on the true pious slaves of Allāh). If you say that, it will be for all the slaves in the heaven and the earth. *Ash-hadu an lā-ilāha illallāhu wa ash-hadu anna Muhammadan 'abduhū wa Rasūluhu.* (I testify that none has the right to be worshipped but Allāh and I also testify that Muhammad is His slave and His Messenger)."

(149) CHAPTER. Invocation before the *Taslīm*.

832. Narrated 'Āishah, the wife of the Prophet ﷺ: Allāh's Messenger ﷺ used to invoke Allāh in *As-Salāt* (the prayer) saying, *"Allāhumma innī a'ūdhu bika min 'adhābil-qabri, wa a'ūdhu bika min fitnatil-masīhid-dajjāl, wa a'ūdhu bika min fitnatil-mahyā wa fitnatil-mamāti. Allāhumma innī a'ūdhu bika minal-māthami wal-maghrami.* [O Allāh, I seek refuge with You from the punishment of the grave and from the *Fitnah* (trial and affliction etc.) of *Masīh Ad-Dajjāl* and from

(١٤٨) بابُ التَّشَهُّدِ في الآخِرَةِ

٨٣١ - حدَّثنا أبو نُعَيمٍ قالَ: حدَّثنا الأعْمَشُ عَنْ شَقِيقِ بنِ سَلَمَةَ قالَ: قالَ عَبْدُ اللهِ: كُنَّا إذَا صَلَّيْنا خَلْفَ رَسُولِ اللهِ ﷺ قُلْنا: السَّلامُ عَلى جِبْرِيلَ ومِيكائِيلَ، السَّلامُ عَلى فُلانٍ وفُلانٍ. فالْتَفَتَ إلَيْنا رَسُولُ اللهِ ﷺ فَقالَ: «إنَّ اللهَ هُوَ السَّلامُ. فإذَا صَلَّى أحَدُكُمْ فَلْيَقُلْ: التَّحِيَّاتُ للهِ، والصَّلَوَاتُ والطَّيِّباتُ، السَّلامُ عَلَيْكَ أيُّها النَّبِيُّ وَرَحمَةُ اللهِ وبَرَكاتُهُ. السَّلامُ عَلَيْنا، وَعَلى عِبادِ اللهِ الصَّالِحِينَ - فإنَّكُمْ إذَا قُلْتُمُوها أصَابَتْ كُلَّ عَبْدٍ للهِ صالِحٍ في السَّماءِ وَالأرْضِ - أشْهَدُ أنْ لا إلٰهَ إلَّا اللهُ. وَأشْهَدُ أنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ».

[انظر: ٨٣٥، ١٢٠٢، ٦٢٣٠، ٦٢٦٥، ٦٣٢٨، ٧٣٨١]

(١٤٩) بابُ الدعاءِ قَبْلَ السَّلامِ

٨٣٢ - حدَّثنا أبو اليمانِ قالَ: أخبرَنا شُعَيْبٌ عَنِ الزُّهْرِيِّ قالَ: أخْبرَنا عُرْوَةُ بنُ الزُّبَيرِ عَنْ عائِشَةَ أخْبرَتْهُ أنَّ رَسُولَ اللهِ ﷺ كانَ يَدْعُو في الصَّلاةِ: «اللَّهُمَّ إنِّي أعُوذُ بِكَ مِنْ عَذَابِ القَبرِ، وأعُوذُ بِكَ مِنْ فِتْنَةِ المَسِيحِ الدَّجَّالِ، وأعُوذُ بِكَ مِنْ فِتْنَةِ

the *Fitnah* of life and from the *Fitnah* of death. O Allāh, I seek refuge with You from the sins and from being in debt]." Somebody said to him, "Why do you so frequently seek refuge with Allāh from being in debt?" The Prophet ﷺ replied, "A person in debt tells lies whenever he speaks, and breaks promises whenever he makes (them)."

الْمَحْيَا وفِتْنَةِ الْمَمَاتِ. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْمَأْثَمِ وَالْمَغْرَمِ». فَقالَ لَهُ قَائِلٌ: ما أَكْثَرَ ما تَسْتَعِيذُ مِنَ الْمَغْرَمِ؟، فَقالَ: «إِنَّ الرَّجُلَ إِذَا غَرِمَ حدَّثَ فَكَذَبَ، وَوَعَدَ فأَخْلَفَ». [انظر: ٨٣٣، ٢٣٩٧، ٦٣٦٨، ٦٣٧٥، ٦٣٧٦، ٦٣٧٧، ٧١٢٩]

833. 'Āishah رَضِيَ اللهُ عَنْها also narrated: I heard Allāh's Messenger ﷺ in his *Ṣalāt* seeking refuge with Allāh from the *Fitnah* of *Ad-Dajjāl*.

٨٣٣ - وعَنِ الزُّهْرِيِّ قالَ: أَخْبَرَني عُرْوَةُ بنُ الزُّبَيْرِ أَنَّ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَسْتَعِيذُ في صَلاتِهِ مِنْ فِتْنَةِ الدَّجَّالِ. [راجع: ٨٣٢]

834. Narrated Abū Bakr Aṣ-Ṣiddīq رَضِيَ اللهُ عَنْهُ: I asked Allāh's Messenger ﷺ to teach me an invocation so that I may invoke Allāh with it in my *Ṣalāt* (prayer). He ﷺ told me to say, "*Allāhumma innī ẓalumtu nafsī ẓulman kathīran, wa lā yaghfirudh-dhnūba illā anta faghfirlī maghfiratan min 'indika, warḥamnī innaka antal-Ghafūrur-Raḥīm* [O Allāh! I have done great *Ẓulm* (wrong) to myself and none except You forgives sins, so please forgive me and be Merciful to me as You are the Oft-Forgiver, the Most Merciful]."

٨٣٤ - **حدَّثَنا** قُتَيْبَةُ بنُ سَعِيدٍ قالَ: حدَّثَنا اللَّيْثُ عَنْ يَزِيدَ بنِ أبي حَبِيبٍ، عَنْ أبي الخيرِ، عَنْ عَبْدِ اللهِ بنِ عَمْرٍو، عَنْ أبي بَكْرٍ الصِّدِّيقِ رَضِيَ اللهُ عَنْهُ أَنَّهُ قالَ لِرَسُولِ اللهِ ﷺ: عَلِّمْني دُعاءً أَدْعُو بِهِ في صَلاتي: قالَ: «قُلِ: اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْماً كَثِيراً وَلا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، فاغْفِرْ لي مَغْفِرَةً مِنْ عِنْدِكَ، وَارْحَمْني إِنَّكَ أَنْتَ الغَفُورُ الرَّحِيمُ». [انظر: ٦٣٢٦، ٧٣٨٨]

(150) CHAPTER. What optional invocation may be selected after the *Tashah-hud*, and it is not obligatory.

(١٥٠) بابٌ ما يُتَخَيَّرُ مِنَ الدُّعاءِ بَعْدَ التَّشَهُّدِ، وَلَيْسَ بِواجِبٍ

835. Narrated 'Abdullāh (bin Mas'ūd): Whenever we offered *Ṣalāt* (prayer) with the Prophet ﷺ we used to say, *As-Salām* ,(peace)

٨٣٥ - **حدَّثَنا** مُسَدَّدٌ قالَ: حدَّثَنا يَحْيى عَنِ الأعمَشِ قالَ: حدَّثَني

be on Allāh from His slaves and peace be on so-and-so." The Prophet ﷺ said, "Don't say *As-Salām* be on Allāh, for He Himself is *As-Salām*, but say, *'At-tahiyātu lillāhi waṣ-ṣalawātu waṭ-ṭaiyibātu. As-Salāmu 'alaika aiyuhan-Nabīyyu waraḥmatul-lāhi wa barakātuhu. As-Salāmu 'alainā wa 'alā 'ibādillah iṣṣāliḥīn.* If you say this then it will be for all the slaves in heaven or between heaven and earth. *Ash-hadu an lā-ilāha ill-Allāhu wa ash-hadu anna Muḥammadan 'abduhū wa Rasūluhu.'*

Then select the invocation you like best and recite it." (See *Ḥadīth* No.831, 832, 833 & 834).

شَقِيقٌ، عَنْ عَبْدِ اللهِ قالَ: كُنَّا إذَا كُنَّا مَعَ النَّبِيِّ ﷺ في الصَّلاةِ قُلْنا: السَّلامُ عَلى اللهِ مِنْ عِبادِهِ، السَّلامُ عَلى فُلانٍ وفُلانٍ. فَقالَ النَّبِيُّ ﷺ: «لا تَقُولُوا: السَّلامُ عَلى اللهِ، فإنَّ اللهَ هُوَ السَّلامُ. وَلكِنْ قُولُوا: التَّحِيَّاتُ للهِ، والصَّلواتُ والطَّيِّباتُ، السَّلامُ عَلَيْكَ أيُّها النَّبِيُّ وَرَحْمَةُ اللهِ وبَرَكاتُه، السَّلامُ عَلَيْنا وَعَلى عِبادِ اللهِ الصَّالِحينَ - فإنَّكُمْ إذا قُلْتُمْ ذلكَ أصابَ كُلَّ عَبْدٍ في السَّماءِ أوْ بَينَ السَّماءِ وَالأرْضِ - أشْهَدُ أنْ لا إلَهَ إلَّا اللهُ، وَأشْهَدُ أنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ. ثُمَّ لِيَتَخَيَّرْ مِنَ الدُّعاءِ أعْجَبَهُ إلَيْهِ فَيَدْعُو». [راجع: ٨٣١]

(151) CHAPTER. No cleaning (rubbing) one's forehead and nose till one has completed *Aṣ-Ṣalāt* (the prayer).

(١٥١) بابُ مَنْ لَمْ يَمْسَحْ جَبْهَتَهُ وَأنْفَهُ حتَّى صَلَّى،

And Abū 'Abdullāh said: I saw Al-Ḥumaidī quoting this *Ḥadīth* (No.798) to support his argument that the forehead should not be cleaned (rubbed) in *Aṣ-Ṣalāt* (prayer).

قالَ أبُو عَبْدِ اللهِ: رَأيْتُ الحُمَيْدِيَّ يَحْتَجُّ بِهٰذَا الحَدِيثِ أنْ لا يَمْسَحَ الجَبْهَةَ في الصَّلاةِ.

836. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: I saw Allāh's Messenger ﷺ prostrating in mud and water and saw the mark of mud on his forehead.

٨٣٦ - **حدَّثَنا** مُسْلِمُ بنُ إبْرَاهِيمَ قالَ: حدَّثَنا هِشامٌ، عَنْ يَحْيى عَنْ أبي سَلَمَةَ قالَ: سَألْتُ أبا سَعِيدٍ الخُدْرِيَّ فَقالَ: رَأيْتُ رَسُولَ اللهِ ﷺ يَسْجُدُ في الماءِ والطِّينِ حتَّى رَأيْتُ أثَرَ الطِّينِ في جَبْهَتِهِ. [راجع: ٦٦٩]

(152) CHAPTER. *Taslīm* [turning the face to the right and then to the left and saying "*As-*

(١٥٢) بابُ التَّسْلِيمِ

***Salāmu 'alaikum wa rahmat-ullāh*" at the end of the *Salāt* (prayers)].**

837. Narrated Umm Salama رَضِيَ اللهُ عَنْها: Whenever Allāh's Messenger ﷺ finished his *Salāt* (prayers) with *Taslīm*, the women would get up and he would stay on for a while in his place before getting up.

Ibn Shihāb said, "I think (and Allāh knows better), that the purpose of his stay was that the women might leave before the men who had finished their *Salāt* (prayer)."

٨٣٧ - حَدَّثَنَا مُوسَى بنُ إسماعِيلَ قَالَ: حدَّثَنا إبْراهِيمُ بْنُ سَعْدٍ قَالَ: حدَّثَنا الزُّهْرِيُّ، عَنْ هِنْدٍ بِنْتِ الحارِثِ أنَّ أُمَّ سَلَمَةَ رَضِيَ اللهُ عَنْها قالَتْ: كانَ رَسُولُ اللهِ ﷺ إذَا سَلَّمَ قامَ النِّساءُ حِينَ يَقْضِي تَسْلِيمَهُ وَمَكَثَ يَسِيراً قَبْلَ أنْ يَقُومَ. قالَ ابنُ شِهابٍ: فأُرَى وَاللهُ أعْلَمُ أنَّ مُكْثَهُ لِكَيْ يَنْفُذَ النِّساءُ قَبْلَ أنْ يُدْرِكَهُنَّ مَنِ انْصَرَفَ مِنَ القَوْمِ. [انظر: ٨٤٩، ٨٥٠]

(153) CHAPTER. To finish the *Salāt* (prayer) with *Taslīm* along with the *Imām*.

(١٥٣) بابٌ: يُسَلِّمُ حِينَ يُسَلِّمُ الإمامُ،

Ibn 'Umar رَضِيَ اللهُ عَنْهُما liked for those offering *Salāt* (prayers) behind the *Imām* to say *Taslīm* (immediately) after the *Imām* had said it.

وكانَ ابنُ عُمَرَ رَضِيَ اللهُ عَنْهُما يَسْتَحِبُّ إذَا سَلَّمَ الإمامُ أنْ يُسَلِّمَ مَنْ خَلْفَهُ.

838. Narrated 'Itbān (bin Mālik) رَضِيَ اللهُ عَنْهُ: We offered *Salāt* (prayer) with the Prophet ﷺ and used to finish our *Salāt* with the *Taslīm* along with him.

٨٣٨ - حَدَّثَنَا حِبَّانُ بنُ مُوسَى قالَ: أخْبرَنا عَبْدُاللهِ قالَ: أخْبرَنا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ مَحْمُودِ بنِ الرَّبِيعِ، عَنْ عِتْبانَ بنِ مالِكٍ قالَ: «صَلَّيْنا مَعَ النَّبِيِّ ﷺ فَسلَّمْنا حِينَ سَلَّمَ». [راجع: ٤٢٤]

(154) CHAPTER. Whoever did not say (a *Taslīm*) in addition to the *Taslīm* of the *Imām* but thought that *Taslīm* of the *Salāt* (prayer) was sufficient.

(١٥٤) بابٌ مَنْ لَمْ يَردّ السَّلامَ عَلى الإمامِ، واكْتَفى بِتَسْلِيمِ الصَّلاةِ

839. Narrated Mahmūd bin Ar-Rabī' رَضِيَ اللهُ عَنْهُ: I remember Allāh's Messenger ﷺ and also the mouthful of water which he took

٨٣٩ - حَدَّثَنَا عَبْدَانُ قالَ: أخْبرَنا عَبْدُ اللهِ قالَ: أخْبرَنا مَعْمَرٌ

from a bucket in our house and ejected (on me).

عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَنِي مَحْمُودُ بنُ الرَّبِيعِ، وَزَعَمَ أَنَّهُ عَقَلَ رَسُولَ اللهِ ﷺ وَعَقَلَ مَجَّةً مَجَّها مِنْ دَلْوٍ كانَ في دَارِهِمْ. [راجع: ٧٧]

840. I heard from 'Itbān bin Mālik Al-Anṣārī, who was one from Banī Sālim, saying, "I used to lead my tribe of Banī Sālim in *Ṣalāt* (prayer). Once I went to the Prophet ﷺ and said to him, 'I have weak eyesight and at times the rain-water floods intervenes between me and the mosque of my tribe and I wish that you would come to my house and offer *Ṣalāt* at some place so that I could take that place as a *Muṣalla* (appointed place for *Ṣalāt*). He said, "If Allāh will, I will do so." Next day Allāh's Messenger ﷺ along with Abū Bakr رَضِيَ اللهُ عَنْهُ came to my house after the sun had risen high and he asked permission to enter. I gave him permission, but he didn't sit till he said to me, "Where do you want me to offer *Ṣalāt* in your house?" I pointed to a place in the house where I wanted him to offer *Ṣalāt.* So he stood up for the *Ṣalāt* and we aligned behind him. He completed the *Ṣalāt* with *Taslīm* and we did the same simultaneously."

٨٤٠ - قالَ: سَمِعْتُ عِتْبانَ بنَ مالِكٍ الأنْصارِيَّ، ثُمَّ أَحَدَ بَنِي سالِمٍ قالَ: «كُنْتُ أُصَلِّي لِقَوْمِي بَنِي سالِمٍ، فَأَتَيْتُ النَّبِيَّ ﷺ فَقُلْتُ: إِنِّي أَنْكَرْتُ بَصَرِي وإِنَّ السُّيُولَ تَحُولُ بَيْنِي وَبَيْنَ مَسْجِدِ قَوْمِي، فَلَوَدِدْتُ أَنَّكَ جِئْتَ فَصَلَّيْتَ فِي بَيْتِي مَكاناً أَتَّخِذُهُ مَسْجِداً. فَقالَ: «أَفْعَلُ إِنْ شاءَ اللهُ». فَغَدَا عَلَيَّ رَسُولُ اللهِ ﷺ وأَبُو بَكْرٍ مَعَهُ بَعْدَ ما اشْتَدَّ النَّهارُ. فاسْتَأْذَنَ النَّبِيُّ ﷺ فأَذِنْتُ لَهُ فَلَمْ يَجْلِسْ حَتَّى قالَ: «أَيْنَ تُحِبُّ أَنْ أُصَلِّيَ مِنْ بَيْتِكَ؟» فأَشارَ إِلَيْهِ مِنَ المَكانِ الَّذِي أَحَبَّ أَنْ يُصَلِّيَ فِيهِ. فَقامَ فَصَفَفْنا خَلْفَهُ ثُمَّ سَلَّمَ وَسَلَّمْنا حِينَ سَلَّمَ. [راجع: ٤٢٤]

(155) CHAPTER. The *Dhikr* (remembering Allāh by Glorifying, Praising and Magnifying Him) after *Aṣ-Ṣalāt* (the prayer).

(١٥٥) بابُ الذِّكْرِ بَعْدَ الصَّلاةِ

841. Narrated Abu Ma'bad, the freed slave of Ibn 'Abbās: Ibn 'Abbās رَضِيَ اللهُ عَنْهُما told me, "In the lifetime of the Prophet ﷺ it was the custom to remember Allāh (*Dhikr*) by glorifying, praising and magnifying Allāh aloud after the compulsory congregational *Ṣalāt* (prayers)." Ibn 'Abbās further said, "When I heard the *Dhikr*, I would learn that

٨٤١ - حدَّثَنا إِسحاقُ بنُ نَصْرٍ قالَ: حدَّثَنا عَبْدُ الرَّزَّاقِ قالَ: أَخْبَرَنا ابنُ جُرَيْجٍ قالَ: أَخْبَرَنِي عَمْرٌو أَنَّ أَبا مَعْبَدٍ مَوْلَى ابنِ عَبَّاسٍ أَخْبَرَهُ أَنَّ ابنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما أَخْبَرَهُ: أَنَّ

رَفْعَ الصَّوْتِ بِالذِّكْرِ حِينَ يَنْصَرِفُ النَّاسُ مِنَ المَكْتُوبَةِ كانَ عَلى عَهْدِ رَسُولِ اللهِ ﷺ. وقالَ ابنُ عَبَّاسٍ: كُنْتُ أعْلَمُ إذَا انْصَرَفُوا بِذلِكَ إذَا سمِعْتُهُ. [انظر: ٨٤٢]

the compulsory congregational *Ṣalāt* had ended."

٨٤٢ - حدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ قالَ: حدَّثَنا سُفْيانُ قالَ: حَدَّثَنا عمْرٌو قَالَ: أخْبرَني أبُو مَعْبَدٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: كُنْتُ أعْرِفُ انْقِضاءَ صَلاةِ النَّبيِّ ﷺ بالتَّكْبِيرِ قَالَ عَلِيٌّ حدَّثَنا سُفْيَانُ، عَنْ عَمرٍو قَالَ كان أبو معبدٍ أصدقَ موالي ابنِ عبَّاسٍ قَالَ عَلِيٌّ واسْمُهُ نَافِذٌ. [راجع: ٨٤١]

842. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: I used to recognise the completion of *As-Salāt* (the prayer) of the Prophet ﷺ by hearing *Takbīr*.

٨٤٣ - حدَّثَنا مُحَمَّدُ بنُ أبي بَكْرٍ قالَ: حدَّثَنا مُعْتَمِرٌ، عَنْ عُبَيْدِ اللهِ، عَنْ سُمَيٍّ، عَنْ أبي صَالِحٍ عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: جاءَ الفُقَرَاءُ إلى النَّبِيِّ ﷺ فَقالُوا: ذَهَبَ أهْلُ الدُّثُورِ مِنَ الأمْوَالِ بالدَّرَجاتِ العُلَى وَالنَّعِيمِ المُقِيمِ، يُصَلُّونَ كما نُصَلِّي، ويَصُومُونَ كَما نَصُومُ. ولَهُمْ فَضْلُ أمْوَالٍ يَحُجُّونَ بها، ويَعْتَمِرُونَ، ويُجاهِدُونَ، ويَتَصَدَّقُونَ. فَقالَ: «ألا أُحَدِّثُكُمْ بِمَا إنْ أخَذْتُمْ بِهِ أدْرَكْتُم مَنْ سَبَقَكُمْ ولَمْ يُدْرِكْكُمْ أحَدٌ بَعدكُمْ وكُنْتُمْ خَيرَ مَنْ أنْتم بَيْنَ ظَهْرَانَيْهِمْ إلَّا مَنْ عَمِلَ مِثْلَهُ تُسَبِّحُونَ، وَتَحْمَدُونَ

843. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Some poor people came to the Prophet ﷺ and said, "The wealthy people will get higher grades and will have permanent enjoyment, and they offer *Ṣalāt* (prayer) like us and observe *Ṣaum* (fast) as we do. They have more money by which they perform the *Ḥajj*, and *'Umra*; fight and struggle in Allāh's Cause and give in charity." The Prophet ﷺ said, "Shall I not tell you a thing upon which if you acted you would catch up with those who have surpassed you? Nobody would overtake you and you would be better than the people amongst whom you live except those who would do the same. Say *Subḥān Allāh, Alḥamdu-lillāh* and *Allāhu Akbar* thirty-three times each after every (compulsory) *Ṣalāt* (prayer)." We differed and some of us said that we should say *Subḥān Allāh* thirty three times and *Alḥamdu lillāh* thirty-three times and *Allahū Akbar*

وتُكَبِّرُونَ خَلْفَ كُلِّ صَلاةٍ ثَلاثاً وثَلاثِينَ»، فاخْتَلَفْنا بَيْنَنا، فَقالَ بَعْضُنا: نُسَبِّحُ ثَلاثاً وَثَلاثِينَ، ونَحْمَدُ ثَلاثاً وثَلاثِينَ، ونُكَبِّرُ أرْبَعاً وَثَلاثِينَ. فَرَجَعْتُ إلَيْهِ، فَقالَ: «تَقُولُ سُبْحانَ اللهِ وَالحَمْدُ للهِ وَاللهُ أكبرُ، حتَّى يَكُونَ مِنْهُنَّ كُلِّهِنَّ ثَلاثاً وَثَلاثِينَ».

[انظر: ٦٣٢٩]

thirty-four times. I went to the Prophet ﷺ who said, "Say, *Subhān Allāh* and *Alhamdu lillāh* and *Allāhu Akbar* all of them for thirty-three times."

٨٤٤ - **حدَّثَنا** مُحَمَّدُ بنُ يُوسُفَ قالَ: حدَّثَنا سُفْيانُ عَنْ عَبْدِ المَلِكِ بنِ عُمَيرٍ، عَنْ وَرَّادٍ كاتِبِ لِلْمُغِيْرَةِ بنِ شُعْبَةَ قالَ: أمْلى عَلَيَّ المُغِيرَةُ في كتابٍ إلى مُعاوِيَةَ أنَّ النَّبِيَّ ﷺ كانَ يَقُولُ في دُبُرِ كُلِّ صَلاةٍ مَكْتُوبَةٍ: «لا إلهَ إلَّا اللهُ وَحْدَهُ لا شَرِيكَ لَهُ، لَهُ المُلْكُ ولَهُ الحَمْدُ، وهوَ عَلى كُلِّ شَيءٍ قَدِيرٌ، اللَّهُمَّ لا مانِعَ لِمَا أعْطَيْتَ، وَلا مُعْطِيَ لِمَا مَنَعْتَ، وَلا يَنْفَعُ ذَا الجَدِّ مِنْكَ الجَدُّ». وقالَ شُعْبَةُ عَنْ عَبْدِ المَلِكِ بنِ عُمَيرٍ بِهٰذا. وقالَ الحَسَنُ: جَدٌّ: غِنًى. عَنِ الحَكَمِ، عَنِ القاسِمِ بنِ مُخَيْمِرَةَ، عَنْ وَرَّادٍ بِهٰذا. [انظر: ١٤٧٧، ٢٤٠٨، ٥٩٧٥، ٦٣٣٠، ٦٤٧٣، ٦٦١٥، ٧٢٩٢]

844. Narrated Warrād, the clerk of Al-Mughīra bin Shu'ba: Once, Al-Mughīra رَضِيَ اللهُ عَنْهُ dictated to me in a letter addressed to Mu'āwiyya that the Prophet ﷺ used to say after every compulsory *Salāt* (prayer), *"Lā ilāha illallāhu wahdahū lā sharīka lahu, lahul-mulku wa-lahul-hamdu, wa huwa alā kulli shai'in Qadīr. Allāhumma lā mani'ā limā a'taita, wa lā mu'tiya limā mana'ta, wa lā yanfa'u dhal-jaddi minkal-jadd.* (None has the right to be worshipped but Allāh and He has no partner in Lordship or in worship or in the Names and the Qualities[1] and for Him is the kingdom and all the praises and thanks are for Him and He is Omnipotent. O Allāh! Nobody can hold back what You give and nobody can give what You hold back. Hard efforts by anyone (or good luck or riches) for anything cannot benefit one against Your Will." And Al-Hasan said, " *Al-Jadd* means riches (prosperity)'."

(١٥٦) **بابٌ**: يَسْتَقْبِلُ الإمامُ النَّاسَ إذَا سَلَّمَ

(156) CHAPTER. The *Imām* should face the followers after finishing the prayer with *Taslīm*.

٨٤٥ - **حَدَّثَنَا** مُوسَى بنُ

845. Narrated Samura bin Jundab رَضِيَ اللهُ

(1) (H.844) See *Tauhīd* in the glossary.

عَنْهُ The Prophet ﷺ used to face us on completion of the *Salāt* (prayer).

إسمَاعِيلَ قالَ: حدَّثَنا جَرِيرُ بنُ حازِمٍ قالَ: حدَّثَنا أبُو رَجاءٍ، عَنْ سَمُرَةَ بنِ جُنْدَبٍ قالَ: كانَ النَّبِيُّ ﷺ إذَا صَلَّى صَلاةً أقْبَلَ عَلَيْنا بِوَجْهِهِ. [انظر: ١١٤٣، ١٣٨٦، ٢٠٨٥، ٢٧٩١، ٣٢٣٦، ٣٣٥٤، ٤٦٧٤، ٦٠٩٦، ٧٠٤٧]

846. Narrated Zaid bin Khālid Al-Juhani رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ led us in the *Fajr* prayer at Hudaibiya after a rainy night. On completion of the *Salāt* (prayer), he faced the people and said, "Do you know what your Lord عز وجل has said (revealed)?" The people replied, "Allāh and His Messenger know better." He said, "Allāh has said, 'In this morning some of *Ibādī* (My slaves) remained as true believers and some became disbelievers; whoever said that the rain was due to the Blessings and the Mercy of Allāh, is the one (*'Ibādī*) who believes in Me and he disbelieves in the star, and whoever said that it rained because of a particular star is a disbeliever in Me and a believer in the star'."

٨٤٦ - **حدَّثَنا** عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالِكٍ عَنْ صَالِحِ بنِ كَيْسانَ، عَنْ عُبَيْدِ اللهِ ابنِ عَبْدِ اللهِ بنِ عُتْبَةَ بنِ مَسْعُودٍ، عَنْ زَيْدِ بنِ خالِدٍ الجُهَنِيّ أنَّهُ قالَ: صَلَّى لَنا النَّبِيُّ ﷺ صَلاةَ الصُّبْحِ بالحُدَيْبِيَةِ عَلى إثْرِ سَماءٍ كانَتْ مِنَ اللَّيْلِ، فَلَمَّا انْصَرَفَ أقْبَلَ عَلى النَّاسِ فَقالَ: «هَلْ تَدْرُونَ ماذَا قالَ رَبُّكُمْ؟» قالُوا: اللهُ ورَسُولُهُ أعْلَم. قالَ: «أصْبَحَ مِنْ عِبادِيَ مُؤْمِنٌ بي وكافِرٌ. فأمَّا مَنْ قالَ: مُطِرْنا بِفَضْلِ اللهِ وَرَحْمَتِهِ فَذٰلِكَ مُؤْمِنٌ بي كافِرٌ بالكَوْكَبِ. وَأمَّا مَنْ قالَ: بِنَوْءِ كَذَا وكَذَا، فَذٰلِكَ كافِرٌ بي وَمُؤْمِنٌ بالكَوْكَبِ». [انظر: ١٠٣٨، ٤١٤٧، ٧٥٠٣]

847. Narrated Anas (bin Mālik) رَضِيَ اللهُ عَنْهُ: Once the Prophet ﷺ delayed the *'Ishā'* prayer until midnight and then came to us. Having offered *Salāt* (prayers) he faced us and said, "The people had offered and slept but you were in the *Salāt* as long as you were waiting for it."

٨٤٧ - **حدَّثَنا** عَبْدُ اللهِ: سَمِعَ يَزِيدَ قالَ: أخبرَنا حُمَيْدٌ، عَنْ أنَسٍ قالَ: أخَّرَ النَّبِيُّ ﷺ الصَّلاةَ ذاتَ لَيْلَةٍ إلى شَطْرِ اللَّيلِ ثُمَّ خَرَجَ عَلَيْنا، فَلَمَّا صَلَّى أقْبَلَ عَلَيْنا بِوَجْهِهِ فَقالَ: «إنَّ النَّاسَ قَدْ صَلَّوْا وَرَقَدُوا وإنَّكُمْ لَنْ

تَزَالُوا في صَلاةٍ ما انْتَظَرْتُمُ الصَّلاةَ».

[راجع: ٥٧٢]

(157) CHAPTER. The staying of the *Imām* at his *Muṣalla* (praying place) after (finishing the prayer with) *Taslīm*.

(١٥٧) بابُ مُكْثِ الإمامِ في مُصَلَّاهُ بَعْدَ السَّلامِ

848. Narrated Nāfi': Ibn 'Umar رَضِيَ اللهُ عَنْهُما used to offer prayers (*Nawāfil*) at the place where he had offered the compulsory prayer. Al-Qāsim (bin Muḥammad bin Abī Bakr) did the same.

The narration coming from Abū Hurairah رَضِيَ اللهُ عَنْهُ (from the Prophet ﷺ) forbidding the *Imām* from offering prayers (optional prayer) at the same place where he has offered the compulsory prayer (is incorrect).

٨٤٨ - وقالَ لَنا آدَمُ: حدَّثَنا شُعْبَةُ، عَنْ أيُّوبَ، عَنْ نافِعٍ قالَ: كانَ ابنُ عُمَرَ يُصَلِّي في مَكانِهِ الَّذي صَلَّى فِيهِ فَرِيْضَةً وَفَعَلَهُ القاسِمُ. ويُذْكَرُ عَنْ أبي هُرَيْرَةَ رَفَعَهُ: «لا يَتَطَوَّعُ الإمامُ في مَكانِهِ»، وَلَمْ يَصِحَّ.

849. Narrated Umm Salama, رَضِيَ اللهُ عَنْها "The Prophet ﷺ after finishing the prayer with *Taslīm* used to stay at his place for a while."

Ibn Shihāb said, "I think (and Allāh knows better), that he used to wait for the departure of the women who had offered prayers."

٨٤٩ - **حدَّثَنا** أبُو الوَلِيدِ قَالَ: حدَّثَنا إبْرَاهِيمُ بنُ سَعْدٍ قَالَ: حدَّثَنا الزُّهْرِيُّ، عَنْ هِنْدٍ بِنْتِ الحَارِثِ، عَنْ أُمِّ سَلَمَةَ: أنَّ النَّبِيَّ ﷺ كانَ إذا سَلَّمَ يَمْكُثُ في مَكانِهِ يَسِيراً. قالَ ابنُ شِهابٍ: فَنُرَى - واللهُ أعلَمُ - لِكَيْ يَنْفُذَ مَنْ يَنْصَرِفُ مِنَ النِّساءِ.

[راجع: ٨٧٣]

850. Ibn Shihāb wrote that he had heard it from Hind bin Al-Ḥārith Al-Firāsiyya who heard it from Umm Salama, the wife of the Prophet ﷺ (Hind was from the companions of Umm Salama) who said, "When the Prophet ﷺ finished the prayer with *Taslīm*, the women would depart and enter their houses before Allāh's Messenger ﷺ departed."

٨٥٠ - وقالَ ابنُ أبي مَرْيَمَ: أخْبَرَنا نافِعُ بنُ يَزِيدَ قالَ: حَدَّثَني جَعْفَرُ بنُ رَبِيعَةَ أنَّ ابنَ شِهابٍ كَتَبَ إلَيْهِ قالَ: حدَّثَتْني هِنْدُ ابنَةُ الحَارِثِ الفِراسِيَّةُ، عَنْ أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ ﷺ وكانَتْ مِنْ صَوَاحِباتِها قالَتْ: كانَ يُسَلِّمُ فَيَنْصَرِفُ النِّساءُ فَيَدْخُلْنَ بُيُوتَهُنَّ مِنْ قَبْلِ أنْ يَنْصَرِفَ رَسُولُ اللهِ ﷺ. وقالَ ابنُ وَهْبٍ، عَنْ يُونُسَ،

عَنِ ابنِ شِهابٍ: أخْبرَتْني هِنْدُ الفِراسِيَّةُ. وقالَ عُثمانُ بنُ عُمَرَ: أخْبرَنا يُونُسُ عَنِ الزُّهْرِيِّ: حدَّثَتْني هِنْدُ القُرَشِيَّةُ. وقالَ الزُّبَيدِيُّ: أخْبرَني الزُّهْرِيُّ أنَّ هِنْداً بِنْتَ الحارِثِ القُرَشِيَّةَ أخْبرَتْهُ وكانَتْ تَحتَ مَعْبَدِ بنِ المِقْدادِ وهُوَ حَلِيفُ بَني زُهْرَةَ وكانَتْ تَدْخُلُ عَلى أزْواجِ النَّبيِّ ﷺ. وقالَ شُعَيْبٌ: عَنِ الزُّهْرِيِّ: حدَّثَتْني هِنْدُ القُرَشِيَّةُ. وقالَ ابنُ أبي عَتيقٍ: عَنِ الزُّهْرِيِّ، عَنْ هِنْدٍ الفِراسِيَّةِ. وقالَ اللَّيْثُ: حدَّثَني يَحْيَى بنُ سَعِيدٍ: حدَّثَهُ ابنُ شِهابٍ عَنِ امْرَأةٍ مِنْ قُرَيْشٍ، حدَّثَتْهُ عَنِ النَّبيِّ ﷺ.

[راجع: ٨٣٧]

(158) CHAPTER. Whoever led the people in *Ṣalāt* (prayer) and remembered an urgent matter or necessity and had to pass over the people (to carry out that).

(١٥٨) بابٌ مَنْ صَلَّى بالنَّاسِ فذَكَرَ حاجَةً فَتَخَطَّاهُمْ

851. Narrated 'Uqba رَضِيَ الله عَنْهُ: I offered the *'Aṣr* prayer behind the Prophet ﷺ at Al-Madīna. When he had finished the *Ṣalāt* (prayer) with *Taslīm*, he got up hurriedly and went out by crossing the rows of the people to one of the dwellings of his wives. The people got scared at his speed.

The Prophet ﷺ came back and found the people surprised at his haste and said to them, "I remembered a piece of gold lying in my house and I did not like it to divert my attention from Allāh's worship, so I have ordered it to be distributed (in charity)."

٨٥١ - **حدَّثَنا** مُحَمَّدُ بنُ عُبَيْدٍ قالَ: حدَّثَنا عِيسَى بنُ يُونُسَ، عَنْ عُمَرَ بنِ سَعِيدٍ قالَ: أخْبرَني ابنُ أبي مُلَيْكَةَ، عَنْ عُقْبَةَ قالَ: صَلَّيْتُ وراءَ النَّبيِّ ﷺ بالمَدِينَةِ العَصرَ فَسَلَّمَ فَقامَ مُسْرِعاً فَتَخَطَّى رِقابَ النَّاسِ إلى بَعْضِ حُجَرِ نِسائِهِ، فَفَزِعَ النَّاسُ مِنْ سُرْعَتِهِ فَخَرَجَ عَلَيْهِمْ فَرَأى أنَّهُمْ عَجِبُوا مِنْ سُرْعَتِهِ، فَقالَ: «ذَكَرْتُ شَيْئاً مِنْ تِبْرٍ عِنْدَنا فَكَرِهْتُ أنْ

يَحْبِسَني، فَأَمَرْتُ بِقِسْمَتِهِ». [انظر: ١٢٢١، ١٤٣٠، ٦٢٧٥]

(١٥٩) بابُ الانْفِتالِ والانْصِرافِ عَنِ اليَمينِ والشِّمالِ،

(159) CHAPTER. To leave or depart from the right and from the left after finishing from the *Ṣalāt* (prayers).

وكانَ أنسُ بنُ مالكٍ يَنْفَتِلُ عَنْ يَمينِهِ وعَنْ يَسارِهِ، وَيَعِيبُ عَلى مَنْ يَتَوَخَّى أوْ مَنْ يَعْمِدُ الانْفِتالَ عَنْ يَمينِهِ.

Anas bin Mālik used to leave off from his right and from his left, and he used to criticize all those who always aimed to leave from their right side only.

٨٥٢ - حدَّثَنا أبُو الوَليدِ قالَ: أَخْبَرَنا شُعْبَةُ، عَنْ سُلَيْمانَ، عَنْ عُمَارَةَ ابنِ عُمَيرٍ، عَنِ الأَسْوَدِ قالَ: قالَ عَبْدُ اللهِ: لا يَجْعَلْ أحَدُكُمْ لِلشَّيْطانِ شَيْئاً مِنْ صَلاتِهِ يَرَى أنَّ حَقّاً عَلَيْهِ أنْ لا يَنْصَرِفَ إلَّا عَنْ يَمينِهِ. لَقَدْ رَأَيْتُ النَّبيَّ ﷺ كَثيراً يَنْصَرِفُ عَنْ يَسارِهِ.

852. Narrated 'Abdullāh (bin Mas'ūd): You should not give away a part of your *Ṣalāt* (prayer) to Satan by thinking that it is necessary to depart (after finishing the *Ṣalāt*) from one's right side only; I have seen the Prophet ﷺ often departing from the left side.

(١٦٠) بابُ ما جاءَ في الثُّومِ النِّيءِ وَالبَصَلِ والكُرَّاثِ،

(160) CHAPTER. What has been said about uncooked garlic, onion and leek.

وَقَوْلِ النَّبيِّ ﷺ: «مَنْ أَكَلَ الثُّومَ أوِ البَصَلَ مِنَ الجُوعِ أو غَيرِهِ فَلا يَقْرَبَنَّ مَسْجِدَنا».

And the statement of the Prophet ﷺ "Whoever has eaten garlic or onion because of hunger or otherwise should not come near our mosque."

٨٥٣ - حدَّثَنا مُسَدَّدٌ قالَ: حدَّثَنا يَحْيى، عَنْ عُبَيْدِ اللهِ قالَ: حدَّثَني نافِعٌ: عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما أنَّ النَّبيَّ ﷺ قالَ في غَزْوَةِ خَيْبَرَ: «مَنْ أَكَلَ مِنْ هذِهِ الشَّجَرَةِ - يَعْني الثُّومَ - فَلا يَقْرَبَنَّ مَسْجِدَنا». [انظر: ٤٢١٥، ٤٢١٧، ٤٢١٨، ٥٥٢١، ٥٥٢٢]

853. Narrated Ibn 'Umar رَضِيَ الله عَنْهُما: During the holy battle of Khaibar the Prophet ﷺ said, "Whoever ate from this plant (i.e., garlic) should not enter our mosque."

854. Narrated 'Aṭā': I heard Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما saying, "The Prophet ﷺ said, 'Whoever eats (from) this plant (he meant garlic) should keep away from our mosque.'" I said, "What does he mean by that?" He replied, "I think he means only raw garlic."

٨٥٤ - حدَّثَنَا عَبْدُ اللهِ بنُ مُحَمَّدٍ قَالَ: حدَّثَنا أبُو عاصِمٍ قالَ: أخْبرَنا ابنُ جُرَيْجٍ قالَ: أخْبرَنِي عَطاءٌ قالَ: سَمِعْتُ جابِرَ بنَ عَبْدِ اللهِ قالَ: قالَ النَّبِيُّ ﷺ: «مَنْ أكَلَ مِنْ هذِهِ الشَّجَرَةِ - يُرِيدُ الثُّومَ - فَلا يَغْشانا في مَسجِدِنَا». قُلْتُ: ما يَعْنِي بِهِ؟ قالَ: ما أُرَاهُ يَعْنِي إلَّا نِيئَهُ. وقالَ مَخْلَدُ بنُ يَزِيدَ: عَنِ ابنِ جُرَيْجٍ: إلَّا نَتْنَهُ. [انظر: ٨٥٥، ٥٤٥٢، ٧٣٥٩]

855. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "Whoever eats garlic or onion should keep away from us, or keep away from our mosque or should remain in his house."

Jābir bin 'Abdullāh, in another narration said, "Once a big pot containing (cooked) vegetables was brought. On finding unpleasant smell coming from it, the Prophet ﷺ asked, 'What is in it?' He was told all the names of the vegetables that were in it. The Prophet ﷺ ordered that it should be brought near to some of his Companions who were with him. When the Prophet ﷺ saw it he disliked to eat it and said, 'Eat. (I don't eat) for I converse with those whom you don't converse with (i.e., the angels).'"

٨٥٥ - حدَّثَنَا سَعِيدُ بنُ عُفَيرٍ قالَ: حدَّثَنا ابنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابنِ شِهابٍ: زَعَمَ عَطاءٌ أنَّ جابِرَ بْنَ عَبْدِ اللهِ زَعَمَ أنَّ النَّبِيَّ ﷺ قالَ: «مَنْ أكَلَ ثُوماً أوْ بَصلاً فَلْيَعْتَزِلْنا، أوْ فَلْيَعْتَزِلْ مَسْجِدَنا أوْ لِيَقْعُدْ في بَيْتِهِ». وأنَّ النَّبِيَّ ﷺ أُتِيَ بِقِدْرٍ فِيهِ خَضِرَاتٌ مِنْ بُقُولٍ فَوَجَدَ لَها رِيحاً فَسأَلَ فَأُخْبِرَ بما فِيها مِنَ البُقُولِ فَقالَ: «قَرِّبُوها»، إلى بَعْضِ أصْحابِهِ كَانَ مَعَهُ. فَلَمَّا رَآهُ كَرِهَ أكْلَها قالَ: «كُلْ فَإنِّي أُناجِي مَنْ لا تُناجِي». [راجع: ٨٥٤]

وقالَ أحْمَدُ بنُ صالِحٍ عَنِ ابنِ وَهْبٍ أُتِيَ بِبَدْرٍ. قالَ ابنُ وَهْبٍ: يَعْنِي طَبَقاً فيهِ خَضِرَاتٌ. ولَمْ يَذْكُرِ اللَّيْثُ وأبُو صَفْوَانَ عَنْ يُونُسَ قِصَّةَ القِدْرِ، فلا أدْرِي هُوَ مِنْ قَوْلِ الزُّهْرِيِّ أوْ في الحَدِيثِ.

856. Narrated 'Abdul 'Azīz: A man asked Anas رَضِيَ اللهُ عَنْهُ, "What did you hear from the Prophet ﷺ about garlic?" He said, "The Prophet ﷺ said, 'Whoever has eaten this plant should not come near us or he should not offer *Ṣalāt* (prayer) with us'."

٨٥٦ - حدَّثَنَا أَبُو مَعْمَرٍ قَالَ: حدَّثَنا عَبْدُ الوَارِثِ عَنْ عَبْدِ العَزِيزِ قالَ: سَأَلَ رَجُلٌ أنسَ بنَ مالكٍ، ما سَمِعْتَ نَبِيَّ اللهِ ﷺ يَذْكُرُ في الثُّومِ؟ فَقالَ: قالَ النَّبِيُّ ﷺ: «مَنْ أَكَلَ مِنْ هذِهِ الشَّجَرَةِ فَلا يَقْرَبْنا وَلا يُصَلِّيَنَّ مَعَنا». [انظر: ٥٤٥١]

(161) CHAPTER. The ablution for boys (youngsters). When they should perform *Ghusl* (take a bath) and *Ṭuhūr* (purification). Their attendance at congregational prayers, *'Eīd* prayers and funeral prayers and their rows in the prayers.

(١٦١) بابُ وُضُوءِ الصِّبْيانِ، ومَتى يَجِبُ عَلَيْهِمُ الغُسْلُ والطُّهورُ، وحُضُورِهِمْ الجَماعَةَ والعِيدَيْنِ وَالجَنائِزَ، وصُفُوفِهِمْ؟

857. Narrated Ibn 'Abbās: The Prophet ﷺ passed by a grave that was separated from the other graves and led the people in the (funeral) prayer and the people aligned behind him. I said, "O Abā 'Amr! Who told you about it?" He said, "Ibn 'Abbās."

٨٥٧ - حدَّثَنَا ابنُ المُثَنَّى قالَ: حدَّثَني غُنْدَرٌ قالَ: حدَّثَنا شُعْبَةُ قالَ: سَمِعْتُ سُلَيْمانَ الشَّيْبانِيَّ قالَ: سمِعْتُ الشَّعْبِيَّ قالَ: أَخْبَرَني مَنْ مَرَّ مَعَ النَّبِيِّ ﷺ عَلى قَبرٍ مَنْبُوذٍ فأَمَّهُمْ وَصَفُّوا عَلَيْهِ فَقُلْتُ: يا أبا عَمْرٍو مَنْ حدَّثَك؟ فَقالَ: ابنُ عَبَّاسٍ. [انظر: ١٢٤٧، ١٣١٩، ١٣٢١، ١٣٢٢، ١٣٢٦، ١٣٣٦، ١٣٤٠]

858. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "*Ghusl* (taking a bath) on Friday is compulsory for every Muslim reaching the age of puberty."

٨٥٨ - حدَّثَنَا عَلِيُّ بنُ عَبْدِ اللهِ قالَ: حدَّثَنا سُفْيانُ قالَ: حدَّثَني صَفْوَانُ بنُ سُلَيمٍ، عَنْ عَطاءِ بنِ يَسارٍ، عَنْ أبي سَعِيدٍ الخُدْرِيِّ عَنِ النَّبِيِّ ﷺ قالَ: «الغُسْلُ يَوْمَ الجُمُعَةِ وَاجِبٌ عَلى كُلِّ مُحْتَلِمٍ». [انظر: ٨٧٩، ٨٨٠، ٨٩٥، ٢٦٦٥]

859. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: One night I slept at the house of my aunt Maimūna and the Prophet ﷺ slept (too). He got up [for *Ṣalāt* (prayer)] in the last hours of the night and performed a light ablution from a hanging leather water-skin. ('Amr, the subnarrator described that the ablution was very light). Then he stood up for *Ṣalāt* and I got up too and performed the ablution in the same way and joined him on his left side. He pulled me to the right and offered prayers as much as Allāh will. Then he lay down and slept and I heard his breath sounds till the *Mu'adh-dhin* came to him to inform him about the (*Fajr*) prayer. He left with him for the *Ṣalāt* and offered *Ṣalāt* without repeating the ablution. (Sufyān the subnarrator said: We said to 'Amr, "Some people say, 'The eyes of the Prophet ﷺ sleep but his heart never sleeps'." 'Amr said, " 'Ubaid bin 'Umair said, 'The dreams of the Prophets are Divine Revelations. Then he recited, '...O my son, I have seen in a dream that I am slaughtering you (offering you in sacrifice to Allāh...)" (V.37:102).

٨٥٩ - **حدَّثَنا** عَلي بنُ عَبْدِ اللهِ قالَ: أخبَرنا سُفْيانُ عَنْ عَمْرٍو قالَ: أخْبرَني كُرَيْبٌ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهما قالَ: بتُّ عِنْدَ خالَتِي مَيْمُونَةَ لَيْلَةً فَنامَ النَّبيُّ ﷺ، فَلَمَّا كانَ في بَعْضِ اللَّيْلِ قامَ رَسُولُ اللهِ ﷺ فَتَوَضَّأ مِنْ شَنٍّ مُعلَّقٍ وُضوءاً خَفِيفاً، يُخفِّفُهُ عَمْرٌو ويُقَلِّلُهُ جِدًّا. ثُمَّ قامَ يُصَلّي فَقُمْتُ فَتَوَضَّأتُ نَحْواً مِمَّا تَوَضَّأ. ثُمَّ جِئْتُ فَقُمْتُ عَنْ يَسارِهِ فَحَوَّلَني فَجَعَلَني عَنْ يَمِينِهِ. ثُمَّ صَلَّى ما شاءَ اللهُ. ثُمَّ اضْطَجَعَ فَنامَ حَتَّى نَفَخَ. فأتاهُ المُنادِي يُؤْذِنُهُ بالصَّلاةِ. فَقامَ مَعَهُ إلى الصَّلاةِ فَصَلَّى ولَمْ يَتَوَضَّأ. قُلْنا لِعَمْرٍو: إنَّ ناساً يَقُولُونَ: إنَّ النَّبيَّ ﷺ تَنامُ عَيْنُهُ وَلا يَنامُ قَلْبُهُ. قالَ عَمْرٌو: سَمِعْتُ عُبَيْدَ بنَ عُمَيرٍ يَقُولُ: إنَّ رُؤْيا الأنْبياءِ وَحْيٌ ثُمَّ قَرَأ: ﴿إِنِّيٓ أَرَىٰ فِي ٱلْمَنَامِ أَنِّيٓ أَذْبَحُكَ﴾ [الصافات: ١٠٢]. [راجع: ١١٧]

860. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: My grandmother Mulaika invited Allāh's Messenger ﷺ for a meal which she had prepared specially for him. He ate some of it and said, "Get up. I shall lead you in the prayer." I brought a mat that had become black owing to excessive use and I sprinkled water on it. Allāh's Messenger ﷺ stood on it and offered two *Rak'a*; and the orphan was with me (in the first row), and the old lady stood behind us.

٨٦٠ - **حدَّثنا** إسمَاعِيلُ قالَ: حدَّثَني مالِكٌ عَنْ إسحاقَ بنِ عَبْدِ اللهِ بنِ أبي طَلْحَةَ، عَنْ أنَسِ بنِ مالِكٍ: أنَّ جَدَّتَهُ مُلَيْكَةَ دَعَتْ رَسُولَ اللهِ ﷺ لِطَعامٍ صَنَعَتْهُ فَأكَلَ مِنْهُ فَقالَ: «قُومُوا فَلأُصَلِّيَ بِكُمْ». فَقُمْتُ إلى حَصِيرٍ لَنا قَدِ اسْوَدَّ مِنْ طُولِ ما لَبِثَ فَنَضَحْتُهُ بِماءٍ، فَقامَ رَسُولُ اللهِ ﷺ وَاليَتِيمُ

مَعِي وَالعَجُوزُ مِنْ وَرَائِنا فَصَلَّى بِنا رَكْعَتَيْنِ. [راجع: ٣٨٠]

861. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Once I came riding a she-ass and I, then, had just attained the age of puberty. Allāh's Messenger ﷺ was leading the people in *Ṣalāt* (prayer) at Minā facing no wall. I passed in front of the row and let loose the she-ass for grazing and joined the row and no one objected to my deed.

٨٦١ - **حدَّثَنَا** عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالكٍ، عَنْ ابنِ شِهابٍ، عَنْ عُبَيْدِ اللهِ بنِ عَبْدِ اللهِ بنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما أنَّهُ قالَ: أقْبَلْتُ رَاكِباً عَلى حِمارٍ أتانٍ وَأنا يَوْمَئِذٍ قَدْ ناهَزْتُ الاحْتِلامَ ورَسُولُ اللهِ ﷺ يُصَلِّي بالنَّاسِ بِمِنًى إلى غَيرِ جِدَارٍ، فَمَرَرْتُ بَينَ يَدَيْ بَعْضِ الصَّفِّ فَنزَلْتُ وأَرْسَلْتُ الأتانَ تَرْتَعُ وَدَخَلْتُ في الصَّفِّ فَلَمْ يُنْكِرْ ذلكَ عَليَّ أحَدٌ. [راجع: ٧٦]

862. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Once Allāh's Messenger ﷺ delayed the *'Ishā'* prayer till 'Umar informed him that the women and children had slept. Then Allāh's Messenger ﷺ came out and said: "None from amongst the dwellers of earth have offered this *Ṣalāt* (prayer) except you." In those days none but the people of Al-Madīna used to offer *Ṣalāt* (prayer).

٨٦٢ - **حدَّثَنَا** أبُو اليمانِ قالَ: أخْبرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أخْبرَني عُرْوَةُ بنُ الزُّبَيرِ أنَّ عائِشَةَ قالَتْ: أعْتَمَ النَّبِيُّ ﷺ. وقالَ عَيَّاشٌ: حدَّثَنا عَبْدُ الأعْلى قالَ: حدَّثَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: أعْتَمَ رَسُولُ اللهِ ﷺ في العِشاءِ حتَّى نَادَى عُمَرُ: قَدْ نامَ النِّساءُ والصِّبْيانُ. فَخَرَجَ رَسُولُ اللهِ ﷺ فَقالَ: «إنَّهُ لَيسَ أحَدٌ مِنْ أهْلِ الأرْضِ يُصَلِّي هذِهِ الصَّلاةَ غَيرَكُمْ» ولَمْ يَكُنْ أحدٌ يَوْمَئِذٍ يُصَلِّي غَيرَ أهْلِ المَدِينَةِ. [راجع: ٥٦٦]

863. Narrated 'Abdur Raḥmān bin 'Ābis: A person asked Ibn 'Abbās رَضِيَ اللهُ عَنْهُما,

٨٦٣ - **حدَّثَنَا** عَمْرُو بنُ عَليٍّ

"Have you ever presented yourself at the (*'Eīd*) prayer with Allāh's Messenger ﷺ?" He replied, "Yes. And had it not been for my kinship (position) with the Prophet, it would not have been possible for me to do so (for he was too young). The Prophet ﷺ went to the mark near the house of Kathīr bin Aṣ-Ṣalt and delivered a *Khutba* (religious talk). He then went towards the women. He advised and reminded them and asked them to give in charity. So the woman would bring her hand near her neck and take off her necklace and put it in the garment of Bilāl. Then the Prophet ﷺ and Bilāl came to the house."

قالَ: حدَّثَنا يَحْيى قالَ: حدَّثَنا سُفْيانُ قَالَ: حدَّثَني عَبْدُ الرَّحْمٰنِ بنُ عابِسٍ: سَمِعْتُ ابنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ لَهُ رَجُلٌ: شَهِدْتَ الخُروجَ مَعَ رَسُولِ اللهِ ﷺ؟ قالَ: نَعَمْ، ولَوْلا مَكاني مِنْهُ ما شَهِدْتُهُ، يَعْني مِنْ صِغَرِهِ، أتى العَلَمَ الَّذي عِنْدَ دَارِ كَثِيرِ بنِ الصَّلْتِ ثُمَّ خَطَبَ ثُمَّ أتى النِّساءَ فَوَعَظَهُنَّ وَذَكَّرَهُنَّ وَأمَرَهُنَّ أنْ يَتَصَدَّقْنَ، فَجَعَلَتِ المَرْأةُ تُهْوي بِيَدِها إلى حَلْقِها تُلْقي في ثَوْبِ بِلالٍ. ثُمَّ أتى هُوَ وبِلالٌ البَيْتَ. [راجع: ٩٨]

(162) CHAPTER. Going of women to the mosques at night and in darkness.

(١٦٢) بابُ خُرُوجِ النِّساءِ إلى المَساجِدِ باللَّيْلِ والغَلَسِ

864. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Once Allāh's Messenger ﷺ delayed the *'Ishā'* prayer till 'Umar informed him that the women and children had slept. The Prophet ﷺ came out and said, "None except you from amongst the dwellers of earth were waiting for this *Ṣalāt* (prayer)." In those days, none offered *Salāt* except the people of Al-Madīna and they used to offer the *'Ishā'* prayer between the disappearance of the twilight and the first third of the night.

٨٦٤ - **حدَّثَنا** أبُو اليمانِ قالَ: أخْبرَنا شُعَيْبٌ عَنِ الزُّهْرِيِّ قالَ: أخْبرَني عُرْوَةُ بنُ الزُّبَيرِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: أعْتَمَ رَسُولُ اللهِ ﷺ بالعَتَمَةِ حتَّى ناداهُ عُمَرُ: نامَ النِّساءُ والصِّبْيانُ. فَخَرَجَ النَّبيُّ ﷺ فَقالَ: «ما يَنْتَظِرُها أحَدٌ غَيْرُكُمْ مِنْ أهْلِ الأرْضِ» وَلا يُصَلَّى يَوْمَئِذٍ إلَّا بالمَدِينَةِ. وكانُوا يُصَلُّونَ العَتَمَةَ فِيما بَينَ أنْ يَغيبَ الشَّفَقُ إلى ثُلُثِ اللَّيْلِ الأوَّلِ. [راجع: ٥٦٦]

865. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "If your women ask permission to go to the mosque at night, allow them."

٨٦٥ - **حدَّثَنا** عُبَيْدُ اللهِ بنُ مُوسَى، عَنْ حَنْظَلَةَ، عَنْ سالِمِ بنِ عَبْدِ اللهِ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ

عَنْهُما عَنِ النَّبِيِّ ﷺ قالَ: «إذَا اسْتَأْذَنَكُمْ نِساؤُكُمْ باللَّيْلِ إلى المَسْجِدِ فَأْذَنُوا لَهُنَّ». تابَعَهُ شُعْبَةُ، عَنِ الأعمَشِ، عَنْ مُجاهِدٍ، عَنِ ابنِ عُمَرَ عَنِ النَّبِيِّ ﷺ. [انظر: ٨٧٣، ٨٩٩، ٩٠٠، ٥٢٣٨]

(163) CHAPTER. The waiting of the people for the religious learned *Imām* to get up (after the prayer to depart).

(١٦٣) بابُ انْتظارِ النَّاسِ قِيامَ الإمامِ العالِمِ

866. Narrated Umm Salama رَضِيَ اللهُ عَنها, the wife of the Prophet ﷺ: In the lifetime of Allāh's Messenger ﷺ the women used to get up when they finished their compulsory *Ṣalāt* (prayers) with *Taslīm*. The Prophet ﷺ and the men would stay on at their places as long as Allāh will. When the Prophet ﷺ got up, the men would then get up.

٨٦٦ - **حدَّثَنا** عَبْدُ اللهِ بنُ مُحَمَّدٍ قالَ: حدَّثَنا عُثمانُ بنُ عُمَرَ قالَ: أخبرَنا يُونُسُ، عَنِ الزُّهْرِيِّ قالَ: حدَّثَتْني هِنْدُ بِنْتُ الحَارِثِ أنَّ أُمَّ سَلَمَةَ زَوْجَ النَّبِيِّ ﷺ أخْبَرَتْها أنَّ النِّساءَ في عَهْدِ رَسُولِ اللهِ ﷺ كُنَّ إذَا سَلَّمْنَ مِنَ المَكْتُوبَةِ قُمْنَ وَثَبَتَ رَسُولُ اللهِ ﷺ وَمَنْ صَلَّى مِنَ الرِّجالِ ما شاءَ اللهُ. فإذَا قامَ رَسُولُ اللهِ ﷺ قامَ الرِّجالُ.

867. Narrated 'Āishah رَضِيَ اللهُ عَنها: Whenever Allāh's Messenger ﷺ finished the *Fajr* prayer, the women would leave covered in their sheets and were not recognized owing to the darkness.

٨٦٧ - **حدَّثَنا** عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالكٍ ح وحدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أخبرَنا مالكٌ، عَنْ يَحْيىٰ بنِ سَعيدٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمٰنِ، عَنْ عائِشَةَ قالَتْ: إنْ كانَ رَسُولُ اللهِ ﷺ لَيُصَلِّي الصُّبْحَ فَيَنْصَرِفُ النِّساءُ مُتَلَفِّعاتٍ بِمُرُوطِهِنَّ ما يُعْرَفْنَ مِنَ الغَلَسِ. [راجع: ٣٧٢]

868. Narrated 'Abdullāh bin Abī Qatāda Al-Anṣārī: My father said, "Allāh's Messenger ﷺ said, "Whenever I stand for

٨٦٨ - **حدَّثَنا** مُحَمَّدُ بنُ مِسْكِينٍ قالَ: حدَّثَنا بِشْرٌ قالَ: أخبرَنا

Ṣalāt (prayer), I want to prolong it but on hearing the cries of a child, I would shorten it as I dislike to put its mother in trouble.'"

869. Narrated 'Āishah رَضِيَ الله عَنْها: Had Allāh's Messenger ﷺ known what the women were doing, he would have forbidden them from going to the mosque as the women of Banī Israēl were forbidden.

Yaḥyā bin Sa'īd (a subnarrator) asked 'Amra (another subnarrator), "Were the women of Banī Israēl forbidden?" She replied, "Yes."

(164) CHAPTER. The *Ṣalāt* (prayer) of women behind men.

870. Narrated Umm Salama رَضِيَ الله عَنْها: Whenever Allāh's Messenger ﷺ completed the *Ṣalāt* (prayer) with *Taslīm*, the women used to get up immediately and Allāh's Messenger ﷺ would remain at his place for sometime before getting up. [The subnarrator (Az-Zuhrī) said, "We think, and Allāh knows better, that he did so, so that the women might leave before the men could catch up with them]."

871. Narrated Anas رَضِيَ الله عَنْهُ: The Prophet ﷺ offered *Ṣalāt* (prayers) in the

الأَوْزَاعِيُّ قَالَ: حدَّثَني يَحْيى بنُ أبي كَثيرٍ، عَنْ عَبْدِ اللهِ بنِ أبي قَتادَةَ الأنْصارِيّ، عَنْ أبيهِ قالَ: قالَ رَسُولُ اللهِ ﷺ: «إنّي لأَقُومُ إلى الصَّلاةِ وَأنا أُريدُ أنْ أُطَوِّلَ فيها فَأسمَعُ بُكاءَ الصَّبيِّ فَأتَجَوَّزُ في صَلاتي كَراهِيَةَ أنْ أشُقَّ عَلى أُمِّهِ». [راجع: ٧٠٧]

٨٦٩ - حدَّثَنا عَبْدُاللهِ بنُ يُوسُفَ قالَ: أخْبرَنا مالكٌ، عَنْ يَحْيى بنِ سَعيدٍ، عَنْ عَمْرَةَ بنتِ عَبدِ الرَّحمٰنِ عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: لَوْ أدْرَكَ النَّبيُّ ﷺ ما أحْدَثَ النِّساءُ لمَنَعَهُنَّ المَسْجِدَ كما مُنِعَتْ نِساءُ بَني إسْرَائِيلَ. قُلْتُ لِعَمْرَةَ: أوَمُنِعْنَ؟ قالَتْ: نَعَمْ.

(١٦٤) بابُ صَلاةِ النِّساءِ خَلْفَ الرِّجالِ

٨٧٠ - حدَّثَنا يَحْيى بنُ قَزَعَةَ قالَ: حدَّثَنا إبْراهِيمُ بنُ سَعْدٍ، عَنِ الزُّهْريِّ، عَنْ هِنْدٍ بِنْتِ الحارِثِ، عَنْ أُمِّ سَلَمَةَ رَضِيَ اللهُ عَنْها قالَتْ: كانَ رَسُولُ اللهِ ﷺ إذا سَلَّمَ قامَ النِّساءُ حِينَ يَقْضِي تَسْلِيمَهُ، ويَمْكُثُ هُوَ في مَقامِهِ يَسِيراً قَبْلَ أنْ يَقُومَ. قالَ: نَرَى - واللهُ أعْلَمُ - أنَّ ذلكَ كانَ لِكَيْ يَنْصَرِفَ النِّساءُ قَبْلَ أنْ يُدْرِكَهُنَّ أحَدٌ مِنَ الرِّجالِ».

٨٧١ - حدَّثَنا أبو نُعَيمٍ قالَ:

حدَّثنا سُفْيان بْنُ عُيَيْنَةَ، عَنْ إسحاقَ بنَ عَبدِ اللهِ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: صَلَّى النَّبيُّ ﷺ في بَيْتِ أُمِّ سُلَيم فَقُمْتُ وَيَتيمٌ خَلْفَهُ وأُمُّ سُلَيم خَلْفَنا. [راجع: ٣٨٠]

house of Umm Sulaim; and I, along with an orphan stood behind him while Umm Sulaim (stood) behind us.

(١٦٥) بابُ سُرْعَةِ انْصِرافِ النِّساءِ مِنَ الصُّبْحِ وقِلَّةِ مُقامِهِنَّ في المَسْجِدِ

(165) CHAPTER. Returning of the women immediately after the *Fajr* prayer and their staying in the mosque for a short period only.

٨٧٢ - **حدَّثَنا** يَحْيى بنُ مُوسَى قالَ: حدَّثنا سَعِيدُ بنُ مَنْصُورٍ قالَ: حدَّثَنا فُلَيْحٌ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ القاسِمِ، عَنْ أبيهِ عَنْ عائِشَةَ: أنَّ رَسُولَ اللهِ ﷺ كانَ يُصَلِّي الصُّبْحَ بِغَلَسٍ فَيَنْصَرِفْنَ نِساءُ المُؤْمِنِينَ لا يُعْرَفْنَ مِنَ الغَلَسِ أو لا يَعْرِفْنَ بَعْضُهُنَّ بَعْضَها. [راجع: ٣٧٢]

872. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Allāh's Messenger ﷺ used to offer the *Fajr* prayer when it was still dark and the believing women used to return (after finishing their prayer) and nobody could recognize them owing to darkness, or they could not recognize one another.

(١٦٦) بابُ اسْتِئْذانِ المَرْأةِ زَوْجَها بالخُروجِ إلى المَسْجِدِ

(166) CHAPTER. A woman shall ask her husband's permission (on wishing) to go to the mosque.

٨٧٣ - **حدَّثَنا** مُسَدَّدٌ قالَ: حدَّثَنا يَزِيدُ بنُ زُرَيْعٍ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سالِمِ ابنِ عَبْدِ اللهِ، عَنْ أبيهِ عَنِ النَّبيِّ ﷺ: «إذا اسْتَأْذَنَتِ امْرَأةُ أحَدِكُمْ فلا يَمْنَعْها». [راجع: ٨٦٥]

873. Narrated Sālim bin 'Abdullāh: My father said, "The Prophet ﷺ said, 'If the wife of any one of you asks permission (to go to the mosque), do not forbid her.'"

بابُ صلاةِ النساءِ خلفَ الرّجالِ

٨٧٤ - **حدَّثَنا** أبو نعيم قال: حدَّثنا ابنُ عُيَينةَ عن إسحاقَ عن أنسٍ قال: صَلّى النبيُّ ﷺ فى بَيتِ أُمِّ

874. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ offered *Ṣalāt* (prayers) in the house of Umm Sulaim; and I, along with an orphan stood behind him while Umm Sulaim (stood) behind us.

سُلَيم، فقمتُ ويتيمٌ خَلفهُ وَأُمُّ سُليم
خَلفَنا . [راجع: ٣٨٠]

٨٧٥ - **حدّثنا** يَحْيَىٰ بنُ قَزَعة
حدَّثَنا إبراهيمُ بن سعد عنِ الزُّهريِّ
عن هند بنتِ الحارثِ عن أُم سَلَمة
قالت: كان رسولُ اللهِ ﷺ إذا سلَّم
قام النساءُ حِينَ يَقضي تَسليمَهُ، وهو
يَمكثُ في مَقامهِ يَسيراً قبلَ أن يقوم.
قالَ: نُرى - واللهُ أَعلمُ - أنَّ ذٰلك
كان لِكيْ ينصرِف النساءُ قبلَ أن
يُدرِكهنَّ الرجالُ».

875. Narrated Umm Salama رَضِيَ اللهُ عَنْها: Whenever Allāh's Messenger ﷺ completed the *Ṣalāt* (prayer) with *Taslīm*, the women used to get up immediately and Allāh's Messenger ﷺ would remain at his place for sometime before getting up. [The subnarrator (Az-Zuhrī) said, "We think, and Allāh knows better, that he did so, so that the women might leave before the men could catch up with them]."

END OF VOLUME I